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# THE KADAMBAS OF GOA AND THEIR INSCRIPTIONS

Ph. D. Thesis



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THE KADAMBAS OF GOA  
AND  
THEIR INSCRIPTIONS

A  
THESIS  
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R. N. GURAV

1 9 6 9

TAMBŪR HERO-STONE OF BIJJALADĒVA,  
A.D. 1136.



## P r e f a c e

The present thesis is an outcome of my extensive studies in epigraphy for over twenty years. The inscriptions of the Kadambas of Goa were copied by me during the years 1954-58 and 1963-65. Besides the inscriptions of the Kadambas, I have copied numerous inscriptions of the Silāhāras of Kolhapur, the Rattas of Saudatti, the Kalachuris of Mangalvedhe, the Guttas of Guttal and so on. The study of epigraphy and archaeology, which has been pursued by me with missionary zeal, has become as it were a second nature with me. I have collected several reference books essential for the study of epigraphy, archaeology, Indian calendar, linguistics and so on. I received valuable encouragement from Dr. P.B.Desai from the earlier period and from many other scholars in later period. As the Fellow of the Karnatak College I had published research articles in the Sanskrit Association under the guidance of late Dr. V.G.Bhat and Prof. R.A. Jahagirdar. During the course of taking prints of epigraphs I had several thrilling experiences, while moving in jungles or in wet fields in the rains or dry lands under the scorching sun, which troubles were crowned occasionally with valuable finds. I desire to dedicate my future years in the study of epigraphs and in writing histories of dynasties, major or minor.



R. N. Gurav.

### Acknowledgements

I wish to express my deep obligations to Dr. P.B.Desai, Professor and Head of the Department of Ancient Indian History and Culture, Karnatak University, Dharwar - 3, my guide, for his valuable directions.

Likewise, I am thankful to Dr.B.R.Gopal, Dr. Srinivas Ritti and Dr. M.S.Nagaraja Rao, Karnatak University, for their spontaneous assistance whenever required.

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## CONTENTS

	<u>Page</u>
P r e f a c e .....	i
A c k n o w l e d g e m e n t .....	ii
C o n t e n t s .....	iii - iv
Maps, seals and genealogical table .....	v
Prints of Inscriptions and Hero-stones .....	vi
List of Inscriptions in Part III .....	vii - ix
A b b r e v i a t i o n s .....	x

### PART — I

#### POLITICAL HISTORY (pp. 1 - 303)

#### CHAPTER

I	General	1
II	Historical background	34
III	Early Kings (44 - 46). <i>Shashilka I</i> <i>Nāgavarmā</i>	44 45
IV	Rise of the Dyn <sup>a</sup> sty (47 - 81) <i>Gūvaladēva I</i> <i>Shashta II</i> <i>Gūvaladēva II</i>	47 52 ✓ 74
V	Consolidation (82 - 106) <i>Jayakēsi I</i>	82
VI	The middle period (107 - 211) <i>Gūvaladēva III</i> <i>Vijayāditya I</i> <i>Padmaladēvi</i> <i>Jayakēsi II</i> <i>Mailaladēvi</i> <i>Udayarmadēva</i> <i>Tribhuvanamalla</i> <i>Sāvitri</i>	107 138 140 143 191 202 202 203



CHAPTER

VII	The Independent period (212 - 303)	
	Permādidēva	212
	Vijayāditya	246
	Kamalādēvi	251
	Lakshmādēvi	255
	Hāmpādēvi	256
	Jayakēsi III	257
	Mahādēvi	277
	Vajradēva	278
	Tribhuvanamalla	282
	Shashtha III	289

PART — II

CULTURAL HISTORY (pp. 304 - 516)

CHAPTER

I	Administration	304
II	Religion	338
III	Agriculture	400
IV	Education	410
V	Engineering & town planning	419
VI	Language	430
VII	Social conditions	473
VIII	Kadamba geography	497
IX	The End.	515



PART — III

INSCRIPTIONS OF THE KADAMBAS OF GOA (pp. 517-738) 517

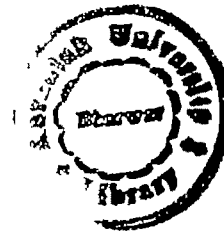
<u>Appendix - A:</u>	Chronological list of Kadamba Inscriptions .....	739
<u>Appendix - B:</u>	Bibliography .....	751

M A P S

Pages

1.	Goa Kadamba Kingdom and surrounding countries .....	11 - 12
2.	Kadamba Dominion with subdivisions and out-lying areas .....	16 - 17
3.	Kadamba Dominion : Capitals and place-names .....	21 - 22
4.	Goa Territory .....	508 - 509

S E A L S



1.	Seal of the copper-plates of Permādidēva .....	7 - 8
2.	Seal of the Rāyāpūr copper-plates ..	7 - 8

Genealogical Table .....	28 - 29
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PHOTO-PRINTS OF INSCRIPTIONS AND HERO-STONES

	<u>Pages</u>
1. Tambūr Hero-stone of Bijjaladēva, A.D. 1136	188-189
2. Gudikattī Inscription of Chaṭṭayadēva A.D. 1007-8, and Jayakēsi I, A.D. 1052-3.	519-520
3. Amminbhāvi Hero-stone of Tribhuvanamalla, A.D. 1243	519-520
4. Kādrollī Inscription of Gūvaladēva III, A.D. 1098	549-550
5. Hero-stones at Kāvalawād (1) and (3) and Janagā (2)	578-579
✓ 6. Halyāl Inscription of Jayakēsi II, A.D. 1144	618-619
7. Hero-stones at Bailandūr	618-619
8. Hero-stones at Bailandūr	657-658
9. Rāyāpūr Copper-plates of A.D. 1182	
First-plate: second side	692-693
Second-plate: first side	694-695
Second-plate: second side	696-697
Third-plate: first side	698-699
Third-plate: second side	699-700



LIST OF INSCRIPTIONS OF THE KADAMBAS OF GOA

*9th part III*

	<u>Pages</u>
1. Māvalli Hero-stone of Gūvaladēva I	518
2. Gudikatti composite inscription of Chaittayyadēva and Jayakēsi I	519
3. Kandli inscription of Chaittayyadēva II	522
4. Sēdambi inscription of Jayakēsi I	523
5. Sangamēshwar inscription A of Jayakēsi I	526
6. Sangamēshwar inscription B of Jayakēsi I	527
7. Nulvi composite inscription of Chaittayya, etc.	529
8. Mukkal inscription A of Gūvaladēva	533
9. Tersikop inscription of Gūvaladēva	540
10. Kalghatgi broken slab of Gūvaladēva	543
11. Sangamēshwar Hero-stone of Gūvaladēva	545
12. Sangamēshwar inscription of Gūvaladēva	546
13. Halyāl damaged fragment of Gūvaladēva	547
14. Kādrolī inscription of Gūvaladēva ✓	548
15. Malakankop inscription of Gūvaladēva	550
16. Mukkal inscription B of Gūvaladēva	554
17. Amargol inscription of Jakkarasa ✕	552✕
18. Kādrolī incomplete inscription of Gūvaladēva	560
19. Tambūr inscription of Gūvaladēva	561
20. Tambūr composite inscription of Jayakēsi and Peramādedēva	567
21. Kurdikēri inscription of Jayakēsi II	577
22. Kāvalwād Hero-stone of A.D. 1127	578
23. Bailandūr Hero-stone of A.D. 1129	579
24. Kāmadhēnu inscription of Jayakēsi II	580
25. Hunashikatti inscription of Jayakēsi II ✕	588
26. Bailandūr Hero-stone of A.D. 1131	589
27. Kandli Hero-stone of A.D. 1132	590
28. Tambūr Hero-stone of A.D. 1135	591
29. Tambūr Hero-stone of Bijjaladēva	592



Pages

30. Misrikōṭi composite inscription of Jayakēsi and Permādidēva	593
31. Nandīgattā Hero-stone of A.D. 1138	597
32. Jinnūr inscription of Jayakēsi II	598
33. Tambūr Hero-stone of 1139	601
34. Tambūr fragment of Padmāvati	602
35. Kulavalli fragment of Permādidēva	605 —
36. Hunashikattī inscription of Permādidēva	606 —
37. Tambūr inscription of Jayakēsi II	609
38. Halyāḥ inscription of Jayakēsi II	618
39. Balāvantara inscription of Permādidēva	621
40. Kalkundi inscription of Permādidēva	626
41. Tambūr inscription of Permādidēva	631
42. Shiddaḥalli broken tablet of A.D. 1159	634
43. Hāvage pedestal inscription	637
44. Kulvalli inscription of Hampādēvi	637 —
45. Bailūr inscription of Permādidēva	639
46. Sīgigattī inscription of Permādidēva	645
47. Bhattīkop inscription of Permādidēva	654
48. Bailandūr Hero-stone of Permādidēva	658
49. Sōmankop inscription of Permādidēva	658
50. Hasarambi inscription of Permādidēva	661
51. Kamadhēnu inscription of B of Permādidēva	668
52. Ugnikēri inscription of Permādidēva	673
53. Muttage composite inscription A of Permādidēva and Jayakēsi III	676
54. Dimbavalli inscription of Permādidēva	685
55. Gōlihalli inscription B of Permādidēva	686
56. Rayāpūr plates of Ahavamalla	692
57. Tambūr hero-stone of Jayakēsi III	700
58. Muttage inscription B of Jayakēsi III	700



Pages

59. Garag Fragment of Jayakēsi III	705
60. Dodwād Hero-stone of Jayakēsi III	705
61. Dodwād plates of Jayakēsi III	706
62. Tērgaon inscription of Vijra-dēva	722
63. Muttage inscription C of Jayakēsi III	723
64. Ballandūr Hero-stone of Tribhuvanamalla	725
65. Katnūr inscription of Tribhuvanamalla	726
66. Amminbhāvi hero-stone of Tribhuvanamalla	727
67. Chabbi composite inscription of Tribhuvanamalla and Shashtā III	728
68. A sāmka stone of Chāṭṭayya III	730
69. Kotabāgi composite inscription of Yādava Mahādēva and Kadamba Chāṭṭayya (A.D. 1264). f	730
70. Gōdhōli hero-stone of C A.D. 1100	734
71. Ballandūr hero-stone of A.D. 1115	734
72. Madanbhāvi inscription of Jayakēsi II	735



### ABBREVIATIONS

1. Sources of the Mediaeval History of the Deccan: S.M.H.D.  
Bhārata Itihāsa Samsōdhaka Māṇḍala publications
2. Important Inscriptions from the Barōdā State;  
Vol. I, by A.S.Gadre; 1943: I.I.B.S.
3. The Kadamba Kula K.K.
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12. Archaeological Report on Indian  
Epigraphy. A.R.I.E.
13. Inscriptions in Northern Karnāṭaka  
and the Kolhāpūr State by Prof.  
K.G.Kundangar. I.N.K.K.S.
14. District. dist.
15. Tāluk. tāl.



CHAPTER IGENERAL

The Kadambas are one of the principal royal families of Karmāṭaka who ruled over various parts of South India, either as independent kings or feudatories, at different periods in the history of Karmāṭaka. After the downfall of the Chutu Satakarnis, it was the Kadambas who held sway over the Kuntala country, otherwise known as Karmāṭa, from the middle of the fourth century. This is the oldest of the Kadamba families known as the Early Kadambas, and is headed by Mayūrsarmaṇ, later known as Mayūravarmaṇ, ruling from Vaijayantipura from about A.D. 320 to A.D. 350. It is noteworthy that one of the kings in the family, viz., Śāntivarmaṇ is called 'Vaijayanti-tilaka-samagra - Karmāṭa-bhūvarga-bharta' in the Bīrūr grant. A branch of this family, headed by Kṛṣṇavarmaṇ appears to have ruled from Palāṅkā from about A.D. 450. In the same Bīrūr record, Kṛṣṇavarmaṇ is credited to have performed an asvamedha sacrifice and is called 'Dakṣiṇāpātha-vasumatī-vasumatī' (lord of the riches of South India), a title borne by the great Satevahana kings.

The Early Kadambas were subjugated and succeeded by the Chalukyas of Badami in about the middle of the sixth century. As this Chalukyan power rose, the Kadambas slowly became indistinct and for all practical purposes disappeared from the historical background. It may be that some minor princes ruled over lesser principalities, but without distinction.



The Kadambas reappear towards the downfall of the 2  
 Rāshtrakūṭas and come of age with the rise of the later  
 Chālukyas, known as the Chālukyas of Kalyāṇa. Two principal  
 families shine with outstanding career - one known as the  
 Kadambas of Hāṅgal and the other as the Kadambas of Goa.  
 Some more Kadamba families, viz., those of Bayalanāḍa, Belūr,  
 Nāgarakhanda, Kalinga, etc., are known. (5)

We are now dealing with one of the resurgent  
 families of this great Kadamba Kula, viz., the Kadambas  
 of Goa.

According to most of the records of the Kadambas  
 of Goa, the family is stated to have originated from Jayanta,  
 otherwise called Trilōchana Kadamba, who is said to have  
 sprung from drops of sweat which fell on the earth near the  
 kadamba tree from the forehead of god Śiva after the conquest  
 of the demon Tribura. In the plates of Gūvaladeva III, the  
 birth of Trilōchana Kadamba, the progenitor of the Kadamba  
 family, is ascribed to the heroic fervour (vīra-rasa) of  
 god Śiva, when he won victory over Tribura. In the Halsi  
 inscription (A.D. 1169-72) it is stated that the kadamba tree  
 itself grew up from the drop of amṛita that fell on the  
 ground at the time of the churning of the sea. Several  
 kings in the family bear the prasasti Nara-Dharani-prasūta-  
Trilōchana-Kadamba-vara-mahodaya.... This also indicates  
 a divine origin for the family from the god Śiva and the  
 goddess Earth. (6) (7) (8)

These accounts are, however, mythical and cannot be  
 called historical. They may only indicate that the family

claimed a divine origin<sup>3</sup>, perhaps as a result of the trend of the times, when several other royal families of Karmāṭaka claimed a divine origin. These discussions also take us to the origin of the name of the family. Kadamba, the family name, is the name of a kind of tree. In most of the traditional accounts, some of which are detailed above, the kadamba tree is connected with the origin of the family in some way or the other. For a more plausible connection between the kadamba tree and the family name, we may seek our answer in one of the earliest accounts found in the Talagunda inscription of (9) Santivarma of the Early Kadambas who ruled about the middle of the fifth century. The relevant passage reads as follows:-

" griha-samīpa-samrūdha-vikasat-kadamba-aika-  
pādapam I Tad-upachāra-vat=tad=asya taroh samāmya-  
sadharmyam=asya tat prāvavrite satirthya-vipranam  
prachuryatas=vi seshanam I Evam= āgale Kadamba-kule  
srīman babhūva drīj-ottamah I namatō  
Mayūra-samm= etā "

It would be seen from this extract that the Kadambas owed their name due to their tending a kadamba tree that grew up near their house. There seems to be nothing very strange and unbelievable in this simple account. (10)

As in the case of Chālukya and Chalukya the name Kadamba appears ~~as~~ as Kādamba and Kadamba and some times (11) with the lingual g Kādamba or Kadamba.

No definite relation between the Early Kadambas of Banavāsi or Halsige and the Kadambas of Goa can be made out from the records of the family, known so far. We may perhaps

connect them with the branch of Krishnavarman's line from the claim of asvamedha sacrifice being performed by its predecessors. Thus, the <sup>(12)</sup> Dēgave inscription mentions that in the line of Trilochana Kadamba, there were some kings who performed asvamedha sacrifices. Likewise, the <sup>(13)</sup> Kirihalasige grant mentions that there were several kings in the family who performed eighteen horse-sacrifices. In the prasasti of the family we usually meet with the epithet ashtadas-asvamedha-diksha-~~ak~~di skhita-kula-prasita. These references are of a conventional nature. They would, however, tend to connect the Kadambas of Goa with the branch headed by Krishnavarman I, who is the only king in the Kadamba family who is stated to have performed an asvamedha <sup>(14)</sup> sacrifice. The inclusion of the Halesige Twelve-Thousand as one of the two provinces ruled by the Goa Kadambas may also suggest the connection ~~for~~ with Krishnavarman's line as the latter's capital was known to be Halesige, as compared to Banavasi which was the principal capital of the Kadambas of Mayūrasarman's line.

The Kadambas of Goa had the hereditary title of Banavasi-pura-var-adhi svara, "Supreme lord of Banavasi". This title is also borne by the Kadamba family of Hangal. As this hereditary title would indicate, the Kadambas of Goa claimed to have originally ruled over Banavasi. <sup>(15)</sup> The ~~Shashtha~~ Shashtha Gandevi inscription of Shashtha I, states that Trilochana Kadamba, the progenitor of the family, had his seat of residence in Banavasi. But the family must have left the place long back, perhaps in the days of the ~~early~~ Kadambas, when they had Palasika as one of their

capitals and moved further through <sup>the</sup> Palasige country west-  
wards towards the Komkana country. The epithet Banavāsī-  
pura-var-ādhiśvara is in tune with the trend of the period,  
when most of the mediaeval royal families of Karmāṭaka  
described themselves as lords of places, over which they  
had no sway during their current dynastic periods. Thus,  
the Rattas of Saudatti called themselves Lattalūra or  
Lattanūra-pura-var-Lattalūra or ādhiśvara (lord of Lattanūra,  
identified with modern Lātūr). Lātūr was outside the  
dominion of the Rattas of Saudatti. The Śilāhāras of  
Kolhāpūr called themselves as Tagara-pur-var-ādhiśvara.  
Tagarapura is identified with modern Tār. Tār was not in  
the dominion of the Śilāhāras of Kolhāpūr. <sup>(Karcāda)</sup> The mention of  
lordship over Banavāsī is, thus, symbolical merely indicatige  
of the former rule or the ancestral seat or capital of the  
first family of the Kadambas.

The next point for consideration is the original  
place from where the Kadambas of Goa rallied forth and  
carved out a sizable kingdom for them to be ruled for  
three centuries. Goa was certainly not their original home.  
We get definite references to the conquest of Goa by  
Chattayya or Shashtha II, son of Guvala I, and to the  
making of Goa as the permanent capital of the dynasty by  
Jayakēśi I, son of Chattayya. While describing the attack  
on Goa, Chattayya has been called Komkana-chakravarti in the  
<sup>(16)</sup> Golihalli inscription B. Likewise Jayakēśi I, is called  
<sup>(17)</sup> Komkan-ādhiśa in the Narendra inscription A. Guvaladeva I,

(18) 6

is called Komkanada-Gū(valadēva) in the Māvalli hero-stone, before the Goa Kadambas conquered the Māvalli tract of the Halasige country. Thus, the territory round Goa and the territory near Māvalli (Halasige country) were conquered by Gūvaladēva I, or Chattayya II. It is, therefore, clear that the Kadambas of Goa had their home in between these two tracts.

This would lead us to believe that before they extended their principality they were ruling somewhere in the Komkana country, excluding the island of Goa. In this connection we may note the statements in the Asōge plates of Jayakēsi II, as to the tradition of the place where the originator of the family, viz., Trilōchana Kadamba made his home:

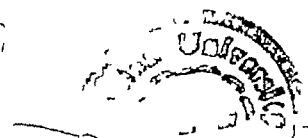
Sa nāgavallī-kalitē kadali-shamda-mānditā I  
Chakara Komkanē vasaṁ vilāsa-vasati śāchiram II

Let us look at the point from another angle, viz., that of their first capital. Chandrapura was the earliest capital of the family, being the capital of Gūvaladēva I.

(20)

We have the definite evidence of the Marcellā plates (A.D. 1038) wherein Paramēśvaramaṅgala is stated to have migrated to Chandrapura, excelling Indrarura, before he settled down at Śrīvēraka village. Likewise, the Dvyāshraya-kōsha of Hemachandra and Abhayatilaka mention Chandrapura as the capital of Jayakēsi I. We have definite mention, <sup>as</sup> referred to earlier that Goa was made the permanent capital by Jayakēsi I, in the Halgi inscription.

(22)

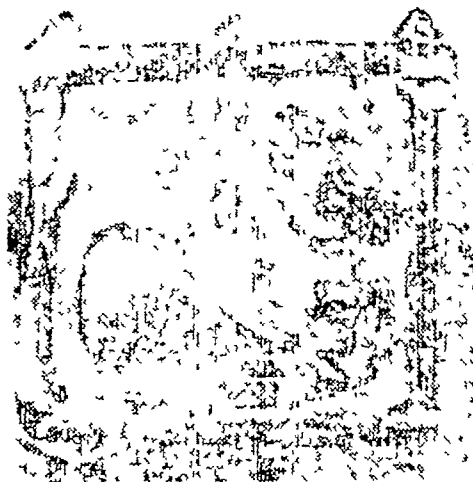


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(Original size)

Seal of copper plates of Permidideya  
(Plates not traced)



(Original size)

Seal of the R. spur copper-plates

(23)

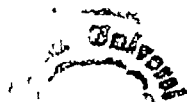
Now from the records of the Southern Śīlāhāras we know that Chandrapura was the principal city of Chandra-maṇḍala. This Chandra-maṇḍala would be in the Kōṃkāṇa country by its location, south of the island of Goa, in the Goa territory.

From the above discussions it is clear that the Kadambas of Goa were established at Chandrapura before they came to prominence. Whether they were the original residents of Chandrapura or not cannot be made out at present.

From the prasastis of the kings of the family given in the inscriptions it is found that their lāṃchchhana was the lion. This lāṃchchhana appears also on the coins issued by them and on the seals of their copper plates. Their banner was vāṇara-mahādhvaja. The family was heralded by the musical instrument permatṭi. Their sign manual contained the legend 'Malavara-Māri' as can be seen from the sign-manual of Permaḍiḍeva in the Dēgāve inscription - (23); 'Śrī Śivachitta-Vīra-Permaḍiḍeva-Malavara-Māri'. This legend 'Malavara Māri' and another 'Śrī Malega Bhairava' are also found on their coins and crest. (24) Thus, the seal of the Kiri-Malagige copper-plate grant of Jayakeśi III contains the legend 'Śrī-Vīra-Jayakeśiḍeva - Malavara-Māri'. (25) The seal on the Panaji plates of Jayakeśi I contains the legend 'Śrī Malega Bhairava'. (26) The legends are in the Kannada language and mean terrible to or destroyer of the hilly country or the hill-tribes, viz., the Malavas. Some of the coins are actually called Malavara-Māri nishkas. (27) The import of the legends on the coins and crest and the occurrence of Malavara Māri in the sign-manual would indicate

that the Kadambas had to conquer the hill tribes and always be alert for any possible upheaval from them. The Kadamba country was full of hills and dales covered with high and thick forests, excluding the border tracts, infested with all kinds of wild animals and as such some of its mountain recesses would normally have been inaccessible. This would explain why the hill tribes were a constant source of trouble so as to mention their destruction or suppression even on the coins and in the sign manual of the family. In this connection it may be mentioned that the <sup>(28)</sup>Wangundi inscription of Jayakesi III refers to the Halasige country as shining with the brave warriors who always put down the pride of the mountain chieftains.

The family god of the Kadambas of Goa was Somanatha of Saurashtra in the earlier years and Santakotisvara of Goa in the later years. Guvaladeva I seems to have undertaken a pilgrimage to <sup>(29)</sup>Somanatha. Likewise Shashtha II visited Somanatha more than once. The Gangdevi inscription (A.D. 1042) was <sup>and fixed</sup> incised in the place on the occasion of construction of a pavilion on way back from Prabhasa, where Shashtha II had been on pilgrimage for worshipping god <sup>(30)</sup>Somanatha. Another pilgrimage to Somanatha by Shashtha II, is described in the Narendra inscription, after the conquest of Kavadi-dvipa, Gove, etc., by him. <sup>(31)</sup>The village Kanakanura was granted by Guvaladeva III, for the expense of burning incense in the temple of Somanatha on the occasion of the marriage ceremony of his nephew <sup>(32)</sup>Jayakesi II. Next, the Mugad undated inscription of



Gūvaladēva III calls him Saptakōtīśvara<sup>(33)</sup>dēva-labdhā-vara-prasāda. The personal god of Kamalādēvi, queen of Permādīdēva, was Saptakōtīśvara. Likewise Saptakōtīśvara<sup>(34)</sup><sup>(35)</sup> was the personal god of Jayakēśi III and Shastha III.

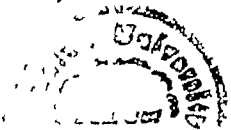
Other gods worshipped by the family were Gōkamēśvara of Gōkama, Mahālakṣmī of Kollānura<sup>(36)</sup> (Kolhārūr) and god Śiva at Sthānaka (Thānē). Guhalla II made a grant at Gōkama after worshipping god Gōkamēśvara<sup>(37)</sup> and holding kamchana-tulā-bhāra in the place. Shastha II, visited Gōkama, Sthānaka and Kollānura for worshipping the gods and the goddess in those places. The family also worshipped Viṣṇu in the form of Narasimha and Varāha. Several of their inscriptions refer to Varāha in the invocatory verses notwithstanding the fact that many others refer to Śiva in the invocatory verses. The mention of Varāha in the invocatory passages may<sup>also</sup> be due to the Chālukyas who were the overlords of the Kadambas. Jayakēśi III established the idol of Ādi-Varāha in front of that <sup>of</sup> Nṛsiṃha in the famous temple at Halsi<sup>(38)</sup>. Kamalādēvi got the artistic temple of Kamala-Nārāyaṇa and Mahālakṣmī constructed at Dēgāve. There<sup>(39)</sup> were temples of Mūrti-Nārāyaṇa and Gōvēśvara at Goa. Several of the Goa Kadamba kings had the epithet Mūrti-Nārāyaṇa in their prasāstis.<sup>(40)</sup> The Saṅgamēśvar inscriptions of A.D. 1068 and 1082 call Jayakēśi I and Gūvaladēva III as Ajjādēvi-labdhā-vara-prasāda. We also find kings in the family making grants to Jain temples. Permādīdēva, Jayakēśi III, Vajradēva and Shastha III, call themselves Śivachitta while Vijayāditya calls himself Viṣṇuchitta.

or Vishnudāsa. It is thus seen that although the Kadāmbas of Goa were devout Śaivas, they worshipped other gods also of the Hindu pantheon and made grants to divinities of other religions. This points out to their catholic nature and consequent religious amity that existed in their dominion throughout their period.

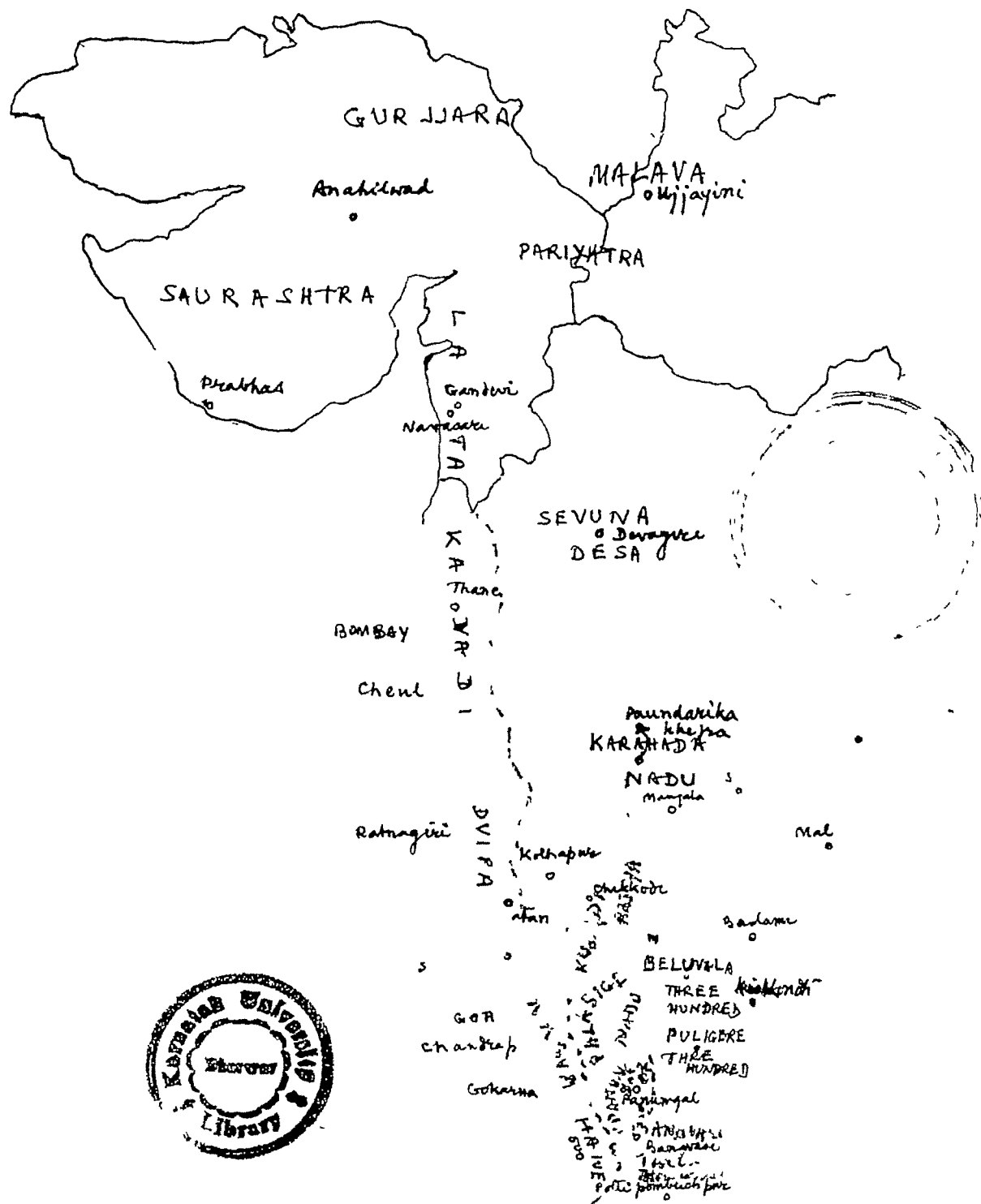
Almost all the epigraphs of the Kadāmbas of Goa are in Kannada. Only two <sup>stone</sup> inscriptions, one at Dēgāve and the other at Halsi are in Sanskrit. A few inscriptions found (41) in the Goa territory are also in Kannada. Some of the proper names of the kings in the family are in Kannada, e.g., Chattayya, Chatṭa, Gīvaladēva, Gūhalla, etc. Names of their queens are mostly in Kannada, e.g., Nāyavvedēvi, Mālavvedēvi, Gauravvedēvi, Akkā, Boppādēvi, Chattaladēvi, Mailaladēvi, Hampādēvi, etc. Their don-manual is in Kannada. Legends on their seals and coins are in Kannada. Designations of their house-hold officers are in Kannada, e.g., mane-verggade, bānasa-verggade, kadavavala, etc. It is therefore, needless to observe that the mother tongue of the Kadāmbas of Goa was Kannada.

Let us now consider the dominion of the Kadāmbas of Goa. The countries traditionally stated to have been ruled by the Kadāmbas of Goa are (1) The Konkana Nine-hundred ~~xx~~ and the Palasige Twelve-thousand. The Konkana Nine-hundred comprised of the Goa territory, The Iridige country (erstwhile Sāvanta-wādi State), a small portion of the southern-most Ratnagiri district and the north-western part of the North Canara district. The nine-hundred villages mentioned in the

geographical division of Konkana Nine-hundred would be made up of about 260 villages in the North Canara district, about 500 villages in the Goa territory, about 70 villages in the Iridige vi shaya and about 70 villages in the southern-most Ratnāgiri district. The Palasige Twelve-thousand lay to the <sup>east</sup> ~~west~~ of the Konkana Nine-hundred. During the days of the Kadambas of Goa, it comprised of the north-eastern part of the North Canara district, parts of the Khēnārūr and Sāmpgaon (same as a Bailhongal) tālukas (area lying to the south of the river "alenrabhā") of the Belgaum district, the tālukas of Dhārwar, Hubli and Kelghatā and the <sup>south</sup> western strip of the Kundgāl tāluka of the Dhārwar district. The earliest references to the Palasige Twelve-thousand province are in (42) the undated inscription of Ganga mahārāja (c. A.D. 850) and the Taṭṭūr Bāghtrakuta fragment of A.D. 932-33. The approximate number of villages in the Palasige Twelve-thousand country of the Goa Kadamba period would be about eleven hundred villages, made up of about four hundred villages in the North Canara district, about four hundred villages in the Dhārwar district and about three hundred villages in the Belgaum district. The number falls far short of the intended number of twelve-thousand. The division might have twelve thousand villages in it in a much earlier period, say the Early Kadambas or so. It might have included in it the bigger provinces such as the Karahada Four-thousand, the Kūṇḍi Three-thousand and so on. When once the division came to be called as Palasige Twelve-thousand, it continued to be called so in later days, even though it was much reduced in



# GOA KADAMBA KINGDOM and SURROUNDING COUNTRIES



GOA KADAMBA DOMINION ==

GOA KADAMBA EMPIRE - - - -

are. The number twelve-thousand can therefore be considered <sup>(44)</sup> 12  
as a traditional or conventional one.

In addition to the above two countries, the Kadambas of Goa claimed sway over the country called the Kavadi-dvīpa Lakh-and-a-quarter at different intervals. Kavadi-dvīpa, also smelt as Kavade-dvīna and in Sanskrit Kāparika-dvīpa is the country traditionally stated to have been ruled by the Northern Śīlāhāras. It lay to the north of the Konkana Nine-hundred and was comprised of the districts of Thānā, Kolābā and Ratnāgiri (excluding the southern-most portion included in the Konkana Nine-hundred).

They also claimed occasional sway over the following tracts -

- (1) Velugrāme Seventy.
- (2) Pānumgalla Five-hundred.
- (3) Havye Five-hundred.
- (4) Kōmtakuli Thirty.
- (5) Utsugrāme Thirty.
- (6) Polalgunde Thirty.

(1) Velugrāme Seventy would be the division of seventy villages, headed by Velugrāme. Velugrāme is modern ✓ Belgaum. Velugrāme Seventy was part of the Kūndi Three-thousand province, then ruled by the Rattas of Saudatti. <sup>(45)</sup>

(2) Pānumgalla Five-hundred is the division of five-hundred villages with Pānumgalla as its principal city. It was then ruled by the Kadambas of Hāngal. Pānumgalla is Hāngal, head-quarters of a tal. of the same name in the Dharwar Dist.

(3) Haive or Haive Five-hundred is the division of five-hundred villages, lying to the south of the Komkapa Nine-hundred. It comprised of the coastal tract of the North Canara dist., together with a portion in the north of the South Canara dist.

(4) Komtekuli Thirty appears as part of the dominion of Śāntivarmadēva II (A.D. 1079) and Tailapadēva II (A.D. 1103), both from the Kadambas of Hāṅgal, in the two (46) Mukkal inscriptions of the reign of Gūvaladēva III. A hero-stone at Indūr, tāl. Mundgōd, North Canara dist. mentions that Komtekuli Thirty was being ruled by tantṛanāla (47) Kālayya in Feb-March of A.D. 1120 under Tailapadēva II. Komtekuli Thirty would therefore be located in the Mundgōd tāl. on the eastern side, including some villages in the western part of Shirgaon tāl. bordering on the Kalghatgi tāl., to the south. Indūr is about five miles south of the border of the Kalghatgi tāl.

(5) Utsugrame Thirty may perhaps be the group of thirty villages headed by Uchagaon in the Belgaum tāl.

(6) Polalagunde Thirty can not be definitely identified for the present. Polalagunde, in the form of Holalagunde is mentioned in one of the Tōṛṅgal records (A.D. 1127) along with Lōkēnūr Twelve, Nevilugunde Forty and Kolanūra Thirty. Dr. Gopal suggests that the locality of Polalagunde may be searched in the tāl. uks of Rāmāṭurṅga, Saudatti and Bailhongal as Podwād (tāl. Bailhongal), is also mentioned (48) in the same inscription. It must further be a tract near

✓ the border of the Palasige country as the other tracts 14  
mentioned along with Polagunde<sup>la</sup> are on the border or  
contiguous to the Palasige country. It is, therefore, more  
likely that it would be traced in the Bailhongal, Saudatti  
<sup>and</sup>  
~~or~~ Navalgund taluks.

The following areas which were also specifically  
claimed by the Kadambas of Goa at some time or the other  
were generally considered to be parts of the Palasige  
Twelve-thousand country. Their specific mention may be due to  
their having been conquered for the first time or conquered  
after they were held by others for some times

- (1) Kundūra Five-hundred.
- (2) Kadaravalli Thirty.
- (3) Unukal Thirty.
- (4) Sabbi Thirty.

(1) Kundūra Five-hundred would be a division of  
five-hundred villages with Kundūra town as its principal  
place. Kundūra is modern Narādura about four miles on the  
north-west of Dhārwar on the Dhārwar-Belgaum road. It was  
a capital of Jayakēśi II in the twenties of the twelfth  
century and continued to be the capital of Mallaladevi even  
thereafter. It is called rāṣābhāni Kundūra in the Narādura  
inscriptions (A. D. 1122-25). Likewise, it is called a mahā-  
<sup>(49)</sup>  
pattana in the Mōṁigatti inscription of Jayakēśi II (A. D.  
1124). Further, it is stated to be one of the four cities  
of the Halasige-nādu, along with Dārpavēda, Tadakōḍa and  
<sup>(50)</sup>  
Ammevabavi in the Devarahalli inscription of Jayakēśi III



(A.D. 1206). Kundūra Five-hundred appears as one of the tracts ruled by the Kadambas of Goa, for the first time in the Amminbhāvi inscription of Jayakēśi I (A.D. 1071). It again appears as part of Jayakēśi's dominion in the next year in the Nūlvi composite inscription. It also appears as one of the divisions ruled by Gūvaladēva III, in the beginning of his reign, viz., in the inscriptions at Terdikop (A.D. 1080), Alhāwar (A.D. 1081) and the Kalaghatgi broken slab (A.D. 1080). Amminbhāvi is stated to be in Kundūra Five-hundred in the inscription of Jayakēśi I (1071) referred to above. But in a later inscription of the place (A.D. 1112), it is stated to be in the Halasige Twelve-thousand. Kundūra Five-hundred has thus been considered as part of the Halasige Twelve-thousand, in later years and no special mention of it as a part of the dominion was made in the Kadamba records *subsequently*.

For earlier mention of Kundūra Five-hundred we may refer to an unpublished record at Nidagundi in the Dhārwar district which mentions a feudatory of Amoghavarsha I (A.D. 814-877) named Bankavarasa, of the Challekētana family who had the government of the Sannavāsi Twelve-thousand, the Belgali Three-hundred, the Kundaraga Seventy, the Kundūra Five-hundred and the Purigere Three-hundred.

Another record of Gadag dated in A.D. 1002 mentions that mahā-sāmantā Sōbbanarasa was governing the Belvola Three-hundred, the Puligere Three-hundred, the Kundūra Five-hundred and the Kukkanūra Thirty as a subordinate of Satyāśraya. The Kundūra division appears to have been

16

conquered by Guvaladēva I, or his son Chattayya II soon  
 after A.D. 1002. The Gudikatti inscription of Chattayya II  
 is dated in A.D. 1007-8. Gudikatti, by its location adjoining  
 the northern-most part of the Dhārwar t̄al., would be in the  
 Kundaṛa Five-hundred.

Kādaravalli Thirty would be the group of Thirty  
 villages headed by Kādaravalli. Kādaravalli is Kādrolli  
 situated on the southern bank of the river Malaṇrabhā in  
 the south-western part of the Ballhongaḷ t̄al., in the  
 Belgaum dist. Kādaravalli Thirty was called Kādalavalli  
 Thirty in the earlier inscriptions of the locality. In the  
 Guvaladēva inscription of A.D. 1098, it is ~~however~~ called  
 Kādaravalli Thirty. Kāḍṭanḥal and Kalbhāvi, about eight  
 miles east of Kādrolli and Ambaḍgatti about equal distance  
 on the west, were in the Kādaravalli division, as learnt  
 from the inscriptions in those places. The division would thus  
 comprise of the area covered by the south-western part of  
 the Ballhongaḷ t̄al., lying to the south of the river  
 Malaṇrabhā. Historically the division was ruled by a  
 family of the Gaṅgas, earlier under the Rāshtrakūṭas,  
 thereafter under the Western Chālukyas and lastly under the  
 Goa Kadambas. Thus the composite inscription at Kalbhāvi  
 states that the Gaṅga scion Śivamāra Saigottā Gaṅga Permaṇadi  
 constructed a Jain temple at Kummudavāḍa (Kalbhāvi), situated  
 in the Kādalavalli Thirty, on Monday, the 24th Dec., A.D.  
 848, while Amoghavarsha I, was ruling. A continuation of the  
 same inscription mentions that mahāmandalēśvara Kāṇcharasa  
 bearing the Gaṅga prasasti, renovated the grant given by

A hand-drawn map of the Malabar Coast region, showing various districts, rivers, and place names. The map includes labels for districts like Chikodi, Nippani, and Rayabag. Rivers such as the Velu, Kallada, and Pamba are depicted. Place names include Kalam, Kottayam, and Kollam. The map also shows the Malabar Coast and the Arabian Sea. A circular stamp at the bottom left reads "Kerala University Library".



(66)

Sivamāra. Kañcharasa appears again in the Āmbadagattī. 17  
 fragment. The name of the liege-lord monarch is broken  
 away, except for the two letters 'malla'. The prasasti is,  
 however, that of the Western Chālukyas. In conformity with  
 palaeographic standards, the fragment would belong to the  
 reign of Jagadēkamalla. This is supported by the Kadānḥāl  
 inscription mentioned above, which refers to Kañcharasa as  
 a subordinate of Jagadēkamalla Jayasimha in A.D. 1024. Thus,  
 Kādaravallī continued to be ruled by the Gaṅga family, under  
 the Western Chālukyas. Further, another inscription at Kādro-  
 -llī itself mentions that danda-nāyaka Kēsavadityādēva, under  
 orders of mahā-pradhāna Sōmēsvarabhaṭṭa, made grants of Vadd-  
 -ar-āvula to the Saṁkaradēva temple at Kādroḷḷī on Sunday,  
 27th Dec, A.D. 1075. At this time, the Chālukya monarch men-  
 -tioned is Bhuvanaikamalla. So upto the year A.D. 1075, the  
 Kadambas of Goa do not figure in Kādroḷḷī. The first mention  
 of Kādaravallī Thirty under the Kadamba rule is in the Kalgha-  
 -ghatgi broken slab (c.A.D. 1080) and the Alṇāvar inscription  
 of A.D. 1081, both of the reign of Gūvaladēva III. Kādroḷḷī tra-  
 -ct was, thus, acquired by the Goa Kadambas some-where after  
 A.D. 1075, either by Jayakesi I, in his last years or by Gūvala-  
 dēva III in the beginning of his reign. In the Kādroḷḷī in-  
 scription of Gūvaladēva III (A.D. 108), we find that a Gaṅga sci-  
 -on Arikēsari was ruling the Kādaravallī Thirty ~~vam~~, under  
 Gūvaladēva III.

Unukal Thirty would be the division of Thirty  
 villages with Unukal as its principal village. Un<sup>u</sup>kal, now  
 spelt as Unkal, is almost a suburb of Hubli at present.

(68)  
 Āmbargola (Amargōl), about three miles to the north-west of  
 Unukal and Bērpattī (Byāhattī), about eight miles to the

(69)

north of Unukal, were in the Unukal Thirty as learnt from the  
(70)  
inscriptions in those villages. The Byāhatti inscription of  
Permadideva (A.D. 1166), states that Unukal Thirty was in the  
Halasige-nādu.

Sabbi Thirty would be the division of thirty  
villages headed by Sabbi. Sabbi is the present Chhabbi, a  
large village in the Hubli tal., about eight miles to its  
south and two miles in the interior towards the east from  
the Hubli-Haribar road. Sabbi Thirty was comprised of the  
south-eastern part of the Hubli tal., and a small western  
strip of the Kundgol tal. <sup>(Kundgol tal.)</sup> Batūr, about two miles to the east,  
Nūlvi about four miles to the north, Katnūr and Budarsingi  
about six miles to the north-west of Chhabbi were in the Sabbi  
(71)  
Thirty. The Budarsingi inscription of Chettayyadeva III (A.D.  
1257) states that the Sabbi kāmpana was in the Palasige-nādu.  
(72)  
The Nūlvi composite inscription also mentions that Nūle was  
in the Halasige-nādu, on the border of the Baluvala-nādu.

✓ Let us now consider the capitals of the dynasty.

Chandrapura, which has figured in the records of the Bhōjas and  
(73)  
the Siṃhala Śilāhāras, was the earliest capital of the dynasty.  
(74)  
It was the capital of Guvaladeva I. In the Marcella plates of  
Guvaladeva II, (A.D. 1038), Paramēśvaramāṅgala is stated to have  
come to Chandrapura, which excelled Indrapura, and settled at  
Śrīveraka. This would suggest that at this time Chandrapura  
was the capital of Guvaladeva II. The reigning king was  
(75)  
Shashtha II. Further, in the Dvyāsyraya-kōsha of Hemachandra and  
Abhayatilaka, Chandrapura is stated to be the capital of  
Jayakesi I. It ceased to be the principal capital after Gove

MS. 1019  
154

was made the permanent capital of the dynasty. But it continued to be one of the capitals for a long period or perhaps till the end of the dynasty. Thus, it is mentioned as the capital of Gūvaladēva III in the Tersikop inscription (A.D. 1080), in the variant form Chandranura and in the Kādrolli incomplete inscription in the form ~~Chandānura~~ Chandāvura. It is also mentioned as a capital of Permādīdēva in his ~~Madakihonnihalli~~ <sup>(77)</sup> ~~Madakihonnihalli~~ <sup>(78)</sup> ~~Madakihonnihalli~~ <sup>(79)</sup> (A.D. 1156), ~~Madakihonnihalli~~ <sup>(78)</sup> ~~Madakihonnihalli~~ <sup>(79)</sup> (A.D. 1162) and Kāmadhēnu (A.D. 1171) inscriptions.

The second capital of the dynasty was Anilānura, Anilānura or Analānura. The first mention of the place is found in the Wugad inscription of Chattayyadēva (A.D. 1045), ~~while~~ <sup>(80)</sup> while describing the boundary of a field as 'Anilānurada dervvatte tenkane sime'. It is, however, not mentioned there as a capital. The next reference is in the Sedāmbi inscription of Jayakēsi I, where it is mentioned as the capital of Jayakēsi. <sup>(81)</sup> <sup>(A.D. 1062)</sup> The next mention is in the Alnāvar inscription of Gūvaladēva III <sup>(82)</sup> (A.D. 1081) where it is referred to as rājadhāni analānura. It is again mentioned as the capital of Gūvaladēva in his <sup>(83)</sup> Sangamēsvar inscription of A.D. 1082 as Anilānura. Anilānura is Alnāvar, a big village in the Dhārwar tal. about twenty miles west of Dhārwar. It is also a railway station and a famous timber depot. It does not appear again as a capital of the dynasty. It appears to have been used as a capital when the Palasige country was conquered by Gūvaladēva I, to establish the rule in the eastern part of the dominion. The identification of Alnāvar with Anilānura is confirmed by a small inscription <sup>(84)</sup> on the pedestal of the Pārsvanātha image found in Alnāvar about forty years back. The inscription states that one Kōtara

Kalla-gāvunda got the idol of Pārśvanātha prepared for the Nakara-Jinālaya of Amilāpura. The idol has since been removed to Hāvege, in the Halyāl tal., where it is established in a temple newly built by the Jain community of Hāvege. The inscription is not dated, but on palaeographic grounds it can be assigned to the <sup>latter half</sup> ~~close~~ of the twelfth century, ~~or the beginning of the thirteenth century.~~

We now come to Goa, the principal capital of the dynasty from about the third quarter of the eleventh century till the end. Goa is variously spelt as Gōve or Gōvage in Kannada and Gōvā Gōpaka-pattana and Gōpaka-purī in Sanskrit. It has been metaphorically called abhinava-Lankā-pura-vara (85) in the Goa plates of Shashtha III. The island of Goa was called Sindhala and the city of Goa, Lankā. This metaphor is further developed by the poet while describing the exploits of <sup>(86)</sup> Chattayadeva II:

Na sētu-bandhō na cha durga-rōdhō na vānar-āhika-  
-pati-prayāsaḥ I  
Nō vā Sumitr-atmaja-sambhramābhūt-Lankā-patiḥ tasya  
tañh-ānī vasyaḥ II  
 - Dēgāve inscription.

The first reference to Goa as a capital is in the Amminbhavi inscription of Jayakēśi I (A.D. 1071). It is again referred to as the capital of Jayakēśi I, in the Nūlvi composite inscription in the year A.D. 1072. The Halsi inscription of Permādi-deva (A.D. 1169) mentions that Jayakēśi I, made Goa his permanent capital. The Dēgāve inscription of Permādi-deva (A.D. 1174) refers to Goa as nij-ānvaya-rajadhāni—the capital of the dynasty. The next mention is in the Kalghatgi

broken tablet (c. A.D. 1080), the Kadrolli inscription (A.D. 1098), the B.I.S. plates (A.D. 1107), the Nigadi inscription of A.D. 1112, all of Gūvaladēva III. It was also the capital of Jayakēsi II, in A.D. 1126 and 1144 (Kurdikēri and Tām̄būr inscriptions), of Permādīdēva in the years A.D. 1160, 1164, 1168, 1170, 1174 and 1176 (Gōlīhalli A, Sēdāmbi, Sōvenahalli, Hasarāmbi, Muttagi and Gōlīhalli B inscriptions, respectively), of Jayakēsi III in A.D. 1198, 1202, and 1223 (the Hābli, and Muttagi inscriptions). The last mention of Goa is in the Goa copper-plates of Shastha III (A.D. 1250).

The next place that appears as a capital is Kunḍūra. This was more a temporary capital used by Jayakēsi II, during the period of his joint rule with his uncle Gūvaladēva III, between A.D. 1122 to 1126. In fact, in the year A.D. 1126 Jayakēsi shifted his capital to Gōve. Kunḍūra, however, continued to be the capital of Mallaladēvi and we find her ruling from Kunḍūra in the <sup>(87)</sup> Misrikōṭi inscription of A.D. 1136. No more reference to Kunḍūra as a capital is found further on.

Jayakēsi II had another ~~xxxx~~ provincial capital at Bhōgūra during the period A.D. 1134 to 1138. Bhōgūra appears to be Bōgūr in the Dhārwar tāl., situated about fifteen miles north-west of Dhārwar. Four inscriptions refer to Bhōgūra as the capital of Jayakēsi. They are the Asōge plates of A.D. 1134, <sup>(88)</sup> the Siddhārūra inscription <sup>(89)</sup> A ~~xx~~ of A.D. 1135, the Venkatānūr <sup>(90)</sup> inscription of A.D. 1136 and the Madanbhāvi inscription of A.D. 1138.

A sixth place mentioned is Sāmpagādī as a capital <sup>(91)</sup> of Permādīdēva in the Siddhārūr inscription B of A.D. 1158. It again appears as the capital from where Hāmpādēvi, queen of

22

Vijayāditya ruled her personal dominion, as learnt from the (92) Kulvelli inscription of A.D. 1162. Sāmpagādi may be Bīdi in the Khānāpūr tal., Belgaum dist. The identification is suggested from the occurrence of the name Kiru-Sāmpagādi for the village Gōlihelli in the inscriptions at Gōlihelli. Gōlihelli is about one mile from Bīdi. Further the name Bīdi itself suggests that it was a capital place. Bīdi is a corrupt form of 'bīdu' which is a short form of nelevīdu, a capital. Actually the word used, to express a capital in the two inscriptions noted above is nelevīdu. Kul<sup>va</sup>elli is about eight miles east of Bīdi. Bīdi was the taluk place of the present Khānāpūr taluk in the last century when the taluk office was burnt by Śrī Saṅgolli Rāyanna and the taluk place was shifted to Khānāpūr. An indirect piece of evidence to show that Bīdi was a capital town is found in the mention of a betel-leaves garden belonging to the royal family (arasara-ele-dōmta) in the Gōlihelli inscription 4.

Dr. Fleet has observed that a peculiarity about some of the records of the Kadambas of Goa is the exceptional way in which the dates are mentioned in years of the Kaliyuga era, instead of the Śaka era. A closer examination (93) of the mode of mentioning the dates by the records of the family, however, discloses the following points:

1. Dates up to the beginning of the Chālukya Vikrama era are given in the Śaka era only; e.g.,

Gadikatti: A.D. 1042

Mugad 4: A.D. 1045

Pañaji plates: A.D. 1059

Saṅgamēśvara : A.D. 1068 and 1082



II. Dates after the Chālukya Vikrama era are given sometimes in the Saka era and sometimes in the Chālukya Vikrama era; e.g.,

Saka era.

Terasikop:	A.D. 1080
Goa plates:	A.D. 1107
Bhāvīhāl:	A.D. 1125
Agōge plates:	A.D. 1134
Halyāl:	A.D. 1144
Balvantar:	A.D. 1149

Mukkal A & B.	A.D. 1079 and 1103
Tēgūr:	A.D. 1082
Kādarvallī:	A.D. 1098
Kanākūr:	A.D. 1104
Aminbhavi:	A.D. 1112
Gūgikattī:	A.D. 1124
Kamadhenu A:	A.D. 1129

In a few cases the equal year of the Chālukya monarch Bhūlōkamalla is mentioned:

Misrikōtī:	A.D. 1136
Mēvallī:	A.D. 1137

III. From the year A.D. 1156, the year from which the Kadambas of Goa started their independent reign, the dates are given either in their own regnal years or in the Kaliyuga era, coupled with their own regnal years:

Regnal years:

Misrikōtī: (second date):	A.D. 1158:	12th year of Perādīdēva.
Bokyanūr:	A.D. 1163:	17th year of Perādīdēva and so on. so on.

Byahatti: A.D. 1166  
 Heggambli: A.D. 1170  
 Karadhanu B: A.D. 1171  
 Dimbvali: A.D. 1174

24

Kaliyuga era coupled with regnal years:

Halgi: A.D. 1169, Kaliyuga year 4270  
 coupled with the  
 regnal year 23rd of  
 Parmadideva.

Halgi: A.D. 1172, Kaliyuga year 4272  
 (second date) coupled with the  
 regnal year 25th.

Degave: A.D. 1175, Kaliyuga year 4275  
 coupled with the  
 regnal year 28th.

Kirihalasigo:		Kaliyuga year
Kittur:		4238 or 4239 as
Hubli:	A.D. 1199	the first year
	to	of Jayakesi III
Managundli:		and then the
	A.D. 1217	regnal years of
Dodwad:		Jayakesi, and
Tergaon:		Vajradave (for
		Managundli and
		Tergaon)
Goa plates:	A.D. 1250	Kaliyuga 4348
		as the first year
		of Shashtha III
		coupled with his
		fifth regnal year.

The Kadambas of Goa have thus used the Kaliyuga era and their regnal years to indicate their independent position as against their earlier feudatory position.

Dates have been mentioned in <sup>h</sup>chronograms in the following instances:

Panaji plates: A.D. 1050 for Saka era.  
 Asoga plates: A.D. 1126 -do-



[illegible]

- CAPITALS - ANILAPURH □  
Taluk Places - Dharwad 0

Gudikatti inscription: A.D. 1007-8, and 1052-53  
for Śaka era.

Halsi inscription: A.D. 1172 for Kaliyuga era.

This use is purely literary and has no political significance.

Another peculiarity of the dynasty is that most of the kings in the dynasty had a long life. Thus, Chattavya II, was born in or about A.D. 980 and lived unto A.D. 1072, having a life of about 92 years. Guvaladēva III, was born in or about A.D. 1050 and lived upto A.D. 1125, having a life of about 75 years. Parmāṣṭidēva was born in or about A.D. 1108 and lived upto A.D. 1186-7, having a life of about 78 years and Jayakēśi III, was born in or about A.D. 1150 and lived upto A.D. 1225-26. Others also had a fairly long life; Jayakēśi I, from A.D. 1010 to A.D. 1077, Jayakēśi II, from A.D. 1080 to A.D. 1147, Vijayāditya II, from A.D. 1115 to A.D. 1186-7 and so on. Lastly we may refer to the age of Mallaladēvi, queen of Jayakēśi II, who lived from about A.D. 1085 to A.D. 1176.

A third peculiarity of the dynasty is that the kings of the family observed the practice of allowing the next heir-apparent to rule the dominion during the old age of the reigning king. Thus, Guvaladēva II, and Jayakēśi I were ruling from A.D. 1035 and A.D. 1050 onwards respectively, although Chattayadēva II, their father, was living unto A.D. 1072. Jayakēśi II, was ruling from A.D. 1122 onwards although his uncle Guvaladēva III was ruling unto A.D. 1125. Vajradēva was ruling from A.D. 1214-15 though his

26

father Jayakēśi III, was ruling upto A.D. 1225-26. Likewise, Vijayāditya also appears to have been associated with the governance of the kingdom by his elder brother Permāḍidēva from A.D. 1170 onwards. This practice is reflected in the titles borne by several kings in the family, viz., tyāga-simhāsanaṁ, paurāḍhi-rāja-tyāga-vinōdam or rāja-tyāga-vinōdam. The practice speaks volumes regarding the wisdom of the kings in associating the next heir in the administration of the kingdom. It was due to this practice, inter alia, that the kings of the dynasty were able rulers, being trained during the life-time of their father or uncle as the case may have been. The practice is also responsible for the absence of any struggle for succession, of which we find no evidence in the numerous records of the family, and for the continuity and duration of the dynasty as a whole.

We may also note that the rulership passed in several cases, from the ruling king to his younger brother and then to the son of the younger brother, and not to the sons of the eldest brother. Thus, the kingdom passed from Guhalladēva II, eldest son of Shashtha II, to his younger brother, Jayakēśi I, thence to the eldest son of Jayakēśi I, viz., Tribhuvanamalla Guvaladēva III. From Guvaladēva III, it went to Jayakēśi II, son of Vijayāditya, younger brother of Guvaladēva III. From Jayakēśi II, it went to Permāḍidēva, his eldest son and thence to Jayakēśi III, son of Vijayāditya, younger brother of Permāḍidēva. From Jayakēśi III, it went to Vajradēva, his eldest son for some time as joint ruler and thence to the younger brother of Vajradēva,

viz., Tribhuvanamalla and from Tribhuvanamalla to his son Chattayya III. It is strange that Gūvaladēva II, Gūvaladēva III, Permāḍidēva and Vajradēva should all have no male issues. There are no sources from which the reasons for such passing of heirship to the younger brother's son can be further examined.

The political career of the dynasty can be broadly divided into five periods:

- (i) Early kings (unto A.D. 975)
- (ii) Rise of the power (A.D. 975 to A.D. 1050),
- (iii) Consolidation (A.D. 1050 to A.D. 1078).
- (iv) Middle period (A.D. 1078 to A.D. 1265).
- (v) Independent period (A.D. 1156 to A.D. 1265).

The first period would cover the reigns of Shashtha I and Nēgavarman, for whom we have no contemporary records. The second period would contain the reigns of Gūvaladēva I, Shashtha II, and his eldest son Gūvaladēva II. It was Gūvaladēva I and Shashtha II, who with their aggressive policies extended the kingdom to include the Gōa dvīpa and the Palasige country. In the next period, his second son Jayakēsi I, consolidated the kingdom and gave it a definite shape, establishing the capital at Goa. The fourth period would be comprised of the reigns of Gūvaladēva III, Jayakēsi II and the early years of Permāḍidēva. This period was one of tolerable peace and steady progress, so far as the dominion of the Kadambas of Goa is concerned. The country must have flourished both economically and culturally during this period. This is revealed by the

numerous records of this ~~of this~~ period as well as the next one which exhibit economical and cultural advancements. In the fifth period, ~~of~~ the Kadambas of Goa were forced to steer their existence independently by the rise of the Kalachuri power, which they did not acquiesce in. The two valiant brothers, Permāḍidēva and Vijayāditya, continued to rule their dominion independently from A.D. 1156 onwards. This position was maintained by their successors Jayakēśi III, Tribhuvanamalla and Chatte III, right upto the end of the dynasty in the second half of the thirteenth century. Politically, therefore, this is the most important period in the life of the dynasty.

The genealogical table of the Kadambas of Goa is appended.

..

- (1) Also called Jayantipura, is modern Banavasi in the Sirsi tal., in the North Canara dist.
- (2) According to me Kamata is derived from Karu or Kara (great, extensive) + nada (country) Karunada → Karanada → Karanada → Karanata → Kamata meaning the great country (Maharashtra in Sanskrit). For a detailed discussion vide Kannada Bhasha-sastra by Prof. Dharwadkar (pp 84-96).
- (3) E.C., VI, p. 91.
- (4) Also called Panasika (Sanskrit) and Haleasiga (Kannada), is modern Haldi in the Khanapur tal., Belgaum dist. Lat. 15° 31', Long. 74° 39', Indian Atlas sheet No. 41, Hulse.
- (5) K.K., Part VI.
- (6) The Gandevi inscription (A.D. 1042). The Panaji plates (A.D. 1059); the Harandra inscription A (A.D. 1125); the Kiriheasiga copper-plates (A.D. 1129); the Goa plates (A.D. 1260), etc.
- (7) S.M.H.D., Vol. IV, p. 33.
- (8) J.B.B.R.A.S., IX, p. 278.
- (9) E.I., VIII, p. 31.
- (10) The Successors of the Satavahans by Dineschandra Sircar, M.A./ Ph.D., p. 228.
- (11) The form Kadamba appears in the Gudikatti (A.D. 1006-7 and 52-53), Madakihonnihalli (A.D. 1156) and Golihalli A (A.D. 1100-03-73), etc., inscriptions. The form Kadamba appears in the inscriptions at Sangaravar (A.D. 1082), Kedrolli (c. A.D. 1100), Jinnar (A.D. 1138), Golihalli A, etc.

- (12) J.B.B.R.A.S., IX, p. 266.
- (13) Ibid., p. 241.
- (14) The Successors of the Satavāhanas; Dr. Dīneshchandra Sirakar, pp. 285-6.
- (15) I.I.B.S., p. 68.
- (16) See Part III, No. 55.
- (17) E.I., XIII, pp. 298 ff.
- (18) See Part III, No. 1.
- (19) S.M.H.D., Vol. II, Sri. G.H. Khare, p. 11; also published in E.I., XXVI, pp. 304-9.
- (20) S.I.M., p. 65.
- (21) I.A., IV, p. 233.
- (22) J.B.B.R.A.S., IX, p. 278.
- (23) J.B.B.R.A.S., IX, p. 271.
- (24) S.M.H.D., Vol. IV, Introduction to the Panaji plates; p. 34, Dr. M.G. Dikshit.
- (25) J.B.B.R.A.S., IX, p. 230.
- (26) K.K., plate No. 47, opposite p. 377.
- (27) J.B.B.R.A.S., IX, p. 244.
- (28) K.K., p. 404, verified from ink-impressions.
- (29) Ibid., p. 171.
- (30) I.I.B.S., Text n. 70.
- (31) S.I.I., Vol. XI, p. 194.
- (32) Ibid., p. 264.
- (33) J.B.B.R.A.S., IX, p. 269.
- ( ) nij-arādhyā-srī-Saptakōṭi-svaradeva-  
srī-pāda-saṁnidhau.
- (34) K.K., p. 469, Hubli Charter.  
srī Saptakōṭi saṁam stīrav-arādhi si nīcha-nīcha  
varavam Jekesi bhūnalan=adaradi kaikolūtīnan I

- (35) I.A., XIV, Coa plates, pp. 288 ff.
- (36) S.I.W., Marcella plates,  
p. 66, ll. 52-53.
- (37) Ibid., p. 62, ll. 20-22.
- (38) J.B.B.R.A.S., IX, p. 243.
- (39) I.A., Vol. XIV, pp. 288 ff.
- (40) See part III, Nos. 5 and 6
- (41) The Raya Hero-stone of Jayakēśi I, K.K.,  
plate No. 11 opp. page 185. <sup>K</sup>Test on p. 401.  
The Orlem panel, ~~the~~ Ibid., plate No. 12, opp-  
page 200. - Test on page 467.
- (42) Quoting from ink-impressions.
- (43) Ibid.
- (44) For a discussion about the meaning of the numerical  
components of such appellations, please vide Note 2  
on page 292 of the B.G., Vol. I, p. II, wherein  
Dr. Fleet has come to the conclusion that the  
reference in such appellations is to the numbers  
real, exaggerated or traditional of cities, towns  
and villages. I agree with these conclusions. In  
the Kadamba records we have a specific reference  
to the number of villages contained in such  
appellation. The Kalkundi inscription of Permaḍiḍeva  
states that Māvāle-nāḍu was shining in the Panasikā  
country with five hundred villages. The Māvāle-nāḍu  
is generally referred to as the Māvāle Five-hundred.
- (45) B.G., p. 556.
- (46) See Part III, Nos. 8 and 16.
- (47) Quoting from ink-impressions.
- (48) Unpublished thesis of Dr. <sup>B. A.</sup> Gopal on the Western  
Chalukyas. Also quoting from a copy of the inscription made by me.

- (49) E.I., Vol. XVIII, pp. 117-119.
- (50) S.I.I., XV, p. 284 No. 232.
- (51) S.I.I., XI, p. II, pp. 138-40.
- (52) See Part III, No. 7.
- (53) ~~Quoting from ink-impressions.~~ See Part III, No. 9.
- (54) Ibid. Since published in S.I.I., XV (AR No. 470 of 1926).
- (55) See Part III, No. 10.
- (56) S.I.I., Vol. XI, p. II., p. 248, No. 191.
- (57) B.G., p. 403.
- (58) Ibid., p. 432.
- (59) See Part III, No. 2.
- (60) ~~xxx~~ e.g. The Kalbhavi Jain inscription, I. A., XVIII and from ink-impressions taken by me, <sup>see Part III</sup>
- (61) Ibid., No. 14.
- (62) Quoting from ink-impressions.
- (63) See Note (60) above; Sanskrit and Old Kanerese Inscriptions by Dr. Fleet, No. 183 in I.A. Vol. XVIII.
- (64) Quoting from ink-impressions.
- (65) See Note No. (63) above.
- (66) See Note No. (64) above.
- (67) Quoting from ink impressions.
- (68) See Part III, No. 17.
- (69) Quoting from ink-impressions.
- (70) Same as No. (69)
- (71) Published by me in the E.I., Vol. XXXVI, pp. 164-166.
- (72) See Part III, No. 7
- (73) K.K., pp. 168-169. Guvaladeva II of the Kadambas Kula is Guvaladeva I according to me.

- (74) Ibid., p. 171.
- (75) I.A., Vol. IV., p. 233.
- (76) See Part III, No. 68.
- (77) Quoting from ink-impressions.
- (78) See Part III, No. 46.
- (79) Ibid., No. 51.
- (80) S.I.I., Vol. XI., p. 1, No. 78 (A.R. No. 459 of 1926).
- (81) See Part III, No. 4.
- (82) See Note No. (54) above.
- (83) See Part III, No. 12.
- (84) Ibid No. 43.
- (85) I.A., XIV., pp. 238 off.
- (86) J.B.B.R.A.S., <sup>Vol. IX</sup> p. 266.
- (87) See Part III, No. 30.
- (88) S.I.I., Vol. XV., No. 14, pp. 12-13
- (89) Ibid., No. 227, pp. 277-78.
- (90) Ibid., No. 16, pp. 14-16.
- (91) Ibid., No. 229, pp. 280-81.
- (92) See Part III, No. 44
- (93) B.G., p. 566.

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HISTORICAL BACKGROUND

Before proceeding to unfold the political history of the Kadambas of Goa, let us pause for a while and look back on the outlines of history of the territory ruled by them before they came into prominence. The countries generally ruled by them were the Konkana Nine-hundred and the Palasige Twelve-thousand. Prior to the time when the Kadambas of Goa came to prominence, the northern part of the Konkana Nine-hundred including Goa proper was ruled by a branch of the Śīlāhāras, hitherto known as the Southern Śīlāhāras, and the southern part, including the Palasige country was ruled by a family, styled as mahārājas, of which we know very little. The central part with the capital at Chandrapura appears to be under some unnamed rulers, before the early kings of the Kadambas of Goa became conspicuous. This was the position during the days of the Rāshtrakūtas.

But if we go to the earlier period, we find the whole area was ruled by the Bhōjas from about the fourth century to the seventh century with the Mauryas in the north in the Northern Konkana and the Early Kadambas in the south at Banavāsi. It is possible that different branches of the Bhōjas held sway over the area or its parts at different times. The presence of the Bhōjas along with the Pāṇīkas on the western coast or in that direction is known from the thirteenth rock edict of Aśoka. Six copper plate grants of the Bhōja family are known so far. The earliest of them is the Sīrōḍā plates of Dēvarāja. The plates were found at Sīrōḍā, a village

about five miles south-south-east of Phōṇḍā, in the Phōṇḍā tāl., in the Goa territory. The charter was issued by king Dēvarāja from the city of Chandra-ūra. Evidently Chandra-ūra was their capital. The plates are assigned to the fourth century on palaeographic grounds. Chandra-ūra, the Kannada form of Chandrapura or Chandrapura, is identified with Chāṇḍor, situated on the left bank of ~~xxxx~~ the river Parōḍā in the central part of the Goa territory in the Salsette tāl. It is also a railway station on the Lōṇḍā-Marmgoa Railway line, about eight miles east of Madgoan. It was the principal town of Chandra-mandala. The village, of which the tolls, etc., were granted by king of Dēvarāja was Thāniyarka Kottinkavvā. This village has been identified with Tānē-kuttāl in the division of Salsette by Sri. P. Pissurlankar.

(2) The next record of the Bhōjas, in order of time, is the Hīrēgutti plates of king Aśmākitarāja. The plates are assigned to the end of the fifth century or the beginning of the sixth century by Mr. P. R. Desai, who has edited the plates in E.I., Vol. XXVIII. It is a Buddhist record. The object of the grant is to record the gift of the village Sundarikā in Dīpaka viśhaya for the enjoyment of the Buddhist viḥāra and entrusted to the Ārya-saṃgha. Dīpaka viśhaya is identified by the editor with Anjiliv island, five miles south-west of Kārwar, or with the island of Dīvar to the north of the island of Goa, which is mentioned as Dīpavali in the Skanda purāṇa. Hīrēgutti, where the plates were found, is in the Kuntā tāl., of the North Canara dist.

(3)

Two more records have been brought to light by



Sri. A.M. Annigeri. One of them was found in Arge, a village four miles to the south of Kārwar. The plates are assigned to the sixth century by the author on palaeographic grounds. One of the records states that at the request of Svāmīkarāja, dharma-mahārāja Kāpālivarma of the Bhōjas, made a gift of land in the village Śiva-pūreka to Svāmīkarāja, who in turn granted it to the brahmin Bhavārva. The king was residing at Pārasākhātaka at the time of the grant. The second record is from Kāpōli in the Khānāpūr tal., of the Belgaum dist. The characters of the plates disclose a period of the sixth or seventh century.

(4)

Another set of two Bhōja records have been published by Dr. G.S. Gai. These plates were found in the Goa territory. They are assigned to the latter half of the sixth century or the first half of the seventh century by the author. The object of the record is to register a grant of a field in the village Bhāgelapallikā, situated in the Kupalavakatāhāra-dēśa by the king Prithivīvallavarma from Vṛishabhini-khēta, for the merit of the king's mother Chētasādēvi, at the request of his brother Śātudāman. The second record, also of the same period registers a grant of a khajjana land in the village Malāra, situated in the Kupalavakatā-dēśa, by the same king.

Thus, with the finds of the family well distributed over the area under their rule, viz., Sirōdā in the centre of the Goa territory, Hirāgutti and Arge in the Kumtā and the Kārwar taluks of the North Canara dist., Kāpōli in the Khānāpūr tal. of the Belgaum dist., and the two copper plate grants of the Prithivīvallavarma, again from the Goa territory, we can safely consider that they ruled over an identical area

as that of the Kadambas of Goa before and during the early <sup>37</sup> period of the Chālukyas of Badāmi. We may perhaps connect a set of gold coins found in the village of Ganjigatti in the Kalghatgi tal., which bear the mark of an elephant on one side. The coins were in the collectorate of Dhārwar in A.D. 1965. From the brief references to the officers in the grants of Devarāja, earliest period and Prithvīmallavarman, latest period, we notice that the administrative set up under the Bhōjas was a systematic one. We get mention of the ~~king~~ bhōgikas, ayuktakas and sthānyas, (district, taluk and local officers), and names of the bhōgika-matya (revenue minister), rahasy-ādhikṛit (private secretary), and sarvanta-ādhikṛit (chief secretary). *or chief of staff covering the various arms & branches of the army*

No exact relation amongst these kings can be made out. Nor any connection between them and the contemporary imperial dynasties of the Early Kadambas or the Badāmi Chālukyas is known to have existed. In the course of further research and finds of the family, we may come to know such relations or connections. One point is clear that from the way these kings are mentioned in their records, they were independent kings without owing allegiance to any imperial overlords.

Coming to the next period, as noted above, we meet with a family of kings styled as mahārājas in the Palasige Twelve-thousand country. Five inscriptions of the mahārāja family have so far been unearthed by me. Two of them are not dated, while the last three bear dates. The two undated inscriptions are from Māvalli, a village about five miles from Kalghatgi in the Dhārwar dist. The first of them, mentions

that <sup>one</sup> ~~sat~~, Ganda mahārāja was ruling the Palasige Twelve- 38  
 thousand country at the time of the epigraph. On palaeographic  
 grounds, the epigraph can be assigned to the latter half of the  
 ninth century. The second inscription, also belonging to the  
 same period, mentions the karaka of the mahārāja, presumably  
 of the family of Ganda mahārāja mentioned in the first. The  
 next inscription is a fragmentary hero-stone found at Tambūr.  
~~xxxxxxxxxxxx~~  
 It mentions the Rāshtrakūṭa king Gōvinda, coupled with the  
 Nandana samvatsara. In conformity with palaeographic standards,  
 Gōvinda would be Gōvinda IV and the year A.D. 932-33. The  
 epigraph mentions a feudatory who is named Kanniba mahārāja.  
 This Kanniba mahārāja may be of the same family as found in the  
 two Vāvalli inscriptions mentioned above. Another ~~xxx~~ fragmentary  
 record of the Rāshtrakūṭas is found again at Tambūr, the date of  
 which appears to be from Śaka 850 to 859 or about A.D. 932. It  
 mentions the Palasige Twelve-thousand and its ruler, but the  
 name and the designation of the ruler is lost. We now come to  
 a hero-stone found at Kiravakkī. It is dated on Sunday, 30th  
 March, A.D. 984. It mentions that a mahārāja (name lost) was  
 ruling the Palasige Twelve-thousand, when the hero died in a  
 cattle raid. This ruler of Palasige country is certainly not  
 one of the Goa Kadambas as they never called themselves as  
 mahārājas. The last epigraph of the mahārāja family is a  
 hero-stone found at Māvalli. After mentioning the reign of <sup>the</sup> ~~the~~  
 Chalukya monarch Satvaśrva, it refers to one Varāyya mah. . . .  
 The letters after mah are broken off. From the remains of the  
 date portion, the year of the hero-stone is arrived as 1006-7 A.D.  
 (Parābhava samvatsara). The raider was one Komkanada ū . . .  
 by which it is presumed that he was Komkanada ūvaladeva.

39

While he was carrying on a cattle raid at Māvalli, one Āycha...  
 opposed him and while doing so met with his death. The hero-  
 stone thus clearly indicates that Gūvaladēva I was carrying on ~~xxxx~~  
 predatory raids in the Māvalli tract of the Palasige country.  
 We do not get any later reference to the family. Perhaps  
 Tazipayya was the last of the mahārāja family.

Turning to the history of the Southern Śilāhāras, who  
 ruled round about Goa, the southern part of the Ratnāgiri dist.  
 and the neighbouring area of the erstwhile Savantvādī state,  
 we notice that two copper plate grants of the family are known  
 so far. But they give a continuous line unto ten generations from  
 Saṇaṇhulla (c. A.D. 765 to c. A.D. 795) on to Dhamvīyara,  
 Alyaparāja, Avasara I, Ādityavarman, Avasara II, Indrarāja, Bhīma,  
 Avasara III (known date A.D. 988) and Rattarāja (known date A.D.  
 1008). One of the copper plates is from Khārēnātan, in the  
 southern part of the Ratnāgiri dist. and the other is from  
 Chikkōḍī in the Belgaum dist. The most noteworthy point about  
 these Śilāhāras is that they call themselves as the foremost  
 amongst the rulers of ~~the~~ <sup>(8)</sup> Simhala. Evidently the dynasty  
 considered Goa as their home country and took pride in calling  
 themselves as its best rulers. It would, therefore, be more  
 appropriate to call the family as the Simhala Śilāhāras rather  
 than the Southern Śilāhāras as called so far. Dr. A.S. Altekar  
 has already observed in the Indian Culture <sup>(9)</sup> 'it would appear  
 natural if we assume that the family hailed from Goa'. These  
 Śilāhāras were but feudatory kings. They contented in calling  
 themselves as mandalikas. Rattarāja, the last king calls himself  
 a mandalika of Satyāśrayadēva. They owed their rise to the  
 Rāshtrakūṭas. Their first king Saṇaṇhulla is described as a



40

favourite of Rāṣṭrakūṭa monarch Kṛishṇa I (from about A.D. 758 to A.D. 772). It was through his favour that Saṇaphulla acquired the territory between the sea and the Sahya mountain. His son Dhammiyara (c. 795 to 820 A.D.) constructed the great fort of Valipattana and made it a charming city on the sea shore. His son Aiyaparāja (c. 820 to 845 A.D.) had an expedition to Chandrapura and bathed himself with coconut water near that place. Avasara I, son of Aiyaparāja (c. 845 to 870 A.D.) was an expert in the sciences of economics and politics. His son Ādityavarman (c. 870 to 895 A.D.) was a popular ruler. Avasara II, son of Ādityavarman, (c. 895 to 920 A.D.) was an ~~ambitious~~ ambitious ruler. He extended his assistance to the rulers of Chandrapura in the south and Chēmūlya in the north. His son Indrarāja, was a quiet ruler (c. 920 to 945 A.D.). His son Bhīma (c. 945 to 970 A.D.), however, was aggressive and conquered the Chandra-maṇḍala at least temporarily. Bhīma's son was Avasara III (c. 970 to 995 A.D.). The Chikkōḍi plates were issued under his orders on or about Monday, 15th Oct., A.D. 988. The last known king of the dynasty is Rattarāja. The Khārēpāṭan plates were issued by him on Saturday 22nd May A.D. 1008, Kīlaka samvatsara. This year is only one year later than the Gudikatti inscription of Chattayya, which is dated in the Plavamga samvatsara. The comparison of dates points out that in the year A.D. 1008 Chattayya had not yet conquered Goa which was under the dominion of the Siṃhala Śilāhāras, Rattarāja calling himself as the best amongst the kings of Siṃhala in his Khārēpāṭan plates.

Coming to the history of the Chandra-maṇḍala, we do not get any definite information as to who ruled the Chandra-maṇḍala, with Chandrapura as the capital after the Bhōjas and before

the Kadambas came into prominence. The last of the Bhōja records has been assigned the sixth or seventh century at the latest. The first king of the Kadambas, viz., Shashtha I, can not be assigned a period prior to the beginning of the tenth century. There is no information about the intermediate period except for stray references in the records of the Siṃhala Śilāhāras.

Thus, Ayyaparāja (c. 825 A.D.) is stated to have held an expedition to Chandrapura and bathed himself with coconut waters in that place. Adityavarma (c. 875 A.D.) offered help to the king of Chandrapura. Further, Avasara II (c. 900 A.D.) supported the ruler of Chandrapura. Lastly, Bhīma (c. 950 A.D.) is stated to have seized the Chandra-maṇḍala. But this seizure appears to be temporary as the allusion is to the seizure of Chandra by Sainhikeya (Rāhu). <sup>it is not known as to</sup> Now, who were the rulers of Chandra-maṇḍala during the above periods of c. 825 A.D., c. 875 A.D., c. 900 A.D. and c. 950 A.D. ~~is not known~~. The records do not disclose any names. Another mention of Chandrapura is in the Baroda State (10) Museum copper plate grant of the Northern Śilāhāra king Aparājita-dēva, dated in A.D. 993. Herein it is stated that the dominion of Aparājita-dēva extended up to Chandrapura in the south. This would mean that Aparājita had conquered the Siṃhala Śilāhāras in A.D. 993. At this time Avasara III was ruling the northern tract of <sup>the territory</sup> Goā and southern Ratnāgiri dist. as seen from his Chikkōḍi copper plate grant dated in the year A.D. 988, which states that his kingdom flourished unusually from ~~Rakk~~ Balinagara. Again we find that in the year A.D. 1008, Rattarāja, son of Avasara was ruling his dominion and issuing the grant. This would suggest that the Siṃhala Śilāhāras were not extirpated by Aparājita, but only temporarily subjugated.

The earliest of the records of the Goa Kadambas, viz., the Marcella plates and the Ganpadevi inscription, mention Shashtha I as the earliest king in the dynasty, and Nāgavarmā, his son, as the second one. The periods of these two kings can be considered as from c. A.D. 925 to 950 and c. A.D. 950 to 975. No particular heroic deed or political activity is mentioned for these kings. When Avasera II, of the Siṃhala śīlāhāras supported the ruler of Chandrapura in about A.D. 900, Shashtha I had not yet appeared on the political horizon. Either he or his son Nāgavarmā was the contemporary of Bhīma, when the latter is stated to have seized the Chandra-maṇḍala in about A.D. 950.

From the above discussions about the history of Chandrapura and the early kings of the Goa Kadambas, we consider that the Kadambas took advantage of the troubled conditions at Chandrapura and secured its governance, some time after A.D. 950. It was Gūvaladēva I, son of Nāgavarmā and Chettayya, son of Gūvaladēva I, who extended the kingdom in all <sup>in</sup> three directions by conquering the Palledge country <sup>from the mahārāja family in the</sup> and <sup>and</sup> the Gōpaka-dvīpa and other areas of the Siṃhala śīlāhāras in the north.

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REFERENCES :

1. E.I., Vol., XXIV, pp. 143-45 .
2. Ibid., Vol., XXVIII, pp. 70-75.
3. Ibid., Vol., XXXI, pp. 232 ff.
4. Ibid., Vol., XXXIII, pp. 61 ff.
5. All references in this para are from ink-  
impressions taken by me. *The Navalla hero-stone is edited in*  
*part II, at S No 1*
6. E.I., Vol., III, pp. 292-302.
7. Bharata Itihāsa Samśhodhaka Mandala Quarterly for  
the Saka Year 1835, pp. 430-35. since published by Dr. B.R.  
*Gopal in E.I., Vol. XXVII, Part II, pp 56-60 as Pāṭṇakūḍi phalica*
8. Tatsh Silāra-vamśo = bhūt = Simhala = kshmaḥhri-tam  
varah I. E.I., III, p. 299.  
Simhala is the island of Coa.
9. Vol., II, No.3; p. 398.
10. Important Inscriptions from the Baroda State,  
Vol I, by Dr. A.S. Gadre; P.44



The first king in the dynasty is Shashtha I as learnt from the Marcella plates and the Gandēvi inscription. From the Gandēvi inscription, we learn that he was well-versed in the sciences of dharmā and arthā and that he was a brave warrior fit to protect the three worlds. The Marcella plates, further state that he established several kings who had lost their kingdoms and therefore the epithet Jhampadāchārya given to him became true to its meaning. This epithet which appears with Shashtha I for the first time with its significance, recurs with the subsequent kings of the dynasty.

(1)  
The name of his queen is Nāyavyadēvi.

(2)  
The period for which Shashtha I ruled was c. A.D. 925 to 950.

NĀGAVARMĀ

Nāgavarmā, the next king in the dynasty was the son of Shashtha I and Nāyavvedēvi. He was a performer of meritorious deeds (punya-karmā) and an abode of valour, greatness and discrimination (pratāpa-mahatmya-viveka-bhūmih). He had distinguished himself in education and literature (śhītya-vidyā-nīlayah). He had studied several sciences, scriptures and ethics (asēsha-sāstr-agama-nīti-driśva). He was a fine artist like the Creator (Viśvakarm=eva śilpi). He had a handsome personality like the God of Love (Pushpa-dhenv=eva kēntah). In addition to these accomplishments he was of a cool and calm temperament possessing the purity of character of a sage (muni=iva śūchi-sāntah).

(4)

His wife was Mālavysādēvi, a woman of exceptional beauty and character.

The period during which Nāgavarmā ruled was between c. A.D. 950 and c. A.D. 975.



Notes and references:

- (1) Trailōkya-rakṣaṇa-parāyaṇa-vīra-vṛttih I dharm-  
 erttha-sast-ra-vid-abhūd-atha shashta-rajō -
- (2) pratishṭita anēka-vipanna-bhūpaḥ sa Jhampadāchārya  
 yath-ārtha-nāma. For a discussion on Jhampadā-  
 chārya vide Dr.M.G.Dikshit in S.I.W. pp 50-53  
 Also see E.I., XII, p. 251. The original word  
 would be Jhanna. With the addition of 'anna'  
 meaning brother in Kannada, the word becomes  
 Jhannanna. Further changes are due to phonetic  
 reasons: Jhannanna → Jhannana → Jhannala →  
 Jhampada. All the forms are found in the  
 inscriptions.
- (3) The name Nāyavyadēvi is the sanskritised form of  
 the Kannada proper name Nāyavvedēvi or  
 Nāyabbedēvi, 'v' and 'b' having not been  
 distinguished in some of the words in  
 the record.
- (4) Like Nāyavyadēvi, the name Mālavvyadēvi is the  
 sanskritised form of the Kannada proper name,  
 Mālavvedēvi or Mālabbedēvi.

RISE OF THE DYNASTYGŪVALADĒVA I

Gūvaladēva alias Guhalladēva, son of Nāgavarmā and Mālavvedēvi was an ambitious king. It was he who first carved out a sizeable principality for the Kadambas of Goa. (1) Only one record in which Gūvaladēva figures has come to light so far. But we get references to him in the Marcella plates (A.D. 1038), the Ganjdevi inscription (A.D. 1042), a copper-plate grant of Jayakēśi I, (A.D. 1053) and in later records of the family.

The Marcella plates describe him as pārtha-dvītiya and śatakrataviya-vikrama (valiant like Arjuna or Indra). The plates further state that he was an ambitious person, set out to conquer the country in all directions and that he brought the country under one royal umbrella and made it free from danger, extending protection to those who needed it. (2) The Dēgave inscription describes Guhalladēva as prasarat pratāpah (with expanding heroism), lōka-chakshuh (eyesore of the world) and as one who drove the hordes of his enemies into mountain caves by his brilliance. (3) The Bodwad plates call him as pañchāṇa-parākrama.

(4)  
In a copper-plate grant of Jayakēśi I, dated in A.D. 1053 (which is not traced now) it is stated that Guhalladēva annihilated many wicked and cruel enemies of his crown and took possession of their riches and innumerable precious (5) pearls. It also recorded that many kings and chiefs of powerful ports dreaded him. From the same record it is understood that Gūvaladēva undertook a pilgrimage to the

temple of Sōranātha in Saurāshtra. But hardly had he sailed some distance on the sea, setting sail from Chandranura, his capital, when the mast of his ship broke and he was compelled to seek his way to the nearest port on friendly terms with him, viz., Goa. In this port of Goa there lived a rich merchant named Madhuraḍa (Mohamad) of Taji origin who came to the help of the stranded king.

(6)

A record in which Gūvaladēva figures is recently unearthed by me. It is a hero-stone found in the gaathan area of Māvalli, an uninhabited village in the Kalghatgi tal., about one mile south-east of Dēvikon, which is itself five miles from Kalghatgi. Māvalli appears as Mahāvalli in the earlier inscription of the place of Gaud<sup>(7)</sup> mahārāja. It was also the principal town of the division called Māvale Five-hundred<sup>(8)</sup>, later appearing in the Kalkunḍi and other inscriptions. The hero-stone records a cattle raid carried out by Gūvaladēva in the village of Māvalli. He has been referred to as Komkanada Gūvaladēva. The Māvalli tract was being ruled by one Taripayya mahārāja under the Chalukya monarch Satyāśraya. A hero called Aycha died while obstructing the removal of cattle. From the remaining portion of the date, we find the mention of the Parābhava saṁvat sara, which would correspond to A.D. 1006-7 for the rule of Satyāśraya.

From the above references, we can make out that Gūvaladēva had established himself at Chandranura by the close of the tenth century. It may be recalled that in about A.D. 950 Bhīma of the Śiṃhala Śiṃhāras claimed that he seized



Chandra-mandala and in A.D. 993, Anirājita of the Northern Śīlāhāras claimed that his kingdom extended up to Chandrapura. It appears that taking advantage of these troubled conditions at Chandrapura, Gūvaladēva set out and overtook Chandrapura and established himself there either prior to A.D. 993 or soon after. The above references in the Marcella and Jayakēśi's plates support these observations. After establishing himself at Chandrapura he must have built up a strong naval force so as to keep the coastal countries under constant pressure. This assisted his son Chattayya to conquer the Sīṃhala-dvīpa and <sup>to</sup> defeat the kings of Pārasika and Karska-dvīpa as discussed later on. Further it would have been possible for Gūvaladēva to undertake a pilgrimage to Saurāṣṭra by sea only after he was recognised as a naval power. The references also show that Coa was still under the Sīṃhala Śīlāhāras, but that they were on friendly terms with him.

From the Māvallī hero-stone and the Gudikattī inscription of Chattayya of A.D. 1007-8 it can be understood that Gūvaladēva had over-run most of the Palasige country and the southern parts of the Konkana Nine-hundred. It is very likely that he must have attained the position of a mahāmandalēśvara by the close of his reign. This is so, because the Gudikattī inscription of A.D. 1007-8, only one year after that of the Māvallī inscription, describes Chattayya as a mahāmandalēśvara. We have not yet been able to find out a regular inscription of Gūvaladēva, which would perhaps have given the Kadamba prasasti along with the title mahāmandalēśvara for him.

Gūvaladēva possessed great physical strength. He has been commonly referred to by the epithet vyāghra-mārin i.e., slayer of tigers. The Marcella plates mention that he killed a terrible and fierce-looking tiger with his fists. The Dēgāve inscription of Permadiśeva describes him as follows:-

"Slaying many tigers at the time of hunting in his desire to test the strength of the lion of his bravery, nourished in the cage of his arms, he became famous under the name of vyāghramārin". The Paraji plates of Jayakēśi I and the <sup>(9)</sup> Dodwad plates of Jayakēśi III, too, refer to his fondness for hunting and killing of tigers. It would be in the fitness of things that Gūvaladēva was fond of hunting tigers, which must have existed in numbers in the Kadamba country (as they are even now), and which would be a source of danger to human and cattle life. And hunting of tigers would require considerable physical strength, nimbleness and skill in the use of weapons as ~~murderer~~ gun-powder and guns were unknown in those days.

One of the gates of the ancient fort at Chandranura <sup>(10)</sup> bears the name of Gūvaladēva. This reference is very likely to Gūvaladēva I, who must have constructed the gate in order to make the fort of his capital stronger, as soon as he took possession of it.

The queen of Gūvaladēva was Gauravyadēvi as learnt from the Marcella plates and the Gandēvi inscription. She was a devoted lady and a marvel of the three worlds. The

The name Gauravyadevi is the sangkritised form of the Kannada proper name Gauravvedevi.

The rule of Guvaladeva commenced from about A.D. 975 and continued upto A.D. 1006-7 as we have a definite date for Guvaladeva in that year and in the next year the Guzikatti inscription mentions Chettayya as the ruling king.



### SHASHTHA II

The history of the family from SHASHTHA II onwards enters the stage of there being elaborate contemporary records of the respective kings. Shashtha II, son of Guvaladeva I, and Gunnavadevi, is variously called in Kannada as Chatta, Chattala, Chattaya or Chattayya. We have five records of this king come to light so far -  
 (11) The Gudikatti inscription of A.D. 1007-8, the Gandevi (12)  
 inscription of A.D. 1042-43, the Muga inscription of A.D. (13)  
 1045, the Nulvi inscription of A.D. 1072 and an undated (14)  
 inscription found at Kandli. Besides, we have the Marcella (15)  
 plates of Guvaladeva II, his son, dated in A.D. 1038.

The extent of his dominion is mentioned in the Kandli and the Muga inscriptions as Tonkana Nine-hundred and Palasige Twelve-thousand. The capital, though not directly mentioned as such, would appear to be Chandranura (same as Chandrapura). In the Marcella plates, it is stated that Paramesvaranaga, the grandfather of the grantee in the plates, came to Chandranura, which surpassed the Indranura (Amravati) and made his abode in Sri-veraka.

The Gudikatti inscription (A.D. 1007-8) refers to Chattayya as a feudatory of the Western Chalukya monarch Jayasinha II, the Muga inscription (A.D. 1045) refers to him as a feudatory of Trailokyamalla-Ahavamalla (Somesvara I) and the Nulvi inscription (A.D. 1072) refers to him as a feudatory of Bhuvaneskhamalla (Somesvara II).

The first mention of the king is found in the Gudikatti inscription in the Uellhongal tal. of the Belgaum dist., in A.D. 1007-1008 as a feudatory of the Western Chālukya king Jayasīma II. Dr. Fleet is, however, reluctant to accept the record as a synchronous and (16) reliable one. There is, however, no reason to consider it so as discussed later on. At any rate by A.D. 1038 (Marcella plates) he had his son Gūvaladēva as a full-fledged prince having conquests far and wide. We could expect Gūvaladēva to be about 30 years of age by the time. As such Shashtha would be at least 25 years old when Gūvaladēva was born. His year of birth would therefore be round about A.D. 980. This is also confirmed by the Gudikatti inscription. In A.D. 1007-8, as a mahāmahādājāsvara of Jayasīma he would be 28 years of age. The last mention of the king is in the composite Mūlvi grant, wherein he has been mentioned as ruling the Konkana Nīna-hundred in A.D. 1072, though his second son Jayakēśi I kark is also mentioned as ruling the same territory along with the province of Palasige Twelve-thousand. With the proposition that he was born in about A.D. 980 he would be about 92 years old by A.D. 1072. There is nothing improbable in this long life as we know that Vikramāditya VI lived for a similar span of life. Most of the kings in the Kadamba family of Goa lived for a very ripe age as has been noticed in the first chapter.

Name of one of the ministers of Shashtha has been (17) preserved in the Goa plates of Gūvaladēva III. He is Kālapa, a resident of Panjanikhali (modern Panaji, capital of

present Goa). Kālma is the sanskritised form of the Kannada proper name Kālanna. He must have been selected as a minister after Shashtha conquered Goa and established his reign there by about A.D. 1020.

As to the military exploits of Chattavva we learn from the Gaudēvi inscription (A.D. 1042) that he defeated the kings of Saurāshtra, Āṅga, Kāliṅga, Mālava, Mahārāshtra, Āṁdhra and Viṁdhya and the kings of Kāñchi and Kēraḷa with the help of army (pādātīkaiḥ) and the kings of Siṁhala, Pārasika and Kaṇaka-dvīpa with the help of the navy (sajjībhūta-bhatai-vvahi-tra-nivahaiḥ). Thus the composer puts it as:

Saurāshtra-Āṅga-Kāliṅga-Mālava-Mahārāshtra-  
 Āṁdhra-Viṁdhy-ādhipā-  
 na-Kāñchi-Kēraḷa-dēśavoh kshatīpati viḍvamsa  
 pādātīkaiḥ I

Jitvā Siṁhala-Pārasika-Kaṇaka-dvīpa-ādhipān-ambudhan  
 sajjībhūta-bhatai-vvahi-tra-nivahaiḥ prāptah  
 prabhāsam nripah II  
 — Sarcūla-vikrīṭita.

(18)

The Narendra inscription also refers to the conquest of some coastal countries including Kavadi-dvīpa and Lankā. It states that he raised a bridge of vessels up to Lankā:



Kavadi-dvīnamum=ādīy=āge palavum dvīpamgalaṁ  
kondu Lām=  
ke-varaṁ taltā-bahitra-samtatigaliṁdām sētuvam  
katti ka=  
ppavan-ugr-āsuraṁjī bēde nālavī Rāma-pratishth=  
āgrahā=  
rav=śal=maṇḍalav=aty=udattav=enikum Kādamba  
chakrēsana II  
— Matṭabha-vikrīdita.

The island of Goa is metaphorically called Simhala  
 and Goa, its principal city as Lāṁkā. Of the various  
 exploits of Chatterya, the subjugation and annexation of  
 Goa was the most noteworthy and of permanent benefit to  
 the family. Goa remained as part of their dominion right  
 up to the close of the dynasty and the family came to be  
 known as the Kādambas of Goa owing to the frequency of  
 mention of Gōva as their capital. These events have been  
 well remembered and noted by several of the subsequent  
 inscriptions of the family also. The mention in the  
 Narāṇḍra 4 inscription of Jayakēśi II (A.D. 1125) is quoted  
 above. The <sup>(13)</sup>Golihalli inscription 8 states that:

Lāṁkege kappamamunido bēdī vahitroman=ārī nūmki dām  
Kōṁkana=chakravartī vibhu Chatterya [dāvan=e] nālke  
vikram=a  
lāṁkaranāṁge lāṁkeya Pi hī shanān=attī dān=eyde  
kappamam  
sāṁkayan=ād=ād=āvan=i van=unnatiyam pogalalke  
ballar=ar II  
— Utnalamālā.

(20)

The Dodwad plates of Jayakesi III, refer to the conquest of Goa by Chatteyva as follows:

Tatah sva-saurya ni ruddha Lankā-nurāh sārah  
Pāñcha-sārasva shashtah I  
Shashtō nūrah kōhy abhavat residdhah si d d h a h  
svayam dharma bhritam dhurīnah II

— A kind of mixture of Unēndra-vajrā and Indravajrā.

The Kirihalasige plates put the feat along with other qualities of Shashthe as:

Tasya ashtadāśa vāji mādhya kṛti bhih khya tā  
nvayē bhūmipā  
bhūyā sō hi babbū vār ēshu cha mahā yōgi svar  
agrāsarah I  
hela sāhita Simhal ādī sakala dvīpō rthi  
chintāmani  
s trailōky ōtsava vat salah samajani sri  
Shasūthadevō nripah II

(~~The~~ Text corrected with the help of the original plates)

Sāraula vikrīdita.

(21)

The Dēgēve inscription states as follows:

Na sētu ban qō na cha duṛga rōdhō na vahar  
anika pati pravāsah I  
nō vā Sumitr ātma ja sambhramō bhūl Lankā pati s tasya  
tath api vasvāh II

— A kind of mixture of Unēndravajrā and Indravajrā.

The above quotations would show that Chattayya undertook more than one expeditions to conquer the *Siṃhala Śilāhāras*. It may be recalled that Rattarāja was ruling the kingdom in the *Kilaka saṃvatsara* in A.D. 1008 asserting the overlordship of Satyāśraya. The *Gudikatti* inscription of Chattayya is dated in the previous *saṃvatsara* *Plavaṅga* (A.D. 1007) and the *Māvalli* hero-stone of Gūvaladeva I is dated in the *Parābhava saṃvatsara* (A.D. 1006), the year previous to that of the *Gudikatti* inscription. These facts would indicate that the Kadāmbas had mostly subjugated the Palasige country before they conquered the *Siṃhala Śilāhāras*. The Northern *Śilāhāra* king Aparājita claims in his *Janjira* plates<sup>(23)</sup> that he ruled the areas<sup>commencing</sup> from the *Lata* country in the north, the country of *Bhillama* in the east, the city of *Chandrapura* in the south and the western sea in the west in A.D. 993. This would mean that he had subjugated the *Siṃhala Śilāhāras* prior to that year. But the *Khārepatan* plates<sup>(24)</sup> of Rattarāja (A.D. 1008) do not owe allegiance to Aparājita, but to the *Chālukya* monarch *Satyāśraya*, rather reluctantly. Turning to the imperial history of the *Chālukyas*, we know that *Satyāśraya* inflicted a crushing defeat over Aparājita by about A.D. 1005. The poet *Ranna* gives a graphic description to what condition Aparājita was reduced.<sup>(25)</sup> As a loyal feudatory of the *Chālukyas*, Chattayya appears to have accompanied *Satyāśraya* in his campaign against Aparājita. His first attack against the *Siṃhala-dvīpa*, must have been sometimes before A.D. 1008, when he proceeded against

Lanka in ships and after conquering the king (Ratṭarāja), returned back taking a considerable quantity of tribute as stated in the Narandra and the Golihalli inscriptions.

We do not hear of Ratṭarāja after his Khāravātan plates. Aparājita also ceased to exist. By A.D. 1017, we find (26) Arikēsari, son of Aparājita issuing his Thānā plates and claiming sway over the whole Kōṃkaṇa. But this may not have included the country of the Siṃhala Śīlāhāras. In A.D. 1024 Jayasīṃha is stated to have taken into possession the wealth (27) of the lords of the seven Kōṃkaṇas as learnt from his Viraj grant. This would indicate that he reconquered the Northern Śīlāhāra king Arikēsari, who had in the meanwhile accepted the over-lordship of the Paramāra Bhōja in preference to the Chālukyas. It also indicates that by that time the Siṃhala Śīlāhāras were also no more. It appears that by A.D. 1024, Chattayya had another expedition against the Siṃhala Śīlāhāras and completely over took them and annexed their territory, as indicated in the Dodwad and the Kiri-Kolasige plates quoted above.

Pārasika may be some island near Thānā or on the west coast off the Ratnāgiri and the Kolābā dists. (28) Kanaka-dvīpa may be Kavaḍi-dvīpa, the traditional country of the Northern Śīlāhāras. The defeat of these areas is more likely while Chattayya was with ~~xx~~ Satyāśraya or Jayasīṃha, the Chālukya monarchs, as referred to above. He does not claim sway over the Kavaḍi-dvīpa as done by his successors Ābhalladeva III Jayakēśi II or Paramādideva. At any rate he had an independent

expedition against Kavadi-dvīpa, when Wummuri of Thāne gave<sup>59</sup>  
his daughter to him.

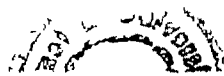
To understand the references to the countries of Saurāshtra, Ānga, etc., we may turn to the imperial history of the Chālukyas of the period. We have already referred to the defeat of the Northern Śīlāhara king Aparajitadeva by Satyāśraya by about A.D. 1005. From the Lakkundi inscription, it is gathered that Satyāśraya had an expedition against the Gurjara king Chāmūdarāja of the Gujarāt Chālukya family in about A.D. 1003-4. From the Vali-girūr grant we learn that Satyāśraya was coming at Śrīparvata in Jan. A.D. 1005. From the Chetrolu inscription (A.D. 1006-7) we learn that Bayalanambi, a general of Āhavamalladeva (Satyāśraya) established himself in that place in the present Guntūr dist., after turning the forts of Dennāda and Yanamaniala. At any rate it is clear that Satyāśraya or his generals had expeditions in the Āndhra area in about A.D. 1006. The Eotūr inscription, in the Dhārwar dist., states that Rājendra I (son of the ruling Chōla king Rājārāja) had an expedition in the Chālukyan country and that Satyāśraya put the Chōla to flight and acquired great stores of wealth and vehicles and having thus conquered the southern country, he was there in A.D. 1007-8 at Tavaroyaghatta. Vikramāditya V succeeded Satyāśraya in A.D. 1008 and Rājendra Chōla I succeeded his father Rājārāja I in A.D. 1012. Rājendra Chōla seems to have had an expedition against Vikramāditya V in about A.D. 1014. Vikramāditya was succeeded by his younger brother Jayasīma in the same year.

The Kalachuri king Gaṅgēya and the Mālava king Paramāra Bhōja I, formed a confederacy with Rājendra Chōla (33) to crush the Kamāta king Jayasimha. Jayasimha however, collected his generals and met the Kalachuri and the Paramāra kings on the banks of the Gautama Gaṅgā (river Gōdāvarī) as learnt from a fragmentary inscription of (34) Vikramāditya VI found at Banavasi. The Balagāṇve inscription (35) of A.D. 1019, states that Jayasimha searched, beset, pursued, ground down and put to flight the confederacy of Mālava. In about A.D. 1022, Rājendra Chōla once again took the offensive against Jayasimha. This time the cause was the Vēṅgi throne, Jayasimha taking the side of Vijayāditya and Rājendra taking the side of Rājārāja, step-brother of Vijayāditya, evidently both moving in the matter in order not to loosen their hold on the affairs of the Western Chālukyas. The battle was fought near Māski in the Lingsūr tal. of the Raichūr dist. As usual, Rājendra claims to have utterly routed the Chālukya king. But the battle does not seem to have caused any substantial damage to the Chālukyan territory and in a short time we find Vijayāditya ruling the same tract from (36) Wodeghūr as learnt from the Bannigol inscription. In this connection it appears that during this period Vijayāditya sought for shelter in the Kalinga court. It may be that, on his doing so, Jayasimha sent some of his generals to teach a lesson to the Kalinga king and bring back Vijayāditya into his fold. From the Miraj grant we learn that by A.D. 1024 Jayasimha had overpowered the puissant Chōla.

It appears that Jayasimha had to deal with Bhillama III of Sēvunadēsa sometime by A. D. 1024, in his northern conquest. (37) The Bassein grant of Yādava Sēvunachandra states that Bhillama's wife was Avvalādēvi, daughter of Jayasimha. It appears that before this marriage took place, Bhillama tried to assume independence and Jayasimha had to subdue him.

From the above details of the history of the Western Chālukyas during the period in question, we notice that Satyāśraya and Jayasimha had to deal with the kings of Kāñchī, Gūjjara, Kalinga, Mālava, Mahārāshtra, Āndhra and Viṇḍhya. They may have also come in conflict with the kings of Kēraḷa and Āṅga either incidently or through confederacies. Chattraya would have accompanied his liege-lords Satyāśraya and Jayasimha in their expeditions and thus claim to have defeated the kings of the various countries. As the mention of the exploits is in the Gandēvi inscription of A. D. 1042, the exploits would be coterminous with the reign of Jayasimha, which came to a close in the same year.

Shashtha had a naturally developed heroic disposition (sahaja-vivarddhite-vīra-vṛtti). (38) No enemies could stand before him and so he was known as vair-ībha-kānthīrava. If his father Guhalladēva had the distinction of killing tigers by fists, he had to his credit the feats of bringing elephants in rut under control and tying them to posts. He was adventurous having killed many kings in battle with his sword. He was, therefore, called mūrti-



Nārāyaṇa. These two epithets, viz., vair-ībha-kāṁthīraṇa and mūrti-Nārāyaṇa, appear with most of the future kings in the dynasty. Their origin and first application are found with Chattrayya.

Shashtha was an abode of the lores. He was the sole resort of the virtuous. He had studied the śrītis and was well-versed in the purāṇas. He had his intelligence sharpened with the study of the various systems of logic. (39). He was a poet among poets.

Shashtha was a very pious and charitable person. The Gaṇḍēvi inscription states that he used to take bath with river water daily, that he made the world devoid of poverty by giving gifts of gold daily and that he visited several holy places and gave away presents of gold to the learned. The Marcella plates mention that he visited Gokarna, worshipped Mahālakṣmī going to Kolhāpura (present Kolhāpūr), worshipped Sōmāśvare at Prabhāsa by crossing the sea and showered a rain of gold coins at Sthānaka (Thāne or modern Thānā). It would mean that Shashtha visited the temple of Sōmanātha more than once. The Nareṇdra inscription describes the sea voyage through Goa in a graphic manner.

Suppliants came to the capital of Shashtha in large numbers from all the four quarters for gifts. He surpassed the ancient kings like Bali, Karna, Yuthishthira and others in liberality. In short he was as though an incarnation of dharma (dharma-avatāra). The Goa charter of Shashtha III describes him as dharma-kṛitām dhurīṇam. He was taking

keen interest in his subjects and has been called jagad-ēka-bandhu, a matchless friend of the world.

Owing to the pious temperament of the king, (he has been called dharm-āvatāra and is said to have taken to muni-vrata) he seems to have abdicated from active rulership in the latter half of his reign. This is why we find that in the Marcellle plates, <sup>(A.D. 1038)</sup> it is Gūvaladēva II, who makes the grant and it is not mentioned specifically whether Shashtha was ruling or not or whether Gūhalladēva was a yuvarāja (heir-apparent) or the ruler himself. This is further strengthened from the mention of Shashtha as the President of the Cabinet (mantri-maṇḍal-ādhyakṣa) but not as the king himself. In the enumeration of the members of the Cabinet (mantri-maṇḍala) he is mentioned next to the mukhya-svikaṛa.

If Shashtha was the actual king, it would not have been necessary to mention him as a President of the Cabinet, which would be a body different from the king himself. It would, therefore, appear that Gūhalladēva was entrusted with the functions of the king. We cannot also say that Gūhalladēva was the king himself, because the same inscription describes Gūhalladēva as fit for being honoured as a king by the king. So it would mean that by A.D. 1038, Shashtha had retired from active rulership and entrusted the government of his kingdom to his eldest son Gūhalladēva II. By A.D. 1052 we learn from the Gudikatti inscription that his second son Jayakesi I, was the actual ruler. As already referred to above, the Nulvi inscription mentions that in A.D. 1072

he was still living and ruling a part of the kingdom along with his son Jayakesi I.

The above position would take us to another aspect of the matter. When a king lives for a long period it would be most appropriate for him, in the interest of the dynasty, that he entrusts the government to the next heir well in time. From what we have observed above as regards the probable year of birth of Shashtha, he would be about 58 years of age by A.D. 1038 and it was in the fitness of things that his eldest son was entrusted with the governance by the time. When ruling kings advance in years, their sons grow elder and older and even grandsons come of age and if they do not get a chance of becoming a king in their prime they start intrigues and groups amongst nobles and feudatories in their support, both against the father and brothers or against other possible claimants to the crown. This would eventually lead to the weakening of the power of the dynasty. It may be observed that when a king lives for more than 75 years and continues to rule, the dynasty would come to a close in a couple of generations after his death. This has been so in the case of the great Mōghuls - Aurangazēb lived to a grand old age and the empire crumbled after him. Vikramāditya VI, lived for 90 years or more and the empire crumbled within thirty years of his death. More instances can be given to elucidate this observation. To come to the point at issue, it was a move of great wisdom and sagacity that Shashtha entrusted the governance of his kingdom to his sons during his life time. In the case of future kings in this dynasty we come across epithets like tyāga-simhāsana,

paurādhi-rāja-tyāga-vinōda or rāja-tyāga-vinōda. These epithets would indicate that it was a general practice in the dynasty to associate the next heir with the administration of the kingdom or abdicate completely in his favour. The subject would be further referred to when dealing with the future kings in the dynasty.

The name of the queen of Shashtha is given as Akkā in the Marcella plates. The Narēdra inscription of Jayakēśi II refers to the marriage of Chattayya with the daughter of Mummuri of Thāne. It mentions that when the exalted valour of Chattayyadēva, in his sport upon the ocean, reached his country, Mummuri of the famous Thānā, hearing of it came into his presence, <sup>received</sup> ~~saw~~ him, led him to his palace and displaying intense affection bestowed on him his daughter with much pomp and gave to his son-in-law five lakhs of gold. It is not understood whether this daughter of Mummuri was the same as Akkā. But in all likelihood she may not have been Akkā. Akkā was the mother of Guhalladēva who was born in about 1008 A.D. At this time Arikēsari, the uncle of Mummuri was the ruler of Thāne and by about A.D. 1025 we get records of Chittarāja, the elder brother of Mummuri. It is, therefore, likely that the daughter of Mummuri married to Shashtha was a different lady. At any rate the marriage might have taken place prior to A.D. 1030 and not later, as Shashtha would be advanced in age <sup>after</sup> ~~therefore~~ to think of a marriage.

Shashtha had two sons as discussed above. The first was Guvaladēva and the second Jayakēśi.

Shashtha ruled from about A.D. 1007-8 the date of his Gudikatti inscription, to about A.D. 1035 and again from about A.D. 1045 to A.D. 1050. His eldest son Guvaladeva II, was entrusted with the governance from about A.D. 1035 to 1045 and his second son Jayakesi from about A.D. 1050. Shashtha lived beyond A.D. 1072.

Let us now examine the information found in the records of Chattayadeva.

The Gudikatti inscription dated in the Plavamga samvatsara (A.D. 1007-8) mentions that Nigumbara Dasa, a bee on the lotus-feet of Chattaladeva, a patron of the learned, obtained fame by constructing a big tank under the name brihat-tataka. The tank is still existing in the village Gudikatti under the same name, of course in Kannada, as dodda-kere. After nine-hundred and fifty years, it must have been silted considerably. But still it is a tolerably big tank serving a number of fields as an irrigation tank. The poet's query that <sup>it</sup> is not an achievement of Dasa has been certainly answered in the affirmative by the way in which the tank has been serving the agriculturists of the locality for more than nine centuries. The tank has been described as having been of service to the world (jaga-sevya-mage) and as a big one containing a mass of deep and abundant water (pirid-mage-agadha-jalam-mage). Chattayadeva made a grant of two nattars of land for the tank in the year cited, thinking that there was no rival for the tank as a tirtha in the whole creation. Gudikatti is a small village in the Bailhongal tal. of the Belgaum dist. situated towards the

border in the south-eastern corner, adjoining the northern boundary of the Dharwar tal.

The record has been referred to by Dr. Fleet in his <sup>(40)</sup> History of the Kanarese Dynasties. Owing to the irregularity in mentioning the years, the mention of the date in <sup>h</sup> chronograms and the mention of the rule of Jayasimha as early as 1007-8, Dr. Fleet is reluctant to accept the record as a synchronous and reliable one. These reasons are, however, fallacious and we need not doubt the reliability of the record. As to the mention of the rule of Jayasimha, we find that the <sup>(41)</sup> Waski (A.D. 1010) and the Navalli (A.D. 1014) inscriptions refer to Jayasimha while Vikramaditya V, was on the throne (A.D. 1008-14). It is quite likely that Jayasimha was assisting his uncle Satyasraya in the rulership in A.D. 1007-8, which is almost the last year of Satyasraya. Further it is likely that Chattavya was associated with Jayasimha in his campaigns against the Konkana countries in particular and other countries in general. The composer of the record in A.D. 1053 could only remember the close association of <sup>h</sup> Chattavya with Jayasimha and therefore there is no reason to disbelieve the contents or the dates of the record. A similar instance of a future monarch being mentioned as a ruling king, is found in the ceiling <sup>(42)</sup> inscription at Amminbhavi, which mentions that in the year 1071-72 (Virōdhikrit samvatsara), Vikramaditya VI was ruling. Actually Vikramaditya VI started ruling in the year A.D. 1076. As to <sup>h</sup> chronograms being used while mentioning the years, it is seen that use of <sup>h</sup> chronograms has been made both early and late as in A.D. 1053 in the <sup>(43)</sup> Panaji plates of Jayakēsi I, and

(44)  
in A.D. 1134 in the Asōge plates of Jayakesi II. These records were not available to Dr. Fleet. The irregularity in mentioning the year earlier by one year can be ascribed to the variations in the methods of calculation in different parts of the country at different times. The so called irregularity is found in some other <sup>u</sup>authentic records also, ~~ex~~ e.g., the Mugaḍ inscription of Chātṭayya himself dated in A.D. 1045.

On the other hand, the record is in a clear ~~xxxxxxxx~~ hand-writing and well executed and kept in a public place, viz., the <sup>sa</sup>temple. The composition is in elegant Kannada language and the composer is a poet of no mean calibre. The contents are well depicted with a proper flow and sequence. There is nothing to doubt the veracity of the record from any point of view and much less as regards the ~~xxxx~~ factual contents it unfolds.

The Gaṇḍēvi inscription dated in the Chitrabhānu samvatsara (A.D. 1042-43), after giving a graphic description of the tāṇḍava dance of Śiva, traces the origin of the dynasty from Trilōchana Kādamba to Shashṭha I, and further through Nāgavarṇa, son of Shashṭha I and Mahalladēva I to Shashṭha II, the present king. After describing the various virtues and exploits of Shashṭha, the epigraph states that Shashṭha visited Prabhāsa. After worshipping Sōmēśvara there, he distributed gold in charity weighing himself against gold twice. He returned to his native place probably by the land-route or at any rate he passed through Gaṇḍēvi in the Lata country. On his way back he got constructed a



pleasant pavilion at the market place near Gandēvi for the common people for taking rest (māṇḍanikā ranyā kārītā Shashtha-bhūbhujā śānty-artham jīva-lōkasya), in the year cited. Gandēvi is twelve miles to the south of Navsārī, the headquarters of the district of the same name. The inscription <sup>was</sup> found at Gandēvi. This act of charity of king Shashtha is noteworthy in as much as it was not in his own kingdom but in that of Lata. Incidentally it also shows that the ruler of Lata was on friendly terms with Shashtha, at the time, or else Shashtha would not have the opportunity to get the pavilion constructed in the kingdom of Lata, so near to their capital Navsārī.

The Mugad inscription of Chatṭavya is dated on or about Sunday, 24th March, A.D. 1045.

The inscription is a Jain one. It introduces an eminent family of nār-ggāvundas having their jurisdiction over the Mugunda Thirty starting from nār-ggāvunda Chāvunda. The family was a devout Jain one. Nārggāvunda Chāvunda constructed a Jain temple called samyakta-ratnākara śhaityālaya and granted paddy and garden lands and house-sites for the temple on the date cited. This nārggāvunda Chāvunda had, among others, the epithets of tata-vitata-ghana-sushira-vādya-vidyā-vāchaspati, kāryya-Brihaspati, vinava-vikhyata, niti-Mandhata, kadana-prachanda, page-mutte-ganda, etc., showing thereby that he was a master in different kinds of instrumental music, an efficient administrator, a cultured and virtuous person, besides being a great general having taken part in many battles. His son was Nāgadēva. Like his father, Nāgadēva was a brave warrior, a patron of the learned and a

highly educated person (Vāg-nārī-mukha-mukuraṃ). His son Mārttanda was celebrated in the art of warfare. He was a munificent donor. He had numerous epithets such as śaurya-śaṇḍāṇa, sakala-kalā-kalita-Vāg-lalāṇa-lalāṇa, ripu-hṛdaya-sella, duṣṭ-āśva-malla, ari-turaga-tatta-saṃghatta, ashtādasa-pattang-ādhiṣṭhita-paṇcha-puttig-ādi-bāvaṇṇa-vīra, nara-nārī-dūra, gaṇekārara dēva, ond-irivāta, samyakta-ratnakara, Padmavātī-labdhā-vara-prasāda, etc. These epithets bring home his heroism, acquisition in fine arts, horsemanship, generosity, virtuous character, religious fervour and devotion to the śāsana-dēvatā Padmavātī. Mārttanda effected repairs to the temple built by his grand-father Chāvunda and constructed a theatre (nāṭaka-sāle) as an adjunct to the temple.

The village Mugunda (same as Mugad) was situated in the Mahārājavāṇī-nāḍu in the Palasige country.

The epigraph, though dated in A.D. 1045, seems to have been engraved much later, i.e., after the repairs to the temple and construction of nāṭaka-sāle i.e. in about A.D. 1100. The characters are much later than those obtained in A.D. 1045, e.g., those found in the Guḍikatti inscription of A.D. 1052-53, Kandli inscription (c. A.D. 1050) etc., and belong to the period of about A.D. 1100 from palaeographic standards.

The Saka year quoted is Pārthiva saṃvat-sara compiled with 966 instead of 967 (expired). This is similar to the mention of the Saka years and the saṃvat-saras in the

Gudikatti inscription early by one year, as discussed in the Gudikatti inscription above.

The Nūlvi inscription introduces the reign of Bhuvanāikemalla and states that Chatavadeva was ruling the Komkana 900. Thereafter it states that Jayakesi was ruling the Komkana 900, the Palasige 12000, the Kumdura 500 and the Sabbi Thirty. The date quoted is Saka year 994, Paridhāvi samvatsara, Pusya siddha 8 Sōmavāra, uttarāyana sankramaṇa, corresponding to Monday, 24th Dec., A.D. 1072. It would, therefore, mean that in the year A.D. 1072, both Chattayya and Jayakesi were ruling, the father over the limited area of Komkana Nine-hundred, while the son over the whole area of the dominion of the Kadambas.

We now come to an undated tablet found at Kandli, a petty village in the Kelghatgi tal., situated about six miles west of Devikop, far in the interior of forests. The epigraph is a small one containing only eight lines. Parts of it are broken off on the top and the proper right hand side. The epigraph records the construction of a badubbe by one Marayya, son of Allayya of Edahalli at Kannale, while Chattayyadeva was ruling the Komkana Nine-hundred and the Palasige Twelve-thousand. The epigraph is not dated. But on palaeographic grounds it can be ascribed to c. A.D. 1050.

The full epithets of Chattayya as they appear in the Mugaḍ (A.D. 1045) grant are as follows:-

- (1) Samadhi-gat-a-pa-mcha-maha-sabda-mahamandal-esvaram;  
 (2) Banavasi-puravar-adhi-svaram;  
 (3) (The Alnavar, Gudikatiti and Kandli inscriptions have  
Banavasi-puravar-esvaram).  
 (3) Trilochana-Kadamba-kula-Kamalinī-vikasa-bhaskaram;  
 (4) aneka-samara-vijaya-sabda-mahoday-Onarjitte-virasri-  
ni vasa-dakshina-dol-dandam;  
 (5) page-mutte-gandam;  
 (6) prachanda-vairi-mandalika-mada-vedanda-ganda-sthal-  
khandana-pati-shta-ni-shtura-bhujadandam;  
 (7) anuna-dasa-vairi-santarnnita-sakala-vibudha-Kajana-sasvam;  
 (8) loka-kalpa-drumam;  
 (9) murti-Narayanam;  
 (10) kirrti-marttandam;  
 (11) mandalika-lalata-pattam;  
 The Nulvi (A. D. 1072) grant repeats (1), (2) and adds  
 (12) samasta-bhuvana-samstuyaman-Hara-Dharani-prasuta-  
Trilochana-Kadamba-vamsa-mahodaya-mahidharendra-sikhar-  
abhyudayanam-maha-prachanda-marttandam;  
 (13) marttanda-karati-tibra-nijana-ratana-vasikrita-  
sakala-mahi-mandalam;  
 (14) ut-tunga-simha-lamchchhanam;  
 (15) vanara-maha-dhvajam;  
 (16) permatiti-turva-nirghoshanam;  
 (17) tyaga-jaga-jhama-Jhampen-acharyam;  
 (18) saran-ogata-vajra-rakaram;  
 (19) sankranti-dhavalam;

and repeats (9); (10) and (11)

The Alnāvar inscription (A.D. 1081) repeats (1) to (11) with slight variations and with an addition of (19) in between (8) and (9).

The Gudikatti inscription (A.D. 1007-8) has (1) to (5) and adds:

- (20) Oṃd-irivata;
- (21) āyad-āchāryyaṃ;
- (22) aparimita-sauryyaṃ;
- (23) pāradhi-Parasūratam;
- (24) ni ssamka-Ramaṃ;
- (25) bāraha-mandalika-tamāṇḍha-kālaṃ;
- (26) mandalika-trinetraṃ;  
Then (19) and,
- (27) deśi-vallabhaṃ.



GUHALADĒVA II

son of Shashtha II, and Akkā, Guhaladēva II, also called Guhalladēva is known only from one record, viz., the Marcella plates. From these plates we learn that he was carrying on the governance of the kingdom in A.D. 1038, even during the life time of his father. From the same source we understand that he had conquered the kings of the seven Malayas, that he brought the country under one royal canopy and that he was as refulgent as a chakravarti (monarch). While writing about Shashtha, it has been mentioned above that he had conquered the kings of Saurashtra, Aṅga, Kaliṅga, Mālava, Mahārashtra, Āṇḍhra and Viṇḍhya. Perhaps these same kings might be the kings said to have been conquered by Guhaladēva. It may have also been likely that Guhaladēva accompanied his father in some of the above expeditions.

We have referred to a mantri-maṇḍala in connection with Shashtha above. This mantri-maṇḍala was more a cabinet of Guhaladēva than Shashtha, as the position of Shashtha had been that of the President in the cabinet, the king being represented by Guhalladēva. We have also noted above that Guhalladēva was honoured by all like the king himself.

The members of the cabinet are given in the plates as follows:

Chchhatthanaṁ	...	
Devanṁ.	...	<u>Mukhya svikaranas</u>
	...	(Finance Ministers)
Shashtha Rājā	...	<u>Adhyaksha</u> (President)
Govinda	...	<u>Pratihastaka</u> (Vice-President)

Sriyanaḥ	...	
Damaṇaḥ	...	Pradhānas (Ministers)
Mādhava	...	
Khantapaḥ.	...	Mahalla (Antahpur-adhyakṣa)
Bhallapaḥ	...	San̄dhi-vigrahika (Minister for Peace and War).
Govarddhana	...	Purōḥas (Royal Priest)

Chchhatthama may be Chchhadama or Sadanō referred to earlier. He was of Tājiya race and pradhāna-mantṛi with Jayakēśi I, as would be noticed later on. In the cabinet of Guhalladeva, he seems to have shared the subject of Finance with Dēvaṇaḥ. The names of other ministers are not known from any other records.

The mention of a full-fledged ministry would show that the administration of the government was carried on systematically by the Kadambas of Goa. The injunction laid down in the śāstris that the king should have seven or eight ministers has been scrupulously followed by Guhalladeva. The preservation of the names of the ministers is a valuable thing.

Some of the names of the ministers are given as Dēvaṇaḥ, Sriyanaḥ, Damaṇaḥ, Khantapaḥ and Bhallapaḥ. These names appear to be local pronunciations of Dēvaṇayya, Sriyamayya, Damaṇayya, Khantapayya and Bhallapayya. The intervening forms are found in other records in the Konkana area. For example, in the copper plate grant of (45) Śilāhara Chhittarāja (A.D. 1021), we get names such as:

Tikkapaḷya, Dāḍapaḷya, Daidappaḷya, Dhārappaḷya,  
Chhittapaḷya, etc.

The Kannada term 'ayva' meaning 'a Venerable person' is used as a suffix to proper names even in the present days, e.g., Gaṅgavya, Rāmayya, etc. This 'ayva' is itself connected to the Sanskrit 'Ārya' through 'ajja'. It is interesting to note that the present day surname of Paḷ among the residents of the North and the South Canara districts has an origin in the above names Dāḍapaḷ, Khēṭapaḷ, Bhallaḷapaḷ, etc., wherein the elements are Dāḍatappaṭayya, Khēṭatappaṭayya, Bhallaṭappaṭayya. The double suffix 'appaṭayya' is liquefied in 'apaḷya', which itself is further diluted in 'paḷ' and has assumed an independent position being retained as a surname in Paḷ at present. It is needless to mention that these ministers were Kannadigas as their names would indicate.

The subject matter of the plates is a grant made by Guhalladēva of the village Sāṁvai, situated near Vēreka to Nārāyaṇa Paṭṭavarḍhana, brother of Gōvardhana, with gold weighed against his (Guhalladēva's) weight (tulā-puruṣa-kāṁchanā-saṁchayēna). It is noteworthy that the grant ~~is~~ was made in consultation with all the ministers on the shore of the sea near Gōkarna. This would incidentally show that Gōkarna was in the dominion of Guhalladēva at the time. The practice of making grants in consultation with ministers was quite common with the kings of the dynasty and would be noted further in proper places.

The family of nurōdhas Gōvardhana is given as follows:

Paramēśvaramangala (c. A.D. 990)

wife Sirivā

Aditya

(c. A.D. 1015)

wife Arevā

Gōvardhana (A.D. 1038)

Nārāyaṇa (A.D. 1038)

Paramēśvara-mangala migrated from his native place Kārī in Tāsa-viśaya to Śrī-veṇka after coming to Chandraura. This might have taken place in about A.D. 990. The ruling king at the time was Gūvaladeva I. (c. A.D. 975 to 1006). He belonged to the Śatyāyana-prabhava gōtra. His wife as noted above was Sirivā, a virtuous lady endowed with various good qualities (dharma-dvitiyā and sarvva-guṇa-rūpētā). His son was Aditya, who continued to keep the hereditary raja-hōtra. His wife was Arevā, coming from a religious family, a sweet-talker and a woman who shone like Bhārati, owing to her purity of character (śikṣitā, priya-vādinī, sarvva-siddha-svarūpatvaḥ-rarāja). Two sons were born to this couple, the elder Gōvardhana and the younger Nārāyaṇa. A person, who had mastered the śrutis, the sāstras and the āgamas, as Gōvardhana was the purōdhas of the king. He made over his post of purōdhas to his younger brother Nārāyaṇa, owing to old age. Nārāyaṇa thus obtained the position of a purōdhas and became famous as nūtta-varḍhana. He was the recipient of the grant as noted above at the hands of Gūhalladeva. The mother's name of purōdhas Gōvardhana, viz., Arevā, calls for our attention. The name would be a Kannada proper name derived from Āryavvā or Arevvā with the

78

components Aryya<sup>+</sup>avva. Likewise, the name of the grandmother of Govardhana is Siriva, which would be a short form of Siriyavva with the components Siri (Sri)avva. Avva is a very common suffix corresponding to ayya even in the present days, e.g., Giriyavva, Lakkavva, etc. The surname of the family is given as Pattavardhana. It would appear that these Pattavardhana brahmins had their mother-tongue Kannada in those days as is clear from the suffixes of the names of females in their family, which is a surer indication of the mother-tongue of the family. It is also significant that they were residents of the Goa territory.

From the conquests enumerated above and from the fact that Guhalladeva was entrusted with the governance of the country, he may be about 30 years of age in A.D. 1038. He may, therefore, have been born in about A.D. 1008, when his father would be about 28 years of age. In the absence of any other records, it would appear that Guhalladeva was associated with the governance of the kingdom from about A.D. 1035 to 1045. The year A.D. 1045 is suggested as the last year, from the approximate year of birth of Guvaladeva III, taken as A.D. 1050. Generally the name of an important person in a family is given to the baby born for the first time after the death of that person. The year A.D. 1045 is also supported by the Mugad inscription of his father Chattayya, wherein there is no mention of him (Guhalladeva), and Chattayya is described as the ruling king.

## Notes and references:

Givalajāva I

- (1) See Part III, No. 1.
- (2) J.B.B.R.A.S., IX, p. 266.
- (3) See Part III, No. 61.
- (4) S.M.H.D., Vol. IV, pp. 32-33
- (5) K.K., pp. 170-72.
- (6) See Note (1) above.
- (7) Quoting from ink-impressions.
- (8) See Part III, No. 40.
- (9) See Part III, No. 61.
- (10) K.K., p. 169.

Shashtha II

- (11) See Part III, No. 2.
- (12) I.I.B.S., pp. 67-70.
- (13) S.I.I., Vol. XI, P.I, pp. 70 ff.
- (14) See Part III, No. 7.
- (15) Ibid., No. 3.
- (16) B.G., p. 537.
- (17) S.M.H.D., Vol. IV, p. 53.
- (18) E.I., XIII, no. 298 ff.
- (19) See Part III, No. 53.
- (20) Ibid., No. 61.
- (21) J.B.B.R.A.S., IX, pp. 241-42
- (22) Ibid., p. 266.
- (23) I.I.B.S., n. 51 verse 32, repeated in the next plates, p. 60 verse 27.
- (24) E.I., III, pp. 292-302.
- (25) Indian Culture, Vol. II, No. 3, p. 406.

- (26) B. G., n. 542.
- (27) I. A., Vol VII, n. 10.
- (28) I. I. B. S., n. 66.
- (29) S. I. I., Vol. XI, p. 1, No. 52.
- (30) Ibid., No. 50.
- (31) S. I. I., Vol. VI, No. 102. Also M. I. S. I. n. 53.
- (32) B. G., n. 433.
- (33) The Kulenur inscription of Javasiṃha.  
E. I., XV, pp. 329 ff.
- (34) E. I., XVI, pp. 355 ff.
- (35) I. A., V, pp. 15 ff.
- (36) A. R. I. E., No. 344 of 1957-58.
- (37) I. A., Vol. XII, pp. 119 ff.
- (38) The Gaṇḍevī inscription.
- (39) Vidyānār kula-mānirām guṇavātām-ek=ai va  
viśrama-bhū-  
rabhaktyaṁ satya-vivēchakāḥ śruti-sirām samyak-  
parīkṣhā-gurūḥ I  
nānā-tarkka-niśāta-nirmala-matīḥ prajḍhah  
kavīnām kavīḥ  
smarttō nīti-vidāṁ varo=bhavad=asau paurāṇika-  
grāmaṇīḥ II 12 II  
 — Gaṇḍevī inscription.
- (40) See Note (16) above.
- (41) ~~See~~ B. R.  
 Unpublished thesis of Dr. Gopal; pp. 120-121.
- (42) S. I. I., Vol. XI, p. II, pp. 138-140; No. 121.
- (43) S. W. H. D., Vol. IV, n. 38 verse 29.



(44) Ibid., Vol. II. p. 12.

Qivladēva II

(45) S.I.M., pp. 44-45.

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CHAPTER V  
CONSOLIDATION

JAYAKĒSI I

Jayakēsi I, was a worthy son of a great father, born in about A.D. 1010 (we have assigned the date of birth as A.D. 1008 to his elder brother Gihalladēva). He seems to have taken up the reins of administration by about A.D. 1050. A continuation of the Gudikatti inscription represents Jayakēsi I, whom it styles 'Lord of the Komkana', as a feudatory of the Western Chālukya emperor Sōmēśvara I, in the year A.D. 1052-53. Eight records of the king are known so far: (1) The Gudikatti inscription of A.D. 1052-53, mentioned above; (2) The Panaji plates dated Monday, 5th July 1059; (3) The Sēdāmbi inscription dated in December A.D. 1062; (4 & 5) Two beam inscriptions in the Basavanna temple at Sangamēśvar, one dated on Tuesday, 5th August, A.D. 1068 and the other on Wednesday, 24th Dec., 1068; (6) A hero-stone in the Prince of Wales Museum, Bombay, dated Monday, 30th May 1071; (7) The Aminbhavi ceiling inscription in the Jain shrine dated in the year A.D. 1071-72; (8) The Nulvi composite inscription dated Monday, 24th Dec., A.D. 1072.

In addition, we get references to the king in some of the inscriptions of his successors.

In the Sangamēśvar inscription the extent of his dominion is given as comprising of the Komkana Nine-hundred and the Halasige Twelve-thousand. This is the same area as ruled by his father. In the Aminbhavi inscription the division of Kundūra Five-hundred is added. And in the Nulvi

inscription the tract of Sabbi Thirty is added to the three mentioned in the Aminbhāvi inscription.

The capital of Jayakēsi is mentioned as Chandrapura in the Dvyāsraya-kōśa of Hērachandra and Abhayatilaka, as Anilapura in the Sedāmbi inscription and as Gōvage in the Aminbhāvi and Nūlvi inscriptions. Anilapura and Chandrapura were the earlier capitals. As to Gōvage, it was Jayakēsi I, who made it a permanent capital. The Hēsi inscription of his great-grandson Permādiāva specifically mentions that Jayakēsi I, made Gōvage-pattana his permanent capital. We have seen above that it was during the days of his father Shashtha that the Siṅgha Silāharas were completely subjugated and their territory was annexed by him. Goa as a better port than Chandrapura, affording greater facilities for sea-borne army, would naturally attract any ruler of a coastal country to make it his capital. A king of the calibre of Jayakēsi, with his experience seasoned under the care of his father would not have lost sight of the advantage of such a natural harbour as Goa being made his capital, and he did it.

As to the military exploits of Jayakēsi I, the Panaji plates mention that he defeated the Pāṇḍya, the Paramāra, the Lēṭa, the Chōla, the Pallava and the people living in the hills of Kisbkindhā. It also mentions that his armies were active on the high seas, that he had an array of battle-ships and that the lord of Lāṅkā was not getting sound sleep owing to the sea-borne army of the king.

This last reference may be to the early days before the Sinhala Śīlāhāras were completely conquered. A reference to the Kātantra grammar and the vṛitti of Durgasimha on it is ~~also~~ found in verse 19 of the plates. It is mentioned in this verse that the enemies of Jayakēśi following evil ways (kātantrinō vidviśah), taking resort of forts (durgga-vṛitti-ratah) talk of peace with him (Jayakēśi).

The Gudīkattī inscription states that Jayakēśi took part in cutting off the head of the Chōla monarch for the augmentation of the empire of his liege-lord Trailōkyaśalla in the Śaka year 973, Nandana śrīvatsara, corresponding to A.D. 1052-53. The reference is to the famous battle of Koppam, wherein the two armies of the Western Chālukyas and the Chōlas met each other and in which the Chōla monarch Rajādhirāja Chōla was killed. The date has been given as 28th May, A.D. 1052 by R. Sewell calculated from the Chōla records. The Gudīkattī inscription supports the same year from the Chālukyan (Kadamba) records. Some other generals of the Chālukyas, <sup>viz., Māmakas<sup>86</sup> and Bāchikaya<sup>87</sup></sup> have so far been known to have claimed to have killed the Chōla monarch. The Gudīkattī inscription ascribes the feat to Jayakēśi I. There is nothing unusual in many generals claiming to have accomplished the feat, especially of the importance of the present case wherein a monarch was killed in a bloody battle. In a battle, more than one person would have joined together in attacking an emperor, seated on an elephant, as was the case in the present instance and all will claim to have performed the feat.

Turning to the information supplied by the records

(9)  
of the successors of Jayakēśi, we find that the Dēgāve inscription of his great grand-son Permaḍiḍēva mentions that Jayakēśi killed the king of Kāpārdika-dvīpa, that he defeated the Chōla and easily uprooted Kāmāḍēva.

(10)  
The Halsi epigraph mentions that Jayakēśi established the Chālukya in his own kingdom and he conquered the Ālupas and assembled the Kadambas and became a most successful

(11)  
king. The Narēndra inscription mentions that he made Kīrttiraja of Banavāsi to restrict himself to his territory and so he brought fame to his master Permaḍi and that he speedily checked the onrush of the Chōla and halted him

(12)  
and taught him a lesson. The Kirihaleśige grant mentions that he brought about friendship between the Chālukya and the Chōla kings at Kānchi and therefore, became rāya-pitāmaha sounding the permaḍṭi instrument.

(13)  
The Aśōge copper plates of Jayakēśi II, state that Jayakēśi I obtained great fame as a rāya-pitāmaha by making free from worries the two kings, the Chālukya and the Chōla, who were fighting against each other. The  
(14)  
Sadaśivagad plates also make a similar reference.

The affairs with the south are concerned with the Pāndya, the Chōla, the Pallava, the Ālupas, the Banavāsi, Kadambas, and the people living in the Kishkindhā hills. The Chōla affairs bear three allusions - one to the defeat of the Chōla (the Panaji plates and the Dēgāve inscription), the second to the bringing about friendship between the Chōla and the Chālukya (the Kirihaleśige and the Aśōge plates) and the third to the checking of the onrush of the Chōla

halting his further progress and teaching him a lesson (the Narāndra inscription). In order to understand the implications of the above references, we will have to turn to the imperial history of the Kalyāṇa Chālukyas of the time. The Chōlas had been the traditional enemies of the Chālukyas in the south like the Paramārās in the north. This is but natural as the imperial seats of power were so distributed in those days - the Chālukya and the Rāshtrakūṭas in Karmāṭaka ruling at Badāmi, Mālakhed, or Kalyāṇa in the centre, the Chōlas ruling at Kānchi in the south and the Paramārās ruling at Ujjayini in Central India.

We have already referred to the battle of Konnam (A.D. 1052), wherein Jayakēśi I, took part in killing Rājadhiraṇja Chōla for his master Trailōkyamalla Sōmesvāra I. After Rājadhiraṇja, his brother Rājēndradēva who was crowned on the battle-field itself, assumed the reins of the Chōla kingdom. Rājēndradēva was succeeded by his brother Vīra Rājēndra by about A.D. 1063<sup>(15)</sup>. The enmity between the Chōlas and the Western Chālukyas continued and by about A.D. 1064, Vikramāditya VI, and his brother Jayaditya had another battle with Vīra Rājēndra (Rājakēśari) near Kūdala-saṅgama, wherein each side claimed success. Jayakēśi might have taken part in this Kūdala-saṅgama battle and his claim of having destroyed the Chōla made in the Panaji plates (A.D. 1059) and the Dēgave inscription <sup>would</sup> have reference to these battles of Konnam <sup>(A.D. 1052)</sup> and Kūdala-saṅgama <sup>(A.D. 1064)</sup> respectively.

After the death of Sōmēśvara I, his eldest son Sōmēśvara II, assumed the reins of government in A.D. 1068. Vikramāditya VI, as an ambitious young man, who had fought several battles on behalf of his father Sōmēśvara I did not reconcile himself with the accession of his elder brother Sōmēśvara II, to the Chōlukyan throne. Soon after the accession, troubles arose between the brothers, including the other brothers Jayasīma and Viśnuvardhana Vijayāditya. As a feudatory, Jayakēśi had not much to do with the affairs of the imperial house. But when matters went to seriousness and family feuds assumed the stage of warfare, the feudatories, too, had to take sides with one or the other by force of circumstances.

(16)

It appears from the Vikramāṅkadēva Charita that Vikramāditya had an expedition through the Silāhara and the Kadamba countries. This is supported by the Narenara inscription A. It states that when Permaṇḍideva came towards his country, Jayakēśi received him with great pleasure and taking him to his capital offered his daughter in marriage to him along with countless wedding gifts and other presents. With the wedding of his daughter with Vikramāditya VI, Jayakēśi naturally made common cause with Vikramāditya. After the visit to the Kadamba country Vikramāditya turned southwards to Ālupa and Kerala. Jayakēśi appears to have accompanied Vikramāditya in his southern mission, and overcome opposition from the said kings. We thus get an explanation how Jayakēśi could be stated to have defeated the Ālupas in the Helgi epigraph. ~~Thereafter~~ Thereafter

Vikramāditya turned his attention to the family enemy Chōla at Kānchi, viz., Rājakēśarivarmā Vīra Rājendra Chōla, and marched against him. Jayakēśi as noted above was with Vikramāditya. As an elderly statesman and having the best interests in Vikramāditya VI against his brother Sōmēśvara II, Jayakēśi seems to have given the advice of concluding peace with Vīra Rājendra, instead of giving a fight to him. Vīra Rājendra was also waiting for an opportunity for making friendship with Vikramāditya, as Sōmēśvara II was already on the throne of the Chālukyas and he could use Vikramāditya VI against Sōmēśvara II. The advice of Jayakēśi was followed by both the sides and Jayakēśi was successful in bringing about reconciliation between Vikramāditya VI and Vīra Rājendra Chōla. Vikramāditya and Vīra Rājendra then seem to have proceeded to Kānchi where further talks were held and as a result there was perfect understanding between the two so much so that Vīra Rājendra gave his daughter to Vikramāditya VI. It was an important performance for Jayakēśi to bring about an understanding between the two royal fighting families. As such it is but natural that the feat be described as a great achievement on behalf of Jayakēśi as to be referred to in the charters of his successors. As we have observed above that Jayakēśi was born in about A.D. 1010, he may be about sixty years old when these events took place. He has, therefore, been properly called a rāva-pitāmaha. In this way the references mentioned above, viz.,

Ni ssāṅka-tate gr̥hita-samarau Chālukya-Chōl-ādhirau I  
kritvā rāya-pitāmah=eti mahatim=addhā prasiddhim gatah II

— The Asōge plates.

Chālukya-Chōla-bhūnālau Kānchyan mitrē vidhaya yah I  
permatī-tūrya-nirghōshō=py=asī rāya-pitāmahab II

— The Kirihalasige plates.

Parasoaram sāgara-rāga-chumchū Chālukya-Chōl-  
ādīnati — — )

Ni ssāṅka=Amke virachayya mitrē lēbhē yasō  
[rāya-pitāmah - a]khyam II

— The Sadāsivagada plates

stand explained.

Soon after Vikramāditya with his feudatories retired to his area, he received information that Vīra Rajendra was dead, perhaps being killed in a conspiracy in his capital (c. A. D. 1069). He then proceeded to Kānchi, put down the rebellion and established his brother-in-law Adhirajendra Chōla (Parakēśari-varman), son of Vīra Rajendra on the throne. He then returned to Tungabhadra. No sooner did he reach the place, he again received news that Adhirajendra Parakēśari, his brother-in-law, was killed in a fresh rebellion and that Rajendra, the lord of Vēngi took hold of Kānchi and declared himself as the lord of Kānchi under the name Kulōttunga I (c. A. D. 1070)

The efforts of Vikramāditya, in enlisting the support of the kings of Kānchi, were thus frustrated and he seems to have waited for some years to avenge the activities of Rājendra Kulōttunga Chōla. In the meanwhile Kulōttunga and Sōmēśvara II, entered into a secret alliance against Vikramāditya VI, now their common enemy.

After mustering strength and with his trusted feudatories like Jayakēśi I, Sāinachandra II, etc., Vikramāditya again turned his attention to Kānchi with a determination to avenge the murder of his brother-in-law Adhirājendra. Learning these movements of Vikramāditya, Kulōttunga came with a big army to give fight to him. Vikramāditya sent some of his generals like Jayakēśi to halt the onward movement of Kulōttunga at a strategic point, which they did. Thus the Narēndra inscription states that when the Chōla king came rushing forth as it were like the mighty ocean overflowing its shores, Jayakēśi speedily halted the onward rush of the hostile armies. A bloody battle then ensued between the forces of Vikramāditya VI and Kulōttunga Chōla somewhere on the southern side of Tungabhadra. At this juncture it was noticed by Vikramāditya that his brother Sōmēśvara, too, was camping not far off in his rear with hostile intentions. Undaunted at the dual force on either side, Vikramāditya gave fight to both. In the bloody battle that ensued Vikramāditya came out with a decisive victory for him and Rājendra fled and Sōmēśvara II was taken prisoner. This Tungabhadra south-bank war took place in Jan. A.D. 1076, whereupon victorious Vikramāditya proceeded to Kalyāṇa and declared himself as the emperor once for all. Jayakēśi must

have taken a leading part in it and in establishing Vikramāditya in his kingdom along with some other trusted feudatories, like the Yādava king Sūnāchandra II. That is how the Halsi epigraph states that Jayakēśi established the Chālukya in his own kingdom:

Ya=Chālukyaṁ nījē rājyē sthāpayaṁ=vi-jit-ā-lupah I  
Kadāmbita-Kadāmbō=1 amkṛit-ārthī kṛitayaṁ=prabhuh II

The Nareṇḍra inscription also states that Jayakēśi proceeded to Kalyāṇa with Permādi-nripālā and got his coronation celebrated:

Ele Permādi - nripālā — ∪ n=olavimḍam pōḍi Kalyāṇadōl=  
palaruṁ māṇḍala-nāthar<sup>an</sup>=ari ve-vāṇḍi r=bbekkasam=batt=i rai I  
chaladim pattaman=ol du kat tīdanam=em=avēgadim=etti dōr-  
vvali — — ∪ — ∪ — ∪ — ∪ ∪ — — Konkan=ādhi sāṇam II

The reference to having brought Kīrtirāja of Banavāsī to his senses also in all certainty, refers to the movements of Vikramāditya before he assumed the royal robes during the period of civil strife between him and Sōmēśvara II. As an ambitious ruler, Kīrtivarman seems to have made some inroads into the territory of Jayakēśi as hinted in his claim of (18) having subdued the santa-Konkanas. It also seems likely that he aimed at an independent position throwing aside the imperial Chālukyan yoke, taking advantage of the warfare tending to fratricide between the two brothers. At such provocations Jayakēśi, who was himself a great ruler, and already united with Vikramāditya as his father-in-law, could

not have kept quiet. He did, therefore, immediately attend to the ~~xxx~~ recalcitrant behaviour of Kīrtivarman and brought him to the obedience of Vikramāditya. The record correctly refers to Kīrtivarman as of Banavase and not of Hāṅgal, though he was from the stock of Hāṅgal Kadambas. In this connection the reference in the Halsi enigraph referred to above that Jayakēśi assembled the Kadambas may be recalled. The allusion here appears to some understanding brought between the sons of Jayasimha and their sons, viz., Taila I, Śāntivarman II, Kīrtivarman, etc. It would appear that on the death of Tōyamadēva in A.D. 1075, his brother Śāntivarman ascended the throne of Hāṅgal. At this time Kīrtivarman, son of Tōyamadēva was ruling Banavāsi province. There seems to have been a conflict between Kīrtivarman and Śāntivarman for the rulership of the entire dominion consisting of the Hāṅgal province and the Banavāsi province. At this juncture Jayakēśi seems to have intervened between them and brought about an amicable settlement to the effect that Śāntivarman should continue to rule the Hāṅgal province, while Kīrtivarman should stick up to the Banavāsi province which they did accordingly and the feud was set at rest. (19)

The ~~xx~~ affairs of the north include warfare with the kings of Kāpardika-dvīpa, Lata and the Paramara king. The king of the Kāpardika-dvīpa said to have been slain by Jayakēśi would be Nāgarjuna or his brother Chhitterāja referred to above as having been vanquished by Shashtha. Mumuni may not have been intended as his daughter was the wife of Jayakēśi's father and his father was living unto



A.D. 1072. If the reference was to Mummuni himself, it may be that Mummuni had some aggressive activities against Jayakēsi after his (Jayakēsi's) father died, i.e., after A.D. 1072 and Jayakēsi had to have an expedition against him. As to the reference to Kāmadēva in the Dēgāve inscription, it is difficult to point out as to who this Kāmadēva was. He has been identified in <sup>(21)</sup> The Kadamba Kula with one Pāṇḍya mahāmandalēśvara Tribhuvanamalla Kāmadēva, lord of Gōkarna and ruler of Konkana-rāshṭra, referred to by Dr. Fleet while writing about the feudatories of Vikramāditya VI. The date of this Kāmadēva is A.D. 1112. The identification is, therefore, hesitatingly made as the date A.D. 1112 would be rather distant from the activities of Jayakēsi I. We have no source to add further. After having subdued the king of Kaṇḍadivīpa (same as Kāpardika Dvīpa) Jayakēsi seems to have had further aggression towards the north and defeated the king of Lāṭa. The conflict with Paramāra <sup>(22)</sup> Bhōja may be due to some conflict of Bhōja with the imperial power, Sōmēśvara I or Vikramāditya VI and Jayakēsi might have accompanied them on this northern expedition.

Like his father, Jayakēsi was a man of religious and charitable disposition. He performed several sacrifices, got himself weighed against gold (tulā-puruṣa śav-irḍu) more than once, granted agrāhāras & thereby spread fame. The Aśōge plates state that he made the term tyāga-siṁhāsana fruitful by distributing precious stones & jewels brought from the

deep ocean. He was a great patron of learned men. The Dēgāve inscription describes the movements of the pandits as follows: "The streets of his capital were completely filled with the palanquins of the learned men, constantly passing, the poles of which were covered with jewels and inside which were quivering golden earrings of the pandits." The Panaji plates describe him as the foremost amongst the masters of political science and statesmanship (naya-vidām-ādya). He had maintained a powerful fleet which was ever ready with (23) numberless fortified vessels to sail through the seas. The Halsi inscription described him as a great warrior possessing a large army of elephants and engaged in gigantic activities (pracharā-dōdyarāh). These qualities of statesmanship and bravery are well brought out in his activities with his liege-lords Somēśvara I or Vikramāditya VI narrated in detail while writing about his military exploits.

The name of his queen was Boppādēvi as mentioned as ruling along with him in the Nūlvi inscription from Gōvage in the year A.D. 1072. A reference to Boppādēvi is also (24) found in the Amargōl inscription of A.D. 1119, which is discussed <sup>further</sup> later on.

The name of one of the ministers of Javakēsi is preserved in the Goa plates of Guhāladēva III. The name is Nāganna son of Kālapa, resident of Panaji. Chchhadama was the chief-minister of Javakēsi for some years as discussed later on.

Jayakēśi had four issues - two sons and two daughters. The sons were Guvaladēva and Vijavāditya. Name of only one daughter, Mayānalladēvi is known. Guvaladēva succeeded his father in the reins of government by about A.D. 1078. Vijavāditya did not rule and predeceased his son Jayakēśi II.

As regards Mayānalladēvi we have an interesting account of her marriage with king Kama I of the Chālukvas of Anhilwād, given by Hēmachandra and Abhayatilaka in the Dvyāshraya-kōsha in the ninth <sup>(26)</sup> sarga. Kama I is known to have ruled from A.D. 1063-64 to A.D. 1093-94. Mayānalladēvi had attained youth and was in her full bloom. She was loth to accept the hand of many princes. It was a headache for her father to get a proper match for her. It so happened that a painter came to Chandrarura, the capital of Jayakēśi with several portraits of young princes. When he approached the king, the latter ordered him to show the portraits to his daughter Mayānalladēvi. Accordingly the painter showed all the portraits, including the one of king Kama to her. When she saw the portrait of king Kama she fell in love with him. A skilful device was thought of. An expert and resourceful artist was sent for. He was asked to paint a charming portrait of Mayānalladēvi. When he did it to the satisfaction of the palace, he was directed to go to Anhilwād to king Kama and exhibit the portrait along with others. When Kama saw the portrait of the beautiful damsel in the rolls, he too fell in love with the object of the portrait. The artist arranged a further device by which the two lovers of painted personalities could see and meet the objects of

their love in flesh and blood in the palace gardens. The actual sight sealed the love of each other and bore fruit in their marriage.

The other daughter of Jayakēśi was married to the emperor Vikramāditya VI as referred to above. The Narēndra inscription puts the occasion as follows: 'When king Permādideva (Vikramāditya VI) came towards the country of Jayakēśi, the latter went forward to receive him with great pleasure. He then gave his daughter to the monarch along with abundant ornaments, maid-servants, treasury and innumerable wedding gifts. This blood relation with the emperor was a matter of honour to Jayakēśi and his position was enhanced amongst the feudatories. We have found above that Jayakēśi took leading part in the affairs of Vikramāditya thereafter.

The reign of Jayakēśi appears to have come to an end abruptly. It was during the seventies of the eleventh century that he was most active - the period of a few years before and inclusive of the accession of Vikramāditya VI. But soon after, i.e. from A.D. 1079 we get inscriptions of his son Gīvalodeva. His reign thus seems to have come to a close in about A.D. 1078. The story about the end of Jayakēśi, as given in the Prabandha-Chintāmaṇi, is supported by these observations. The story runs as follows:-

Jayakēśi had a pet parrot. It was kept in a golden cage in his apartment. While Jayakēśi was taking his meals he called his pet parrot to come out of the cage. The parrot made a sound indicating that there was a cat nearby. Jayakēśi saw all around, but finding no cat nearby asked the parrot to come out of the cage. The parrot still insisted that the cat was there. Thereupon he promised the parrot that he would end his life if any cat killed it (parrot). The parrot thereupon came flying and sat near Jayakēśi. Unfortunately there was a cat, hiding itself below the stand of the dining plate. The cat pounced upon the parrot and killed it before it could be rescued. The sight of the pet parrot lying dead with blood all over moved Jayakēśi so much so that he decided to die to keep up the promise he made to it. The entreaties of the courtiers and all others around Jayakēśi did not bear fruit and he ended his life by burning himself with the parrot. Such was the tragic death of a powerful personality who moved from the Narmadā to the Kāverī with his liege-lords settling matters by the strength of his sword as well as the wisdom of his brain.

This story appearing in the Prabandha-Chintāmaṇi,  
 abounding in imaginary stories, cannot <sup>however</sup> be lightly brushed off as fictitious. We have instances of people dying for their pets even in the twentieth century. It had appeared some time back in a paper that a retired brigadier in England shot himself dead when the doctor, to whom he had taken his pet dog for being treated for an ailment, told him that his dog

would not survive. In the same way, it has been reported in the Prajavāni daily paper of Bangalore dated 20th September 1961, that a young man of Urakere near Tavarekere in Wagadi taluk of the Bangalore district committed suicide by hanging himself when a young calf in his house died on being beaten by him slightly.

In the period in question we have numerous instances of voluntary immolation by wives and near relatives on the death of the husband and of servants on the death of their masters.

We leave it for the readers to tax their own sense of credulity quoting the famous lines of Bhavabhūti for believing the story or otherwise:

Vajrād=api kathōraṇi mridūni kuṣumād=api I  
kōk-ōttaraṇāṃ chetāṃsī kō nu vijñātum=arhati II

— Uttara-rāma-charitaṃ, II, 7.

..  
 ..

Bothets in the prasāstis of Jayakēśi I culled  
from his records are as follows:

Nos. (1) to (17) are:

Nos. (1) to (4), (9) to (19), (21) and (22) of  
Shashtha II and the following:

- (18) Malege mārttandam;
- (19) ubhava-bala-ganda-mukha-darnanini;
- (20) Kadamba-kūma-kūm-āvatāram;
- (21) sāran-āgata-vajara-panjaram;
- (22) valri-gharattam;
- (23) subhata-rāja-sīkhānini;
- (24) pagevaran-arbbata-gandam;
- (25) ajjadēvī-labha-vara-prasādam;
- (26) Kadamba-kula-tilakam;
- (27) chatur-āsīti-nagar-ādhi shthit-āshtādas-  
āsvamēdha-dīkshā-dīkshīta-kula-prasūtam;
- (28) Himavad-gi rīndra-rundra-sīkhara-sthānita-  
mahā-sākti-prabhāvam;
- (29) subhata-kanaka-nikash-ōpalam;
- (30) lōkaika-kalpa-drumam;



Let us now examine the information supplied by the records of Jayakēśi I.

A continuation of the Guḍikattāḥi inscription introduces Jayakēśi I, and refers to his exploit against the Chōla. It states that Jayakēśi was able to augment the empire of his master Trailōkyaśmalla (Sōmēśvara I) by cutting off the head of the Chōla king (Rājādhirāja Chōla in the battle of Konpam) in the Nandana samvatsara, corresponding to the year A. D. 1052-53. The epigraph then records a grant made by Jayakēśi for the upkeep of the tank constructed by Dāsa.

The Panaji plates dated on 5th July A. D. 1059 introduce a family of Mahomedans, originally coming from Tājī in Arabia, and residing at Chēmūlya (Chaula in the Kolaba dist.) and since migrated from Chaula to Gōvā. The first person named is Aliya and is described as an owner of fleets. His son was Madhumada. From Madhumada was born Chchhadama. This Chchhadama seems to have helped a good deal in the protection of Jayakēśi. He had acquired considerable strength on his own activities. The village Laghu-Mōrāmbikā was granted to this Chchhadama. The above names Aliya and Madhumada are Sanskritised forms of Allī and Mohamada. Chchhadama means in Arabic 'one who remembers God' or 'a door-keeper' (Sanskrit 'pratihārin'). A further reference is made to this point, while writing about Guvaladēva III.

The village Laghu-Wōrāmbikā was in the division of Gopaka-dvīpa. Laghu-Wōrāmbikā has been identified by Dr. M.G. Dixit with Mōrāmbi, situated about four miles from Panaji.

There was another copper plate grant of Jayakēśi I, (26) which is not found now. But its extracts were available in the official records of Goa, earlier. This grant is stated to be dated in A.D. 1053. A reference has been made to this grant while writing about Guhalladēva I. The grant also mentioned that Jayakēśi had permitted one Sadanō i.e., Chchhadama to collect customs on ships coming to Goa from big ports in India for the expenses of a big masjid built by Chchhadama at Goa, and that he had appointed Chchhadama as his Chief Minister, in preference to his local ministers. We have found that in the cabinet of Guhalladēva II, Chchhadama was one of the mukhya-svikarāṇas and his name stood first in the list of the ministers. This would mean that Chchhadama was a minister from the days of Guhalladēva II, i.e. from A.D. 1038 or to at least A.D. 1053. Mukya-svikarāṇa as already referred to above would suggest the portfolio of finance. It is in the fitness of things that a merchant having experience in trade with foreign countries should be entrusted with the finances of the State. Generally ministers of kings in the mediaeval days were generals in the Army. But as finance would be a province of accounts and the collection of taxes and expenditure, it was proper that a civilian was selected for the purpose.

The said plates of A.D. 1053 also mentioned that it was due to the efforts of Chohhadama that the city of Goa prospered in its trade and its citizens became richer. The selection of Chohhadama as Chief Minister proved to be very advantageous to the administration. He was prudent, just and liberal, well-versed in mathematics. By his wise and exemplary conduct, he put an end to all rivalry and heart-burning in the kingdom and by treating those who were suspected of wicked ambition with just retribution, he held in check all the mischief-makers in the country.

The Sēdāmbi inscription dated on or about Thursday, 12th Dec. A.D. 1062 introduces the subordinate chieftain of Tāmbūr in Jayadēvayya with a number of titles such as chaturvṛṇpādhi-kalā-parinata, Sarasvati-karm-avatāmsa, sukavi-jana-kalpa-vriksha, ujana-jana-kāry-daksha, Kaliyuga-Vikramatitya, tandeva-gandha-vāraṇa, etc. These titles would show that Jayadēva was well-educated, possessing great valour and administrative acumen, and a patron of poets, besides being well-versed in literature. His father also appears to have been an equally noted personality as suggested by the title tandeva-gandha-vāraṇa. In later inscriptions of Tāmbūr we get additional information of this family. Jayadēva granted two matters of land to a temple constructed by one Indeya Hollimayya, perhaps an agriculturist. Sēdāmbi is an <sup>un-</sup>inhabited village in the Kalghatgi tal., situated about eleven miles south-west of Kalghatgi, deep in the forest.

Two inscriptions at Sangamēśvar cite dates in the Kīlaka samvatsara, Saka 991. One of them mentions the month of Bhādrapada chīti and Maṅgalavāra and the other the sankrānti. The dates would therefore correspond to the months of August and December in A.D. 1068).

One of them introduces a local gāvunda in Chatta-gāvunda, son of Halla-gāvunda and grandson of Achāta-gāvunda, who is also said to be a trusted servant (lenka) of Jayakēśideva, and mentions that this Chatta-gāvunda granted two matṭars of land below the Balli-gaṇḍi tank for the daily bath and offering to the god in the Saka year 991 at the time of sankrānti. This family of Achāta-gāvunda came from the village Kūdala in the Mavale country. In the second inscription, Sānta-gāvunda, an younger brother of Halla-gāvunda is stated to have constructed a Śivalaya and that Chatta-gāvunda and his father Halla-gāvunda granted two matṭars of wet land. A reference to the same family is again made below while writing about Guṇaledeva III. Kūdala is the village Kūdalgī near Sangamēśvar.

It is significant that both the inscriptions at Sangamēśvar do not mention any imperial power.

The Raya hero-stone of A.D. 1071 mentions that one Bhūpadeva (perhaps Boppadeva) of Valliyapura died while Jayakēśi was ruling. Valliyapura is identified with the present Velim in the southern Goa territory by  
(27)  
Sri. G. V. Moraes.

The Amṛtābhavi ceiling inscription mentions that Jayakēśi was a feudatory of Vikramāditya VI. It describes Kundaṛa Five-hundred country as a face to the lady ~~Earth~~ Earth and Ammayanabbavi as a saffron mark on the forehead of that lady. It introduces the mahājanas of Ammayanabbavi who are described as vama-niyama-svādhvaya-dhyāna-dhāraṇa-mōṇ-anusthāna-parāvana-jana-samādhi-sīla-saṁnana and ūrodeya-pramukhas. A Śaiva family commencing from Nāgavarmā of Dehāra is mentioned next. His son was Āyṭavarmā. One Bibbanna, an Īśvara-bhakta and an ocean of knowledge (vidy-āmburāḍi) is mentioned next. Śivadāsayya and Kālimayya are next mentioned. This Kālimayya is described as Śiva-dharma-nirmala and Śiva-pād-āmbuja-bhrīṅga. The epigraph proceeds on stating that a Śiva-grāha was constructed towards the south of the village and that various grants were made to this temple in the Śaka year 993. The epigraph is highly damaged. In the year A.D. 1071-72 the ruling monarch was not Vikramāditya VI but Bhuvanaikamalla Sōmēśvara II. The mention of the reign of Vikramāditya in this record is explained in the introduction to the South Indian Inscriptions, Vol. XI, p. II by stating that Vikramāditya VI virtually assumed independence as early as A.D. 1071 although he did not succeed in finally overthrowing his elder brother Sōmēśvara till A.D. 1076. The Amṛtābhavi epigraph mentions Gōvage for the first time as the capital of the Kadambas of Goa.

The Nūlvi inscription, however, mentions that . . . .  
Bhuvanaikamalla (Sōmēśvara II) was ruling in Dec. A.D. 1072.

As already referred to above while writing about Shashtha II, the Nulvi inscription introduces the reign of Chattayyadeva with full titles of a Kadamba mahāmandalēśvara, which are enumerated there. It then introduces the reign of Jayakeśi and his wife Boppadevi who are stated to be ruling the provinces of Komkapa Nine-hundred, Palasige Twelve-thousand, Kurjūra. Five-hundred and Sabbi Thirty from their capital Gōve Kuntala country and the Palasige-nādu which was like the saffron mark on the fore-head of Lady Kuntala (<sup>Kānlā</sup> Kuntala-nitalakke tilaka) are next described. Nule was a charming town in that Palasige-nādu with surrounding parks (balasida upavanadimda), on the border of the Balavala country. Nule is the present village Nulvi, about six miles south-south-east of Hubli. The twelve gavundas who are also called prabhugal of Nule, are then introduced along with the sixty families (aruvatt-okkala). These bodies made certain grants of garden land, etc., in the Saka year 994.

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## Notes and references: . .

- (1) See Part III, No. 2. . . . .
- (2) S.W.H.D., Vol. IV, pp. 29-39.
- (3) See Part III, No. 4.
- (4) Ibid., Nos. 5 and 6.
- (5) K.K., p. 401.
- (6) S.I.I., Vol. XI, n.II, pp. 138-40, verified from  
ink-impressions.
- (7) See Part III, No. 7.
- (8) H.K.S.I., p. 72. || (8a) S.I.I., XI, No. 1.
- (9) J.B.B.R.A.S., IV, p. 266. (8b) Hyderabad  
Archaeological Series,  
No. 8, p. 12.
- (10) Ibid., p. 278.
- (11) E.I., XIII, pp. 301 ff.
- (12) J.B.B.R.A.S., IX, p. 242.
- (13) S.W.H.D., Vol. II, p. 11.
- (14) E.I., XXIX, p. 31.
- (15) H.I.S.I., p. 77
- (16) B.G., p. 444
- (17) Ibid., p. 445
- (18) E.C., VIII, sb., 262
- (19) K.K., pp. 108-9
- (20) B.G., n. 452.
- (21) K.K., n. 180
- (22) B.G., pp. 441-42
- (23) K.K., n. 179.
- (24) See Part III, No. 17
- (25) I.A., IV, p. 233.
- (26) Reference No. (2) above; Panaji plates, p. 33.
- (27) K.K., p. 181. . . . .  
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CHAPTER VI  
THE MIDDLE PERIOD  
GUVALADEVA III

son of Jayakēśi I, Guvaladēva is known as Guvaladēva, Tribhuvanamalla, Tribhuvanamalla Guvaladēva, Gihala, Gōvala and Gōpāla. The form Gōpāla is found in an inscription from the Prince of Wales Museum, Bombay and the form Gōvala is found in the undated hero-stone and the dated inscription (A.D. 1081), found at Alnāvar. It is likely that the names Gūvala and Gihala are both derived from the Sanskrit name Gōpāla<sup>(1)</sup> or merely sanskritised into Gōpāla, through the name Gōvala.

(2)  
Doubt was expressed as to whether Guvaladēva was from the direct line or not in the family of the Kadambas of Goa. But the clear mention in the Alnāvar<sup>(3)</sup> and the Narendra inscription A, that he was born to Jayakēśi I, sets at rest this doubt. The Narendra inscription expresses this relation clearly in the poetic way by stating that Guvaladēva of exalted valour was born to Jayakēśi as a lion he born to him. Likewise, it was considered that Tribhuvanamalla and Guvaladēva were perhaps different persons. But the joint mention of the name as Tribhuvanamalla Guvaladēva in the Mugad inscription clears off this doubt. Further, the same Narendra inscription refers to Vijayāditya I as taḥ-anuja, i.e., younger brother of Guvaladēva. There is no doubt in this relation also.

30 Givaladeva came to throne in about A.D. 1078.

The earliest of the inscriptions of Givaladeva is from  
(5) Mukkal tal. Kalghatgi, dated on 24th December, A.D. 1079.

(6)  
The last one is from Vugad, tal. Dharwar, dated in  
Dec. A.D. 1125. In between these two dates, there are  
about twenty inscriptions of the king known so far. It is  
interesting to note that when Dr. Fleet wrote 'The Dynasties

~~of the Kaverase Districts~~ of the Kaverase Districts'

towards the close of the last century, Givaladeva was  
practically unknown except for a reference to him by  
(7)  
that author while writing about Vijayaditya I. Even in  
1931 when Sri. G. V. Moraes wrote 'The Kadamba Kula,' very  
(8)  
little was known about Givaladeva.

Coming to the dominion of Givaladeva we find that  
the Mukkal inscription (A.D. 1079) gives the dominion as  
Konkana Nine-hundred and Palasige Twelve-thousand. The  
(9)  
Alnavar inscription (A.D. 1081) mentions the following  
tracts as being ruled by Givaladeva:

- i) Konkana Nine-hundred,
- ii) Palasige Twelve-thousand,
- iii) Kumdura Five-hundred,
- iv) Another Five-hundred (perhaps Hayya or Mavale)
- v) Kadaravalli (Thirty)
- vi) Another Thirty (perhaps Unukal or Sabbil), and
- vii) Kavadl-dvina Lakh-and-a-quarter country.

seems

The same extent <sup>(10)</sup> to have been ruled by him in A.D. 1080 (June), as mentioned in the Tersikop broken inscription, wherein we find the following tracts:

- i) Konkana Nine-hundred,
- ii) Palasige Twelve-thousand,
- iii) Kunāra Five-hundred,
- iv) (Unu)kal Thirty,
- v) Sabbi Thirty.

In the broken part, we may perhaps find the remaining tracts of the Alnāver inscription. The Kalghatgi broken piece also (c. 1080) mentions Unukal Thirty and Sabbi Thirty - other parts of the stone being cut off. Next, <sup>(12)</sup> the Tegūr inscription (A.D. 1082) mentions only the Konkana Nine-hundred and the Palasige Twelve-thousand. <sup>(13)</sup> This extent of dominion is repeated in the Sangamesvara inscription of the same date. There is a gap of sixteen years from A.D. 1082 to A.D. 1098, for which period we have no records of Guvaladeva except for a broken piece <sup>(14)</sup> at Halysal. Next, in the year A.D. 1098, the Kadrolli inscription mentions only one tract, viz., the Palasige Twelve-thousand, as the dominion of Guvaladeva, with Gove as the capital. It seems that Guvaladeva had some reverses in the period between A.D. 1094 to A.D. 1103. <sup>(15)</sup> In the next inscription at Mukkal dated the 24th Dec., A.D. 1103, we get the dominion again as the Konkana <sup>(16)</sup> Nine-hundred and the Palasige Twelve-thousand. The Tambar

undated inscription mentions the dominion as Konkana Nine-hundred, Palasige Twelve-thousand and the Kavadi-dvīpa Lakh-and-a-quarter country. The probable date of this inscription ~~may be~~<sup>is</sup> A.D. 1120. The last inscription of the king at Mugad (A.D. 1125), however, mentions only the two traditional tracts. But another inscription of his (17) nephew Jayakēsi, viz., the one at Tambūr fort, of practically the same date, mentions that Jayakēsi was ruling the two tracts and in addition the Kavadi-dvīpa country. It would thus appear that towards the beginning as well as the end of his rule, Guvaladēva had under his control, besides the traditional areas of Konkana Nine-hundred and Palasige Twelve-thousand, the Kavadi-dvīpa Lakh-and-a-quarter country, Kundūra, Kadaravalli, Unukal and Sabbi were generally considered as parts of the Palasige Twelve-thousand province. As being situated on the border of the Palasige country, their specific mention may indicate that at some time they were not under the Kadambas of Goa. In this connection it may be noted that Jayakēsi II, nephew of Guvaladēva, claims besides the above countries, the Haive Five-hundred, The Kontakuli Thirty, the Panūngal Five-hundred, the Velugrāne Seventy, Polalagunde Thirty, and Utsigrāne Thirty during the period A.D. 1122-25. This period falls during the reign of Guvaladēva himself and further points out to the aggressive policy of Guvaladēva and his nephew Jayakēsi II.

The dominion claimed by Gūvaladēva including that claimed by his nephew during his life time is thus the largest ever claimed by the Kadambas of Goa.

Three places figured as the capital of the king, viz., Chandrapura, Analapura, and Gove. The damaged inscription at Tersikop (A.D. 1080) and the undated incomplete inscription at Kadrolli<sup>(18)</sup> give Chandrapura or Chandapura as the capital. The Alnavar and the Sangamesvar inscriptions give Analapura or Analapura as the capital. And the Goa copper plate grant (A.D. 1107)<sup>(19)</sup> the Kadrolli (A.D. 1098), The Nigadi (A.D. 1112) ~~the~~ and the Kalghatgi undated inscriptions give Gopaka, Govage or Gove as the capital.

Let us now consider some contemporary records which indicate reverses by Gūvaladēva at some time or the other. Achugi II, of the Sindas of Yalburga, is stated to have taken Gove, dispersed the Malapas, i.e., the people of the Western Ghats and seized upon the Konkana.<sup>(21)</sup> He is also stated to have given Gove and Unpinakatte to flames.<sup>(22)</sup> In another record, viz., the Naregal inscription, Acharasa is stated to have conquered the Konkana at the bidding of Vikrama chakravarti. These statements corroborate the absence of mention of Konkana province from the dominion of Gūvaladēva in the Kadrolli inscription of A.D. 1098.<sup>(23)</sup> Further, the Trikutesvara temple inscription

at Gadag dated in March, A.D. 1102, mentions that mahāpradhāna Bhīvanayya-nāyaka was administering the Palasige Twelve-thousand province. Likewise, the Lakṣmēsvara inscription<sup>(24)</sup> mentions that the same officer was governing the Palasige-province in June, A.D. 1102. Another inscription at Kalkēri,<sup>(25)</sup> tāl. Hāṅgal mentions that mahāpradhāna danda-nāyaka Maṇṭapālayya was governing the Palasige Twelve-thousand province along with some other tracts under Vikramāditya VI. Unfortunately the date of the epigraph is lost. These records show that in the beginning of the twelfth century, the Palasige province was not under Guvaladeva. As discussed later on, the marriage of Mallaladevi with Jayakēśi took place in about A.D. 1103. The Tambūr inscription mentions that Vikramāditya VI gave the Palasige country to Jayakēśi as a marriage gift. This statement is naturally explained by the assumption that just before the marriage, the Palasige country was not held by the Kadambas of Goa. And the records referred to above lead to the same conclusion.

To sum up, the Kadambas of Goa seem to have been recalcitrant to the sovereign power of Vikramāditya during the last years of the 11th Century, the imperial generals had to carry military operations against Tribhuvanamalla; Tribhuvanamalla suffered some losses during the period, but he and his family were reckoned as powerful feudatories whose good-will could not be lost by the Chālukya monarch. Vikramāditya, therefore, considered it more statesmanly to again cement the relation between his House and that of the



Kadambas of Goa by marriage ties and therefore decided to offer his daughter to Jayakēśi II in marriage. He had pursued this policy in his earlier days when he married princes of royal families, including the daughter of Jayakēśi I, for the sake of the solidarity of the State. This step taken by Vikramāditya proved more fructuous than perhaps envisaged. In the dwindling days towards the downfall of the dynasty, it was the House of the Kadambas of Goa, with Mallaladēvi, daughter of Vikramāditya VI, with her benign influence, which afforded protection to Sōmesvara IV for getting a foot-hold. This matter has been discussed later on while writing about Mallaladēvi and Permādideva.

Gūvaladēva had a long reign of about 47 years commencing from about A.D. 1078 to the end of A.D. 1125, almost <sup>h</sup>synchronous <sup>with</sup> to that of Vikramāditya VI. Throughout his reign he maintained his ancestral dominion except for short intervals and at times augmented it. On the whole his reign appears to have been strong and powerful and the country flourished well during his period. This is reflected in the number of epithets borne by him. Of all the kings of the family, he has the highest number of epithets and also the most high-sounding ones, as could be seen from the list of epithets appended.

Not many personal traits of Gūvaladēva are disclosed from his epigraphs and conner plates. It can, however, be gathered from the epithets in his prasātis, that he was a man of erudition, well-versed in literature. Thus the

Nigadi inscription mentions that he had the epithets vidvat-sarōjini-raja-hamsam and Sarasvatī-kam-avatamsam. The fact that he generally maintained his kingdom and at times increased it shows that he was a brave warrior with ample martial qualities and an active and ambitious person. His clash with his overlord Vikramāditya VI or some of the contemporary feudatories also point out his ambitious nature and the indomitable spirit. The special epithets page-mutte-gandam, muru-lōkada-gandam, vira-simhāsana-chakōra point out to his bravery. His religious fervour is brought forth by the epithets Ajjadēvi-labdha-vara-prasadam and Sapta-kōtēsvara-dēva-labdha-vara-prasadam. His selflessness is disclosed in the terms chāga-chaturbhujam, and tyāga-simhāsanam. His personal excellence is borne out by the epithet kastūrik-amōdam.

Assuming that he was about twenty-eight years of age when he came to throne in A.D. 1078, he may have been born in about A.D. 1050. He was, therefore, about 75 years old in A.D. 1125 when the kingdom passed on to Jayakesi. This would show that like many other kings in the family, he had a good long life. He is one of the few kings of the family whose wife's name is not known. However, the Alnāvar inscription of A.D. 1081 mentions one Bhāgabbarasi. It is probable that she was the queen of Guvaladēva.

It is not known whether Guvaladeva had any issues. The kingdom passed on to Jayakēśi, his nephew, after him.

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Epithets in the prasastis of Guvaladeva III appearing in his records are as follows:

Nos. (1) to (24) as:

Nos. (1), (2), (5), (9) to (19), (23) and (24) of Shashtha II.

Nos. (17), (22), (23) and (26) to (30) of Jayakēśi I/;

And the following:

- (25) Kādamba-chūdamani;
- (26) chāga-chaturbhujam;
- (27) śivama-garuda-dhvajam;
- (28) Sapta-Kōtesvara-dāva-labha-vara-prasadam;
- (29) kastūrik-amōdam;
- (30) tyaga-simhasanam;
- (31) Dharani-Rudra-Devata-nrasut-anvayam;
- (32) samudharana-Kādamba-anvayam;
- (33) vairi-mandalika-mada-vedanda-ganda-sthala-khandana-natishtani shthura-bhujadandam;
- (34) anuna-dana-vairi-santarnita-sakala-vibudhajana-sasyam;
- (35) vairi-bha-kanthiravam;
- (36) Maleza Bhairavam;
- (37) vidvat (jana)-sarojini-raja-hamsam;
- (38) Sarasvati-karn-avatamsam;

- (39) maṇḍalika-Trinētram;  
 (40) Chatura-Chārayaṇam;  
 (41) Trilōchana-Kaṇḍamba-kula-kaṇḍala-mārttandam;  
 (42) mūru-lokada gandam;  
 (43) vīra-śiṃhasana-chakōraḥ.

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Let us now look into the various details supplied by the inscriptions of Guvaladeva.

The earliest of the inscriptions of Guvaladeva (26) is from Mukkal, tal. Kalghatgi, dated the 24th Dec., A.D. 1079. It mentions that Guvaladeva was ruling as a feudatory of the Western Chalukya emperor Vikramaditya VI.

A peculiarity of this inscription is that it mentions the reign of the Hāṅgal Kaṇḍamba king Śāntivarmadeva (dominion: Hāṇḁgalla Five-hundred and Kontakuli Thirty) along with that of Guvaladeva. The reasons for this joint mention appear to be that the temple was constructed at Mukkal in the dominion of Guvaladeva by one Barṃmagāvūḁa of Pannasōge, a citizen in the dominion of Śāntivarmadeva. It also mentions that Bīrayadeva, an unknown worthy so far, son of Śāntivarmadeva was ruling over Pannasōge in the 7th year of the Chalukya Vikrama era by manneva sām̐ya. The inscription introduces Barṃmagāvūḁa of Pannasōge with his wife Jāṭikabbe and sons Chāvūḁa, Chāva and Mālīga. Barṃmagāvūḁa

is stated to have granted one mattara of paddy land to the temple of Bammāsvara built by him after washing the feet of Nirvāṇasakti-jīya of Pannasōge. In the second grant Bīrayadēva is stated to have granted one gadyāna from the śāddhāya of the village Pannasōge for the above mentioned temple on Saturday, 24th Dec., A.D. 1082.

Pannasōge or Hannasōge, as it is otherwise called, appears to be the village Hulsōgi in <sup>the</sup> Śiggāon tal. of the Dharwar dist.

(27)  
In the uninhabited village of Tarsikop, tal. Kalghatgi, there is an inscription, parts of which are broken and are missing. It mentions the reign of Chalukya Vikrama Tribhavanamalla and then gives the titles of the Goa Kadamba king. The name of the king is missing. But the titles are similar to those found in the Tambūr undated inscription of Gūvaladēva. The date cited is on Thursday, 18th June, A.D. 1080. From these details it can be made out that the Kadamba king was Gūvaladēva. The grantor's family is mentioned as Mukagavunda, his wife Nannikabbe, his son Mālagavunda, his daughter-in-law Arasikabbe and perhaps his mother Pachchikabbe. The family was noted for gifts to the learned, (kavi-gamaka-vādi-vāmi-janaḥ). It is interesting to note that the ladies Nannikabbe and Arasikabbe are stated to have obtained favours from 'Bhavana-Bhavanī' goddess. Thus, Bhavanī who <sup>figures</sup> ~~appears~~ with Śivaji, the great, later in the 17th century, makes her appearance as a family goddess long back in the 11th century in the family of Mukagavunda in the Kalghatgi tal.

The village name was Kōṇanahalli and it is called <sup>a village near Kalukhamdi.</sup>  
Kalukhamdiya baliya badmi. Tersikon is about four miles  
 to the north-west of Kalghatgi.

(28)

A damaged herestone at Sangamēsvara supplies  
 the date Tuesday, 11th May, A.D. 1081 for Gūvaladēva and  
 mentions that an younger brother of one Padavala  
Bammacha died in some warfare. He is called Gūvaladēvara  
banta, (a hero of Gūvaladēva).

(29)

The Alṇavar inscription is dated on Wednesday,  
dakṣiṇāyana saṁkrāmaṇa, Śaka 1003, corresponding to  
 Wednesday, 23rd June, A.D. 1081. It is a Jain inscription.  
 No imperial power is mentioned. It starts with Chattayva,  
 with prasasti, then refers to his son Jayakēśi I with  
 his prasasti and then to Jayakēśi's son, viz., Gūvaladēva,  
 the ruling king, with his prasasti. Thus, the epigraph  
 makes clear the relation amongst Chattayva, Jayakēśi and  
Gūvaladēva. The variant form Gōvaladēva, for the more  
 usual Gūvaladēva, is interesting. One Narasimha-setti, also  
 called Narasimha, is mentioned. Perhaps he constructed  
 the Jinalaya. He granted certain lands purchasing them  
 from others. The capital is mentioned as Anālāpura.  
Pradhāna Machanna is stated to have constructed a temple.  
 One Bhagabbarasi is mentioned. She appears to have been  
 the queen of Gūvaladēva.

(30)

Another inscription from Sangamēsvara quotes the  
 date Sunday, 25th Dec., A.D. 1082. It records a grant of



five gadyānas, in the interest of which at the rate of one pāga for one honna per month, the oil for the perpetual lamp of the Śiva temple was to be purchased, by one Naganna on the date mentioned while Gūvaladeva was ruling. From the three inscriptions in the village we find the family of the local gavundas as follows:

Achatagavunda with three sons named Hallagavunda, Narasimtagavunda and Santagavunda. Hallagavunda had a son named Chattagavunda and Narasimtagavunda had a son named Naganna. The present grant is given by this Naganna and the temple was built by Santagavunda.

The inscription mentions that Gūvaladeva had obtained choicest favours from Ajjadevi (Ajjā-devī-labdha-vara-prasāda). Ajjadevi would be the goddess Durgā or Parvatī, Ajjā being derived from Āryā. This is a deviation from the usual mention as Santa-Kōtīśvara-deva-labdha-vara-prasāda, found with other kings of the dynasty, and also with Gūvaladeva himself.

(31)

The Tegūr inscription dated on the same day represents Gūvaladeva as a feudatory of Vikramāditya VI. Tegūr is about 20 miles from Dhārwar on Dhārwar-Belgaum road. It supplies the family tree of the village officer of Kolanūra in the Marejavāci-nāda-kāmpa to three generations as follows:

Makagavunda, son Simga, son Jayadeva-gavunda. This Jayadeva-gavunda gave four mattars of land for the

worship of Kalidēvasvāmi temple constructed by his grand father (muttayya) Ṣuka-gavunda with the 'hāruva-gōla' measure. 'Hāruva' is derived from 'parvara' meaning brahmins. It would indicate that the measuring unit for grants to brahmins was a special one. Kolanūra may perhaps be Tēgūr itself.

A broken piece of an inscription found in the forest area at Halyāl, behind the Mallikāṛjuna temple (32) supplies the next date for Gūvaladeva, viz., Sunday, the 24th Dec., A.D. 1088.

The next inscription of the king is that of Kādrolī referred to by Dr. Fleet. The inscription is (33) edited in 'The Kadamba Kula' in appendix III. But the (34) readings given are not satisfactory. It has been re-edited by me. It represents Gūvaladeva as a feudatory of Vikramāditya VI and cites the 23rd year of the Vikrama era, Bahudhanya samvatsara, Ashadha ashtami of the dark fortnight, Bṛhavarā. The date corresponds to Thursday, 24th June A.D. 1098. The inscription introduces a subordinate chieftain in Arikēsari as a mahāmandalēśvara and the mandal-adhi-nayaka of Cchhannavati-sahasra. He is called Gāṅga-marttanda and Padmavati-labdha-vara-prasāda. He is stated to be ruling the Kadaravallī. Thirty-six by the manneya sāya. Cchhannavati-sahasra would be the province of Gāṅgavadi Ninetysix-thousand. The rule claimed over this



<sup>ni</sup>Gaṅḡavādī Ninety-six-thousand would be only symbolical. The inscription further mentions that, on the date cited, a grant of three Gaṅḡa gadyāṇas was made for the oil of the perpetual lamp and offering of the temple of god Rameśvara, built by Tarddevādī Imḍavva. The grant was to be protected by Arikēsari and all the subjects including the nakhara and the pañcha-matha-sthāna.

(35)

We now come to the Malakankop tank-gate inscription of the king. This is a village in the Kalghatgi tal. about six miles, east-east by south of Kalghatgi. It is a Jain inscription. It represents Guvaladeva as a feudatory of Vikramāditya VI.

It introduces one Sāgala Bommi setti of Puligōḍa whose preceptor was Śāntivīra. His father was Varuḷa, <sup>mother</sup> Nanniyakka, wife Sauriyakka, sons Siṅgaṇāryya and Rikka. He constructed a basadi (Jain temple) and granted a paddy land, a flower garden, houses and an oil mill for the temple, on the occasion of winter solstice of the Subhānu samvat sara i.e., on Thursday, 24th Dec., A.D. 1103.

In the same year and month on Sunday, 20th Dec., <sup>(36)</sup> A.D.

1103, another inscription at Mukkal refers to the king as the feudatory of Vikramāditya VI. Like the earlier inscription at Mukkal, quoted above, this inscription also refers to two reigns: One of Guvaladeva and the other of Tallapadeva of the Kadāmbas of Hāṅgal with the dominion of Pāṇuṅgalla Five-hundred and Kontakuli Thirty, same as

in the earlier inscription. The local family mentioned is also the same, i.e., that of Barma-gavunda. It mentions that wife of Mala-gavunda, the son of Barma-gavunda, was one Ranikabbe. This Malagavunda made a grant of sixty units of hakkala land to the Mulasthana god.

(37)

The Kanakur inscription supplies the date A.D. 1104, January 11, Monday. It mentions that Tribhuvanamalla (i.e., Guvaladeva) had granted the village Kanakapura in the Kumdura Five-hundred division for the expenses of burning incense in the temple of Somanatha in Saurashtra at the time of marriage festival of his nephew Jayakesi II. It also mentions that the younger brother of Tribhuvanamalla, i.e., Vijayaditya I, made a grant of 50 gadyanas to some temple (name lost). It further mentions that Jayakesi II was requested to regant the village Kanakapura for the same purpose for his (Jayakesi's) religious merit, which he did. The date refers to the grant of Vijayaditya, and not to the grant of Jayakesi II. The inscription displays the devotion of the dynasty to Somanatha of Saurashtra, to whom the earlier kings of the family made pilgrimages more than once. It also shows that Guvaladeva, Vijayaditya and Jayakesi were living together at the time of marriage of Jayakesi, in perfect concord.

(38)

A copper-plate published by Dr. M. G. Dixit in 'The Sources of the Mediaeval History of the Deccan',

Vol. IV, supplies us the next date, viz., Thursday, 7th February, A.D. 1107 for Guvaladeva. He is referred to as Tribhuvanamalla in the plates. He is stated to be the son of Jayakesi I. A family of royal servants is mentioned in the plates corresponding to each king as follows:-

Shashtha II - his minister - Kalappa.

Jayakesi I - his minister - Naganna.

Tribhuvanamalla - his minister - Gandagopala-  
Kelima alias Kelivarma.

From the names Kalappa and Naganna and Gandagopala Kelima (sanskritised as Kalapa and Nagana) it can be understood that the mother-tongue of this family was Kannada. Kelima constructed a tank with a big dam and by its side got created a brahmapuri with beautiful buildings and a surrounding wall, in Goa. He purchased various lands from neighbouring localities and granted them to twelve brahmins as a common holding and free from the panga tax, imposing certain conditions as to how the common holdings be enjoyed. These brahmins were various office-bearers in the royal household such as Atharvan, Pauranika, Jyotishi (astrologer), Dharmachikari, Rajaguru (royal preceptor), Asvavaidya (physician of the horses), Purohita, Vidyaguru (preceptor in education), Pattavardhana in veda and Yajaka and head in the Yajnika. The enumeration of these posts discloses the systematic way in which the



religious and other activities of the royal house-hold were being conducted. The Kanakūr inscription referred to above, mentions the royal cook. The names of these brahmins and their fathers and grandfathers, such as Annayyabhatta, Pommannārya, Mayyala, Mhālayya Dīkshita, Ajjamārya, Tikkayya Ghaisāsa, Vātayya, Ajjala Ghaisāsa, Pattayya, etc., show that their mother tongue was Kannada. They were residents of localities round about Goa. Three geographical divisions are mentioned, viz., Gōva-dvīpa, Antaraja and Shashashti, in which Nēūra, Madaka, Kudattari and Raigrāma were situated. Names of persons from whom lands are purchased are Mālapayya, Nārana Pattayya's son Tikkayya, Nannapayya and Nayya. Other village names mentioned are Kisūra, Piriyāl, Sirūra, Kulatthālī, Kaillaka, etc. The grant was publicly made in the presence of the purohita, the Chief-minister, the King, citizens, villagers and residents of Gōve in large numbers, having assembled the brahmins from various divisions who were to stay in the brahma-puri. The conditions of enjoyment of the grant are interesting. The houses and lands were to be commonly owned; the income from these was to be shared by all equally; the alienator as well as the purchaser of these properties were to be fined five hundred; if the occupant of a house, to whose share it had come, quitted the house, the house should revert to the remaining grantees; if a house lost its occupant, a new occupant may be allowed to stay with the consent of the neighbours and if one occupied it in

any other manner, he should be fined one hundred.

Gaṇḍagōpāla Kēlīna, also called as Kēlivarmā, made arrangements for vyākhaṇas (discourses) to be held in the Bharatī temple and purchased a land for two hundred from Mathagrāma (Madagao) and granted it for the purpose. He also got three houses constructed for the three officials of the temple, viz., lekha (writer), acharya and pūjaka (worshipper) of the Vāgdevī (i.e., goddess Bharatī or Sarasvatī).

(39)

The Nigadi inscription mentions that in the year A.D. 1112, on Sīveratrī of Vaiśākha bahulā-pakṣa Madhyama-Nandana samvatsara in the reign of Vikramāditya VI, Gūvaladeva was ruling the Komkana-mandala from Gove. The inscription mentions only Komkana-mandala as the dominion. But the use of the word mandala, in place of the usual Nine-hundred would indicate that by the term Komkana-mandala all the Konkana area, i.e., malenadu area was meant, which will include most of the parts of the traditional area of Palasge Twelve-thousand. In fact the mention of the Mārajavādi-nadu and Mugunda kannana with the village Nigunde in it would show that these areas of Palasge Twelve-thousand were in the dominion of Gūvaladeva. The Mugad inscription referred to below specifically mentions that the Mārajavādi-nadu was in the Palasge Twelve-thousand province. Mugunda is Mugad, about eight miles west of Dhārwar and Nigunde is Nigadi about eight miles south-west of Dhārwar. The subject of the epigraph is a grant of two pieces of land and a matha to

the Mūlasthanā God of Nigunde, after having washed the feet of Tejōrāsī-paṇḍita, the disciple of Kriyāsakti-paṇḍita, at the time when the idol was mutilated (dēvaru bhinnavāda kālā), by Chāvunda-gāvunda, son-in-law of Nanna-gāvunda who was son-in-law of Dayima-setti.

The last known dated inscription of the king is  
(40)  
the Mugad tank-band epigraph of Dec. 25th, A.D. 1125. It mentions the reign of Vikramāditya VI. It refers to Gūvaladeva as Tribhuvanamalla Gūvaladeva so that there can be no doubt regarding Gūvaladeva being called Tribhuvanamalla and vice versa.

The epigraph specifically mentions that Mahārājavādi (Mārajavādi) was a nādu (division) in the entire (sakālā) Palasige country and that Mugad was a sub-division of thirty villages in Mahārāja-vādi-nādu. It then introduces a family of Nārggāvundas (cf. modern surname Nādagouda) who were the Nārggāvundas of Mugada Thirty. The first Nārggāvunda mentioned is Chāvunda. He is stated to have executed several charitable deeds in the Mugunda Thirty, such as tanks, wells, Jain temples, other temples, drinking water stations and feeding centres. His wife was Chattiyaḥka. Nāgadeva was born to this pair. The wife of Nāgadeva was Polliyaḥka, who excelled Gauri, Sītā and Rukmini in virtues. Samanta Mārttanda was born to this couple. Younger brother of Mārttanda was Chāvunda. The wife of Mārttanda was Gojjiyaḥka, also called Gojji-gāvundi. She has been compared to Sītā, Girijate, Sarasvatī,

Kuntī, Mādri, Gaṅgā, Sulōchanā, Bhūmīdēvi, Vashādēvi and Ghātāntakī. She equalled Rāmba in beauty, Rati in amorous sport, Gouri in fortune, Gaṅgā in dignity and Sītā in purity of character and devotion to husband. She has specifically been called nutravati, mīna-sāsanavati and Malaya Gaṅga. Her love for her subjects is disclosed in such description as 'parivārakkam prajagam nirutam tanu dayvam-agi' and 'loka-janani yamb-i naman tanag-agi'. She has also been stated to be an ornament to Shērati in the undated Mugad inscription.

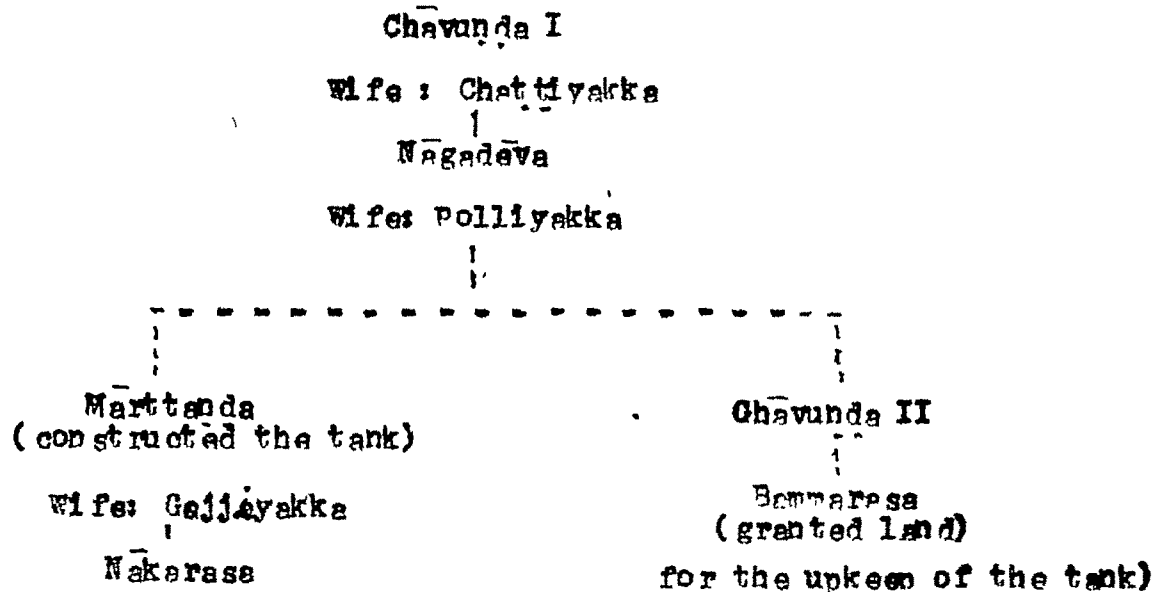
Th this couple was born Nāk-arasa, as Arjuna was born to Kunti and Dēvāndra. Nāk-arasa is called mahā-samānta, having obtained the honour of pancha-mahā-sabha. He was an adept in horsemanship. He had studied the science of medicines. He was a great warrior devoted to his parents and had a number of titles. He is called Mugum<sup>a</sup>da Āditya, a son to the Mugumda country.

His cousin brother was Bomm-arasa. He is also called a mahā-samānta and had also the distinction of pañcha-mahā-sabda. If Nākerasa was called Mārttandana gandha-vāraṇa, Bomm-arasa is called Gojjivakkana gandha-vāraṇa. The popularity of Bomm-arasa is revealed in his title prajā-mechche-kīrttiyaṃ. He has also been called a Harmantha to Jayakēsi. Jayakēsi would be the nephew of Guvaladeva and in the Narēndra inscription he and his wife are stated to be ruling from Narēndra even from A.D. 1122, i.e., while Guvaladeva was still ruling from Gove.



The distance between Narendra (Kundura) and Mugad (Mugunda) is hardly six miles, both being in the Dharwar tal. Both Nekarasa and Bammarasa were devout Jains. This Bammarasa granted a piece of wet land for the upkeep of the tank constructed by his uncle Marttanda. Appropriation of this land for any other purpose was prohibited. It is interesting to note that the tank is still existing and is serving the public for the last nine hundred years. The intentions of Marttanda and his nephew Bammarasa are thus amply rewarded.

The genealogy of the Nargavundas is thus as follows:-



The family history of this nargavunda family thus goes back to four generations; Chavunda I would be a contemporary of Guvaladeva I; Nagadeva of Chattayya II, Marttanda and Chavunda II of Jayakesi I, and Nekarasa and Bammarasa of Guvaladeva III. Actually Chavunda I was a contemporary of Chattayya II, as he is stated to have

constructed the temple of Samyakta-ratnakara in A.D. 1045, in the inscription of Chattavya II of the same place, ~~has~~ discussed while writing about Chattavya II.

There is another undated inscription on the same tank land and referring to the same personalities.  
(41)  
In this inscription Gūvaladēva is called suvarṇa-Garuda-dhāvaja, which is unusual as the dhāvaja of the Kadambas of Goa has been traditionally given as vānara-mahādāvaja. It also refers to him as Sapta-kōṭeśvara-deva-labdha-vara-prasādan and tyāga-simhāsanam. The epithet tyāga-simhāsanam would suggest that Gūvaladēva had abdicated from active rulership and entrusted it to Jayakesi II, as was done by his grandfather Chattavya.

Chattiyakke wife of Chāvunda I, is stated to be sakala-dhamma-priye. As mentioned above Nākaraga and Banna were devout Jains. The epithet sakala-dhamma-priye is, therefore, significant, indicating tolerance to all religious faiths.

There are five more undated or mutilated inscriptions of the king. One of them is a broken slab on the tank at Kalghatgi.<sup>(42)</sup> What remains is only one-sixth or one-eighth of the original stone. From the existing part we find the mention of Vikramāditya VI and Gūvaladēva and that Unkal Thirty and Sabbi Thirty were in the dominion of Gūvaladēva. Two interesting names of subordinates appear further on. They are Davala and perhaps his mother Bāniyabbe. These would be apparently

mahomedan proper names. While writing about Shashtha,  
 Guvaladeva I and II and Jayakesi I, we have come across  
 the family of Madhumada, Aliya and Chchhadama. Likewise  
 Davala and his mother may be some Tajiya personalities  
 either of the same family or of some other family.  
 Davala appears to be also connected with Shashtha  
 as we come across mention of Jhapati Chattayva and a  
 pratihara in line 11 of the inscription. In this  
 connection it is significant to note that the name  
 Chchhadama means a pratihari in Arabic and we get the  
 mention in this inscription of the very word pratihari.  
 It is, therefore, very likely that Chchhadama himself  
 is intended as the pratiharin of Chattayva and that  
 Baniyabbe was his wife and Davala his son. Further there  
 seems to be an allusion to a canal being dug in beautiful  
 Gove (bhramte Goveyol) at the command of Guvaladeva. We  
 have already seen above that Chchhadama had greatly  
 enhanced the civic amenities of Goa. The present reference  
 may be to some canal construction by Davala or his  
 brothers. It is unfortunate that the major portion of the  
 epigraph is cut off, and missing.

From these details and from the mention of Unukal  
 and Sabhi, the epigraph appears to belong to the early  
 years of the reign of Guvaladeva, i.e., about A.D. 1080,  
 as we know that in the inscriptions of Tersikon and  
 Alnavar, these tracts appear as part of Guvaladeva's  
 dominion.

The next undated and partially broken inscription  
(45) is that found in Tām̐būr. It introduces one Jayakēśi as the chief of Tām̐miyūra (Tām̐būr). Tām̐miyūra is stated to be an agrahāra in the Māvāle-nāṇu.

The parents of Jayakēśi were Bīchirāja and Yāyachāmbike. His elder brother was Māmmiga and his younger brother was Mādīrāja. We have come across one Jayakēśi in the Sēdāmbi inscription of Jayakēśi I. It is not understood whether the Jayakēśi of the present inscription, who is also called Jayakēśi, is the same person as the Jayadēva of Sēdāmbige inscription. It is more likely that Jayadēva of the Sēdāmbige inscription (A.D. 1062) is the grandfather of the present Jayakēśi (Jayadēva), if at all he belonged to the same family. Mādīrāja is further stated to be ruling the group of twelve villages headed by Tām̐būr by eka-pradhu-sāmya. He had the title of mahā-nrachanda-danda-nāyaka. He has been called mahā-sāmant-ādhipati. He had the distinction of pancha-mahā-sabha. Some of his other titles are chaturanga-bala-sūtradhārī, kaliyuga-Vikramāditya, annana (Jayakēśi's) gandhavareṇa, bāmbala-bavanna-vīra and chakravartī-Tribhuvanamalla-dēva-rājya-lakṣmī-vilāsa. These titles would show that he was a great warrior and a distinguished personality, having fought many battles even along with the monarch Vikramāditya. The family of Mādīrāja was a brahmin family. His elder brother Jayakēśi seems to have been assigned the rulership of Tām̐būr proper, while Mādīrāja, the younger and more



vigorous person, assigned the rulership of the principality of Tāmbūr.

The śaṇṭiga (i.e., business community) family of Chāvunda of Tāmbūr is next mentioned. His father was Bantaya and mother Bāḡiyabbe. The native place of Bantaya was Gaḍigere. Chāvunda was a great devotee of the trinity of gods, viz., Hara, Harī and Brahma. He obtained a dutiful, beautiful and virtuous woman, Chāḍiyabbe as his wife, through the merit of his former lives. Three sons were born to this couple. The eldest was Dugga. The second was Bīra and the youngest was Dāsīśaṇṭiga.

Tāmmiyūra was a charming city in the Māvale-nāḍu. It had temples of ~~Harī~~ Harī, Hara, Arhat, and other gods. It had a sabha-griha (assembly hall), a śatra-griha (free-meals house), big tanks, wells, gardens, flower-gardens, lane of closely situated shops, beautiful lane of courtesans, lane of brahmins where the sound of vēdas never faded and an attractive lane of agriculturists. Writers, elders, professional soldiers, warriors, etc., thronged its music-halls and bed-chambers. Tāmbūr is a small village in the Kalghatgi tal. at present with absolutely no modern amenities. The description of Tāmbūr, which is further amplified later on, in the days of the Kadāmbas of Goa, would mock at many of our modern towns.

Chavanda built a beautiful temple in Tāmbar. The epigraph is broken off at this stage and the date and grant portions are lost.

(45)  
Another inscription at Alṇavar, tal. Dharwar gives the name of Gūvala as Gōvala. It is a herostone highly damaged. It appears that a hero died in a battle. No further details can be made out. The hero is described as a Maruti to king Gōvala.

(46)  
One more undated and unfinished inscription at Kādrolii introduces Gūvaladeva as a feudatory of Tribhavanamella (Vikramāditya VI). It mentions Chandāvura as his capital. Among his titles tyāga-simhāsana and vīra-simhāsana-chakōra are noteworthy. From these titles, it appears that the inscription belongs to the later part, when his nephew Jayakēsi was actually ruling.

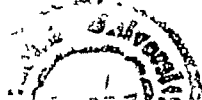
(47)  
To this may be added the Tāmbar Viṣṇu-griha damaged inscription. It is highly mutilated, only about a third of the whole remaining. The existing portions introduce the reign of Chalukya <sup>monarch</sup> Tribhuvanamella (Vikramāditya VI) and then his feudatory Gūvaladeva ruling from his capital Gōvaga, Kōmkana Nine-hundred and other tracts (details lost). The village master at the time appears to be one Hittimayya. The family of Javadēva alias Jayakēsi is introduced next. This Javadēva appears to have constructed a temple of Viṣṇu in Tāmbar. There are remains of a temple, where the epigraph is lying and this

temple may be the same Vishnu temple.

Two herostones, one from <sup>(48)</sup>Gōdholi, tal. Khannanur and the other from <sup>(49)</sup>Bailandūr, tal. Vallāpūr fall within the period of Guvaladeva. The Gōdholi herostone records the death of one Demiga, son of Chatta of the agrehāra village Gōdhuvalli, who fought like a hero when the ladies of the village were being molested. On palaeographic grounds, the herostone would be of the date c. A.D. 1100. The stone was got erected by Bacha. The Bailandūr herostone is dated on Thursday, 4th Nov. A.D. 1115. It records that one Nāga-gavunda, son of Honnaji of Yamdinira and some others died while fighting with robbers, who raided the village for lifting the village cattle. Yamdinira, which appears as Hemdinira, in other records of the place, is Bailandūr.

Five records falling during the period of Guvaladeva III and found in the Kadamba dominion, do not mention the Kadamba rule.

<sup>(50)</sup>The first of the record is from Devarasigihalli, a big village in the southern part of the Bailhongal tal. of the Belgaum dist. The village is called Māgōda in the epigraph. It is stated to have been in the Kalagiri kampana in the Palasige country. The epigraph is dated Thursday, 12th Jan. A.D. 1094. It mentions that, at the request of the councillors of the agrehāra village Māgōda, Jōiya bhūpa made some gifts to the temples of gods Vishnu and Mahēsa. He is described as Chōla-Kulāntaka. The



councillors are called by the collective name  
'Ayvadinbar'.

(51)

The second record is from Kurdikari, a small village in the southern part of the Hubli tal. The inscription after referring itself to the reign of Vikramaditya VI, introduces one of his senior ministers and the master of his house-hold, dandanayaka Anantapalayya. It then goes on describing a divisional officer (viśhay-adhipati), whose name appears as Nā[raṇa]. He is stated to be an officer of panṇayya tax for the districts of Palasige Twelve-thousand, Nolanbavadi Thirty-thousand and Alande Thousand. This latter officer Narana made grant to the god Bhojāṅgasvara, <sup>on Sunday, 20th Sept., A.D. 1108.</sup> The village name appears as Hambevolal. It is described as ḥeya ratnagara (a veritable sea of betel-leaves). There is another inscription in the village dated in A.D. 1126, which will be noted while writing about Jayakesi II and Mailaladevi.

(52)

The third record is from Amrinbhavi, in the Dharwar tal. It is dated on Sunday, 22nd Sept., A.D. 1112. Amrinabhavi is described as an agrahara in the Palasige Twelve-thousand. It had four hundred mahājānas for its administration and twelve gavundas for its control. The epigraph introduces one Uttavarasi-pandita and his wife Chandikabbe. The father's name of Chandikabbe was Indrasiva-jīyar. She made a grant of land for the satra of the god. Uttavarasi-pandita is called Lakul-āgama-siddhanta.

The fourth record is from Dhārwar proper, kept in the Durgadevi temple near the ~~fort~~ fort area. It introduces the reign of Tribhuvanemalla (Vikramaditya VI) and then his queen Mala [yavati-devi] as his manō-nayana-vallabha. She has been described as hamsa-yane, abhinava-sarasvati, niriy-arasi, patta-mahadevi, etc. As we know, she is the mother of Mailaladevi. Dhārwar appears as Dāravāda, as in other inscriptions of the locality. The date cited is Monday, 28th Dec., A.D. 1117. One Bhāskara alias Bhānudeva was the local master of Dāravāda. Grants were made on the date cited to god Dharmesvara. A broken passage describing Bhānudeva is interesting. It runs as Kerala-Pandya-Pallava-lasad-ganika-jan-ka ----- It seems that courtesans from Kerala, Pandya and Pallava countries were residing at Dhārwar.

The fifth record is from margol four miles from Huhli on the Huhli-Dhārwar road. It is dated in A.D. 1119. It has been discussed in detail while writing about Jayakesi II, further on.

It records that one Jakkarasa, a minister of Vikramaditya VI, constructed temples of Kṛṣṇadeva and Bhairavadeva and after having established the idols with maha-vibhuti, made grants to them.

These records are mostly in the border areas. Thus Kurdikeri may be in the Sabbi or Kampile Thirti. margol is stated to be in the Unukal Kampala and Dhārwar and

Amminbhāvi also in some border tracts of Kundaṛa Five-hundred. At times their absence from the Kadamba dominion is explained by the very mention of the areas of Sabbi, Unukal, Kadarvalli, etc., in their dominion. These out-living parts might have changed hands on occasions. If it was not so, there was no meaning in mentioning them expressly as lying within the dominion of Guṇaladeva or Jayakēśi II.

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Vijayāditya I, also called Vijayārka, was the younger brother of Guvaladēva III. He did not rule as an independent ruler. But he seems to have ruled jointly with his elder brother Guvaladēva ~~and son Jayakēd~~ for some years at least. This is evident from the epithet tyāga-simhāsana-nati-bhū-vallabha given to him in the <sup>(55)</sup> Ballūr inscription of his grandson Permādīdēva. Similarly he is described as a king (dharitṛi-vallabha), diligent in protecting all the religions (akhilā-dhamma-<sup>(56)</sup> rakṣaṇa-dakṣha) in the <sup>(57)</sup> Byāhatti inscription of Permādīdēva. The Narendre inscription A calls him a kṣitīśa shining in the galaxy of kings of the Kadamba race. It is thus evident that Vijayāditya I did actually wield the political power of a king.

No independent inscriptions of Vijayāditya have come to light so far. But there is a solitary reference to a grant made by him to the royal cook, Puruṣhōttama-<sup>(58)</sup> bhattōpādhyaya in the Kanakur inscription of A.D. 1104. From scattered references to him in the grants of his son, grandson, etc., we get some idea of his character and personality.

<sup>(59)</sup>  
The Dēgāve inscription of Permādīdēva refers to naval expeditions of Vijayāditya to several dvīpas with a number of vessels and states that he was a great warrior and was like a jewelled torch to the Kaṅkana<sup>(60)</sup> country. The Kirihalasige grant describes him as a hero,

(61)  
 who had taken part in many battles. The Hālsī epigraph refers to him as a son born to Jayakēśi, spreading delight to the whole world with his rays, ever placing his feet upon the proud fore-heads of haughty kings, dispelling the darkness of his foes with his lustre.  
 (62)  
 The Dōdwād plates describe him as a great swordsman.

(63)  
 The Asōge plates of Jayakēśi II, refer to him as the foremost amongst the truthful and possessed of ample qualities. The Dōdwād plates describe him as one to whom pastime with others wives was unknown, thus bringing out his moral character.

It seems that Vijayāditya predeceased his son Jayakēśi in about A.D. 1110 and his name given to the second son of Jayakēśi, who was born a little time thereafter.

Vijayāditya married Chattaladevī of the Śaṅṭara family of Patṭipombuchchanura. He had four issues. The (64)  
 eldest was a daughter by name Padmaladevī. The second was Jayakēśi II. The third was a son named Udayaradeva and the fourth also was a son named Tribhavanamalla.

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PADMALADEVI

The reference to Padmaladevi is found in two inscriptions, one at Tām̄būr<sup>(65)</sup> and the other at Wāvalli<sup>(66)</sup>, near Tām̄būr. A third reference seems to have been made to her in the Venkatēnūr inscription of A.D. 1136.<sup>(67)</sup> The Tām̄būr inscription bears three dates; the first in Dec., A.D. 1125; the second in A.D. 1159-60 and the third on 25th Dec., A.D. 1169. It mentions that Padmaladevi was elder to Jayakēśi and that she was married to one Hākiballadeva. This Hākiballadeva is stated to be ruling the Banavāsi Twelve-thousand province. The father of Hākiballa is mentioned as Māvulideva.

Hākiballa got a Jain temple constructed at Tām̄būr through his ministers Barmmachayya and Rachmalla, purchasing the land from the local ruler at Tām̄būr and gave grants of land to it. The temple eventually came to be known as Padmaladeviya Jinageha. This is in the fitness of things as the temple was constructed under orders of Hākiballadeva, the husband of Padmaladevi. As Padmaladevi was the paternal aunt of Permaḍideva, it is but natural that the temple be called after her name in the year A.D. 1169, about thirty-five years after its construction, as Barmachayya and his master Hākiballa would not be local persons and the local people would be remembering Padmaladevi of the Goa Kadamba royal family rather than her husband and his people of a distant place. There are remains of a Jain temple, near the ancient fort

at Tām̐būr, on the outskirts of the present village.

141

The construction of a Jain temple by Padmaladevī and her husband may suggest that they had a strong faith in Jainism, if not converted to Jainism itself. We may recall here that Chatṭiyakka, wife of Chāvunda, of the Mugad inscription was called <sup>sakala-</sup>~~sarva-~~dharma-prīya, although she was a Jain by faith.

In the Tām̐būr inscription, Hākiballa's father's name is clearly given as Māvulidēva. As Padmaladevī has been described as an elder sister of Jayakēśi, her marriage with Hākiballadeva could have taken place some time between A.D. 1096 and 1100 i.e., about ten years prior to the marriage of Jayakēśi with Mallaladevī. Our present knowledge about the kings of Baṭavāḍi is rather diffused. As matters stand, two possibilities offer themselves for consideration. The first is that Māvulidēva may be Mayūravarma II, eldest son of Jayasīmbha and the Chālukya princess Akkadevī. He had the appellation of Māvulidēva. But he is known to have ruled from A.D. 1037 to 1048, whereafter the rule of his next brother Taila I is mentioned from A.D. 1048 to 1075. For Hākiballa to marry Padmaladevī between A.D. 1096 to 1100, he could not have been born prior to A.D. 1060. This would make us presume that Mayūravarma II lived up to about A.D. 1065, though not as a ruler. There is, however, nothing unusual in this hypothesis, as he was just a young boy in A.D. 1037 when he came to throne

his mother having acted as a regent to him.

The second possibility is that Māvulidēva may be Tallā I and Hākiballā a younger brother of Kīrttivarmā, son of Tallā I. The dates, would fit in for Tallā I also. If this is true, Hākiballā would have ruled the Banavāsī province after his brother Kīrttivarmā.

The reference to Hākiballā as a ruler of Banavāsī and to his father Māvulidēva are clearly set in the Tāmbūr inscription. Likewise the reference to Jayakēśī as a brother-in-law of Hākiballā is also unmistakable. In line 22 of the inscription, Jayakēśī is specifically called hiyaga of Hākiballā. Incidentally, this would indicate that marriages could take place between the two royal families of the Kadambas of Goa and Banavāsī.

The other inscription at Māvallī is a highly worn out one. It has two dates; the first is dated in November, A.D. 1125 and the second in Nov., A.D. 1137. It is also a Jain inscription. Several verses of the Tāmbūr inscription are repeated in it. The additional information it supplies is that a daughter by name Chattaladevi was born to Hākiballā and Padmaladevi.

JAYAKĒSI II

A feudatory of three monarchs, Jayakēśi II had a joint reign of more than five years with his uncle Guvaladēva III and about twenty-two years of independent (68) (69) reign. From the Narendra and the Mōmīgattī inscriptions we know him as a feudatory of Vikramāditya VI, from the (70) (71) (72) Kamedhenu, Hunsikattī and the Misrikōtī inscriptions we know him as a feudatory of Bhūlōkamalla and from the (73) Tambūr inscription as a feudatory of Jagadēkamalla II. The earliest inscription mentioning Jayakēśi as a ruler (74) (75) is from Betūr (A.D. 1122) and the latest is from Halvāl (A.D. 1144). In between these two epigraphs there are about twenty inscriptions known so far.

The last known date of Guvaladēva III, as supplied (76) by the Mugad inscription, is 28th Dec., A.D. 1125. But we come across inscriptions in the name of Jayakēśi and his queen Mailaladēvi as rulers from A.D. 1122. The Betūr inscription is dated on 10th March, A.D. 1122. The (77) Narendra inscription B of A.D. 1123 mentions that Mailaladēvi, in particular, was ruling from Kunḍūra (i.e. Narendra). Likewise, the Mōmīgattī inscription, citing the date 22nd June, A.D. 1124, mentions that Jayakēśi and Mailaladēvi were ruling together. The Narendra inscription A dated in August, A.D. 1125 mentions that both Mailaladēvi and Jayakēśi were ruling from Kunḍūra. The first mention of Jayakēśi ruling from Gōve is found in the (78) Kurāikēri inscription dated in Dec. A.D. 1126, wherein Mailaladēvi is also stated to be ruling, at the same time, from Kunḍūra.

It would thus seem that in the year 1126, Jayakēśi shifted his capital from Kundūra to Goa, and Gūvaladēva ceased to rule in that year. No more inscriptions of Gūvaladēva are found after Dec. 1125. It seems that the aged king Gūvaladēva was ruling at Goa unto Dec. 1125, while his young nephew Jayakēśi, with his <sup>queen,</sup> ~~son,~~ was ruling at Kundūra unto that period, as though to protect the extensive dominion by being near the eastern border of the dominion. There is nothing unusual in this joint rule, as it had been a practice followed in the family.

The extent of the dominion as ruled by Jayakēśi and his wife Mallaladēvi from Kundūra is mentioned as follows in the Narāṇḍra inscription B (A. D. 1123);

- (1) Konkana Nine-hundred; (2) Palasige Twelve-thousand;
- (3) Kavade-dvīpa Lakh-and-a-quarter; (4) Kontakuli Thirty;
- (5) Pānungal Five-hundred; (6) Unukal Thirty; (7) Sabbi Thirty;
- (8) Utugrāma Thirty; (9) Kādaravalli Thirty;
- (10) Polalagunde Thirty; (11) Hayve Five-hundred and
- (12) Velugrāma Seventy. This is the maximum area that has been claimed by the Kādambas of Goa at any time in their long history. An analysis of the above tracts would show that Jayakēśi claimed the hereditary provinces of the Kādambas of Hāṅgal (Kontakuli Thirty and Pānungal Five-hundred), the hereditary province of the Northern Śīlāhāras (Kavade-dvīpa Lakh-and-a-quarter country), and a part of the territory of the Rattas of Soundatti (Velugrāma Seventy). The Unukal Thirty, the Sabbi Thirty, and the Kādaravalli Thirty would be more or less parts of the Palasige Twelve-thousand. Their specific mention may

suggest that these areas were outlying units changing hands at some time. We have no definite information about the rulers of Polalagunde and Utsugrāme Thirties. All these tracts put together would be the malanāṭa areas of the Dhārwar and Belgaum districts, the whole of the Kārwar, Ratnāgiri, Kolābā and Thānā districts together with a small portion of the South Canara district, the Goa territory and the erstwhile Sāventvādī State. A small portion of bellā-dī towards the north and east of Dhārwar and Hubli was also under the Kadamba rule.

This vast territory finds a reduction in the Harēndra inscription A (August 1125) which mentions only the Konkana Nine-hundred, the Palasige Twelve-thousand, the Hayve Five-hundred and the Kavaḍi-dvīna Lakh-and-a-quarter, omitting conspicuously the Pānungal Five-hundred, the Kontakuli Thirty (of the Kadambas of Hāṅgal) and the Vēlugrāme Seventy (of the Rattas of Saundatti), not to speak of the minor tracts of Unukal, Sabbi, Utsugrāme, Kādaravalli and Polalagunde. By December 1125 we find further reduction as the Hayve Five-hundred is omitted in the Taṁhūr inscription. The Bhāviḥāl inscription (Dec. 1125) mentions only Palasige Twelve-thousand and Konkana Nine-hundred. This is in consonance with the area claimed by Jayakēśi's uncle Gūvaladeva in the Mugaḍ inscription (Dec. A.D. 1125). Likewise, the Kāy<sup>a</sup>thēnu inscription (A.D. 1129) mentions only the Konkana Nine-hundred and the Palasige Twelve-thousand. This is the same position in the Huṅsikatti inscription of A.D. 1130-31



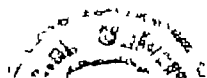
and the implied countries in the Asōge plates of A.D. 1134. The Madanabhāvi inscription (A.D. 1138), however, mentions the Haive Five-hundred as one of the countries ruled by Jayakēśi. In one of the last inscriptions of the king, viz., Tām̐būr (A.D. 1144), we find the dominion again extended to include the Kavade-dvīpa Lakh-and-a-quarter country, omitting, however, Haive Five-hundred. This continued to be the position till the close of his reign.

As to the capitals of Jayakēśi, we have observed above that upto A.D. 1125 he was ruling at Kundūre with his wife. In the Kurdikēri inscription (December 1126) we find that he was ruling from Gōve. The Tām̐būr inscription of A.D. 1144 also mentions that he was ruling his dominion from Gōve. Next, the Śiddhānūr inscription (A.D. 1135) mentions that Jayakēśi and his queen Mallaladevi were ruling from the capital at Bhōgūra. The Venkatānūr inscription (A.D. 1136) makes a similar statement. The Madanabhāvi inscription (A.D. 1138) mentions that Jayakēśi was ruling from Bhōgūra. These three references would make it clear that Bhōgūra was another capital of Jayakēśi at least during the thirties of the twelfth century. Bhōgūra may be Bōgūr, a village about two miles north of the Dhārwar-Belgaum road (Poona-Bangalore National Highway No. 4), between Guladakon and Venkatānūr, about fifteen miles from Dhārwar.

Likewise the 13th verse in the Asōge plates states that at the time (A.D. 1134), Jayakēśi was residing in Bhōganura. While editing the plates in the Epigraphia

Indica, Sri. G.H. Khare has observed that Bhōganura <sup>could</sup> ~~can~~ not be identified. But from the mention of Bhōgura in three inscriptions of the period (1135-38), Bhōganura can easily be identified with Bhōgura in its slightly sanskritised form, ūra (Kannada) being replaced by pura (Sanskrit). Thus, three places appear as the capitals of Jayakēsi, viz., Goa, the permanent capital of the dynasty and Kundura and Bhōgura as the alternative capitals established by Jayakēsi.

Let us now examine the probable date of Jayakēsi's birth and his marriage with Mailaladēvi. One of the important events in the life of Jayakēsi is that the Western Chalukya monarch Vikramāditya VI <sup>in marriage</sup> gave his daughter Mailaladēvi to him. The Narēndra inscription refers to him as kumāraka (a young prince) at the time of the marriage. It is also mentioned therein that Jayakēsi had acquired wide fame for his heroism and other qualities and that Vikramāditya heard about it with great pleasure. The Kirīthalasige grant refers to Mailaladēvi at the time of marriage as Sōm-anujāṁ kanyakāṁ. A kanyakā normally means an unmarried girl but technically means a girl of ten years of age. Reading between the lines, we are inclined to assess the age of Jayakēsi as early twenties and that of Mailaladēvi, as the middle of teens at the time of the marriage. Looking the other way round, in A.D. 1142, in the Hunasikatti inscription of Permadēva <sup>(B2)</sup> we find that Permadēva has been stated to have fought successful wars with distant kings. Even letting margin for poetical fancy, we may expect Permadēva to be



148

sufficiently distinguished in wars and therefore be of about 30 years of age by the time. The Tāmbūr inscription of A. D. 1144 describes Permāḍideva and Vijavāditya as Kāḍamba-vamśa-tīlakar, Kāḍamba-kula-sarōja-rājita-mitrar and Kāḍamba-vamśa-varāddhanar. This description would require them to be quite full-grown and famous in A. D. 1144. Now Permāḍideva was the second issue of Jayakēśi and Mailaladevi, as we know from the same Tāmbūr inscription that Permāḍideva had an elder sister by name Savitri. We may assign A. D. 1108 as the probable year of birth of Permāḍideva and A. D. 1105 as that of Savitri, and A. D. 1115 as that of Vijavāditya. It is, therefore, considered that the marriage of Jayakēśi with Mailaladevi took place in the beginning of the century i. e. by A. D. 1103. The Kanakpur inscription of A. D. 1104 hints at this date. For these reasons it can be presumed that Jayakēśi was born in about A. D. 1080, and Mailaladevi in about ~~A. D. 1080, probably in A. D. 1088.~~ Vikramāditya VI would be about fifty years old at the time of Mailaladevi's birth and about 65 years old at the time of her marriage. Mailaladevi was living unto A. D. 1176 as would be noticed further on.

In this connection it may be noted that the reign of Guvaladeva, uncle of Jayakēśi II, started in about A. D. 1078 and Jayakēśi I, the father of Guvaladeva ceased to exist by that date. As observed in the case of birth-date of Guvaladeva, the child born next to the death of Jayakēśi I, would have been named after him. The probable birth of Jayakēśi II assigned by us, viz., A. D. 1080 would be in

consonance with this observation also.

Two inscriptions in ~~which~~ which the name of Jayakēśi appears, and which are dated prior to A.D. 1122 require careful examination as to the reference to Jayakēśi II.

(83)  
The first inscription is the one at Kanakūr. The date of the inscription is Monday, 11th January, A.D. 1104. A careful reading of the inscription would show that this date is associated with the first grant mentioned in it, made by the brother of Tribhuvanamalla, i.e., Vijayāditya I, father of Jayakēśi. The grant of Jayakēśi, however, is not dated. It is mentioned in this connection that Jayakēśi was requested to grant the village Kanakūr for burning incense in the temple of Somanātha of the Saurāṣṭra-viṣṇaya although the village was already granted as such by his uncle Tribhuvanamalla at the time of his (Jayakēśi's) marriage. The date, therefore, in my opinion, does not refer to the grant of Jayakēśi. Nor does the ~~ins~~ inscription mention that Jayakēśi was ruling in A.D. 1104.

(84)  
The second inscription is the one at Amaragōl near Hubli. Dr. Fleet refers to the inscription at Amaragōl as belonging to Jayakēśi II. This inscription, however, does not mention any feudatory family, as a ruling family over the area, much less that of the Kadambas of Goa. What it commemorates is the construction of a temple and grant to it by one Jakkarasa. This Jakkarasa is extolled in the grant. Incidentally it mentions that Jakkarasa brought Bopadevi to Jayakēśi along with the kingdom of Kūṇḍi-dēśa

at the command of Vikramāditya VI. It is not known from other records whether Jayakēśi II, had a wife by name Boppādēvi. Further, when Vikramāditya had given his own daughter in admiration of Jayakēśi II, he would not order Jakkarasa to get Boppādēvi as a bride for his son-in-law. Politically we do not find in any record of Jayakēśi II a claim to the Kūṇḍi-dēśa. In the Narādhara inscription of A.D. 1122 we find that Velugrāme is included in the dominion of Jayakēśi II. This Velugrāme was in the Kūṇḍi-dēśa. But it is specifically mentioned in the inscription that Mailalādēvi was ruling that Velugrāme along with other areas. If Boppādēvi had brought Kūṇḍi-nāḍu, Velugrāme which was in Kūṇḍi-nāḍu would be appropriately ruled by herself (Boppādēvi) and not by her (would have been) co-wife Mailalādēvi. For all these reasons, I am inclined to take the reference of Jayakēśi in the Amaragol epigraph to Jayakēśi I. We know from the Nūlvi grant that Boppādēvi was the wife of Jayakēśi I, wherein it is mentioned that Jayakēśi and Boppādēvi were ruling the Palesige Twelve-thousand and the Konkaga Nine-hundred in A.D. 1072. It is not improbable that the reference to the exploit of Jakkarasa having obtained Kūṇḍi-dēśa and Boppādēvi, for Jayakēśi I at the behest of Vikramāditya VI is a reference to past accomplishments. It is also not improbable that Jakkarasa be living in A.D. 1119 when he could be described as having done some exploits for Jayakēśi I prior to A.D. 1072. Vikramāditya VI was active prior to A.D. 1072 and in A.D. 1052 he is known

to have taken part in the famous battle of Konnām. In A.D. 1055, he was ruling the Gangavāḍi ~~9500~~ 9600 and the Benavāse 12000 under his father Trailokyamalladeva. (85) We learn from the Vikramāṅkadēva-Charita that Vikramāditya VI left Kalyāṇa with his younger brother Jayasīma III and was camping on the bank of Tungabhadra with the idea of fighting the Chōla. But he changed the mind and travelled through the Malaya country. (86) Jayakēśi I came to meet him and offered him presents. We know from the Harēndra inscription that Jayakēśi I gave his daughter to Vikramāditya VI. We also know from other records that Jayakēśi I brought about friendship between Vikramāditya VI and Chōla. Looking to these intimate relations between Jayakēśi I and Vikramāditya VI, it is likely that Vikramāditya VI might have ordered Jakkarasa to invade the territory of the Rattas and obtain the country of Kūṇḍi-dēśa for Jayakēśi I perhaps some time between A.D. 1055 and 1070. The Kūṇḍi-dēśa adjoined the country of the Kadambas of Goa on the east and they might have come in conflict with the Rattas or they might have been recalcitrant to side with Vikramāditya as against his elder brother Somēśvara. To come to the point, when Vikramāditya VI could be active and be engaged in war or peace in about A.D. 1053 to 1076 and still rule up to A.D. 1126, Jakkarasa can also be active during the same period and be living in A.D. 1119. In his old age, he might have constructed the temple for religious merit. It remains to be seen whether Boppādevi is of Ratta decent and Kūṇḍi-dēśa was in the dominion of Jayakēśi I for some time. For the time being we have no information

on these points.

Let us now examine some references to Jayakēśi, the Kadambas of Goa or Halasige country found in contemporary records of other dynasties.

An inscription on a stone outside the outer wall of the Pārśvanātha basadi at Bastihalli, a hamlet of Halēbid, dated in A.D. 1133 describes Viśṇu-bhūṇāla, i. e., Hoysala king Viśṇuwardhana, as kadamba-sūra Kadamba-van-āgni, Kadamba-vena-dāva and Jayakēśi-mēgh-anilam. In the countries mentioned as ruled by Viśṇuwardhana, in the same inscription, Halasige is included among other countries such as Banavāse, Hānūgallu, Huligere, Māsavādī, etc. Likewise, Palasige country is mentioned among other countries conquered by this king in many other inscription of this king. (87) Coming to the reference in the Bastihalli inscription, it can be presumed that one of the first two references may be in connection with the Kadambas of Goa, the other standing for the Kadambas of Hāneal. The specific mention of the name of Jayakēśi would tend to show that the reference is to Jayakēśi II. This reference, coupled with the mention of the Halasige country in the epigraph, would show that Viśṇuwardhana defeated Jayakēśi some times prior to A.D. 1133 and that in that year he claimed sway over the Halasige country. (88)

In another inscription on a stone in the roof of the Saṁnya-nāyaki temple in the enclosure of the Chennakēśava

temple at Belūr, we are told that Viṣṇuvardhana pursued Jayakeśi and perhaps annexed Palasige country and another tract of Five-hundred (name lost, may be Kumdūra, Mavalli or Hayve Five-hundred). The inscription is dated in A.D. 1135. This reference may perhaps be to the same incidents mentioned in the Baṭihalli epigraph quoted above. But in the Belūr inscription (i.e. in A.D. 1135) Viṣṇuvardhana, does not claim Palasige country in the countries mentioned as ruled by him, though Baṇavase is included.

The Five-hundred country, if it is Mavale or Kumdūra, would be part of Halasige Twelve-thousand country and if it were Hayve Five-hundred, it was not part of the hereditary country of the Kadambas of Goa. Besides the Halasige country, the Kadambas held the Konkana Nine-hundred, in which area Goa proper was situated. This country is at no times claimed by the Hoysalas. From the Kadamba records we find that in the Kāmadhenu (A.D. 1129) and the Hungikatṭi (A.D. 1130-31) inscriptions, both the countries, Palasige and Konkana, are given as the countries ruled by Jayakeśi. The Aṣṭoge plates of A.D. 1134 do not mention the dominion. But Aṣṭoge itself was in the Palasige country and the Palasige country could not be under foreign rule. For these reasons, the claim of Viṣṇuvardhana can only be considered as a temporary one and that too probably nominal without causing substantial damage to the Kadamba power. In this connection it may be noted that a hero-stone

dated in A.D. 1140 records the death of a Hoysala officer in a cow raid made by Jayakēśi in the Hāṅgalnāḍ, while (90) Vishnuvardhana was camping at Bankānūr.

A record of Permaḍi I, of the Sindas of Yelburga, (91) at Naregal mentions that Permaḍi I pursued a certain Jayakēśi, among his other achievements. This reference also appears to point out to Jayakēśi II. The two families were neighbours and there is nothing unusual in their coming to conflict at one time or the other. In the present case, however, it appears that Permaḍi was acting under the imperial orders of Bhūlokaṃalla. The date of the engraving is improbable and so no exact date can be assigned for these <sup>explicit</sup> ~~explicit~~ exploits of Permaḍi.

The same Naregal inscription mentions that Permaḍi I, the Sinda chieftain, <sup>surrounded</sup> ~~besieged~~ and decapitated a certain (92) Chatṭa, just before making the statement that he pursued Jayakēśi. The juxtaposition of the two statements may suggest that Chatṭa had something connected with (93) Jayakēśi. The Vadavalli plates of Aparārka I (A.D. 1127-28) describe the terrible calamity that had befallen the house of Northern Siṃhāraś soon after the succession of Aparārka I. We learn further that a demon named Chittuka had invaded the kingdom of Aparārka causing considerable devastation and that Aparārka single-handed fought with Chittuka and so harassed him as to make him (94) take refuge with the Mlechchhas. Reading these two passages together, it appears that the Chatṭa, referred

to in the Narēgal inscription, is the same person as Chhittuka mentioned in the Vadavalli plates. This Chatta or Chhittuka may be from the Kadamba stock and perhaps one of the brothers of Jayakēśi. Incidentally, the defeat of Chhittuka claimed by Anararka, would show that by A.D. 1127-28 he regained his country Kavadi-dvīpa Lakh-and-a-quarter from Jayakēśi. We do not find any claim over the Kavadi-dvīpa by Jayakēśi during the period A.D. 1127-28 to A.D. 1144 as mentioned earlier. By A.D. 1144, Anararka had ceased to exist.

We have so far come to know that Jayakēśi had two younger brothers, Udayamadēva and Tribhuvanamalla. There is nothing unlikely that he had another brother by name Chattayya or Shashtha. The above suggestions would obviate the difficulties felt by Dr. Altekar in identifying Chhittuka with Jayakēśi II. The reverses by Chhittuka is estimated to have taken place in about A.D. 1126 by Dr. Altekar. This is in consonance with the Kadamba records, as we have noticed above that in the Kamadhenu inscription of A.D. 1129, no sway over Kavadi-dvīpa, the traditional country of the Northern Śilāhāras, is claimed by Jayakēśi.

Another reference to the Kadambas of Goa in contemporary records needs examination. In the copper-plate charter (A.D. 1191) of Bhōja II of the Śilāhāras of Kolhāpur, <sup>(Kavāda branch),</sup> we find a mention that Vijayāditya, father of Bhōja II, firmly established at Gōvā some kings whose power had been destroyed. <sup>(95)</sup> No specific names are mentioned. The incident may, therefore, refer to some assistance

rendered by Vijayāditya, to Javakēsi II, while he was in troubles either with the Hoysalas or the Sindas, during the period A.D. 1130-34. The earliest known date of Vijayāditya is from a hero-stone at <sup>(96)</sup> Rksambā in the Chikkōdi tāl. of the Belgaum dist. (A.D. 1139). The date of Vijayāditya's assistance may also be nearer towards the close of Javakēsi's reign. The last known date of Gandarāditya, father of Vijayāditya is A.D. 1135. The reference may not be to Permādiḍeva, son of Javakēsi II, as Permādiḍeva did not generally require any external assistance for his home affairs.

An inscription in the Nagarēsvara temple at <sup>(97)</sup> Mulgund, quoting the reign of Jagadekamalla II (A.D. 1138-1151) states that mahā-pradhāna, senādhināti, danda-nāyaka Kesimayya was ruling the Halasiga 12000, the Hannungalla 500 and the two Three-hundreds as a subordinate of Jagadekamalla (tat-nāda-nāṭṭa-ōṇajīvi) (ald-arasi-geyuttam=ire). At this time mahā-gamanta Bopparasa of the Sinda race was administering the Mulgunda Twelve. The inscription is not dated. It may be only a temporary claim sometimes during the period of Jagadekamalla.

Javakēsi had a handsome personality (svarūpa-<sup>(98)</sup> sampaj-jita-paṇchabāṇah). He had acquired great fame even in his young age for his successes and for the quality of mercy (vō bālve-ni-yasō-daya-parigatāh).<sup>(99)</sup> He was full of vigour and adventure (ut-saha-sakhasya

(100) sahasavato). He was a fine speaker, being as though the temple of the goddess of Speech (Vac-dēvatā-mandiram). (101) He had a spirit up-lifted with truth (102) (saty-allasan-māṇsah). His expression was graceful, seasoned as it was with his pastime pursuits in literature (śhītya-līlā-lalit-abhilāṣah). (103) He was of a romantic temperament. The Asōge plates describe him as an abode of amorous activities (vilāsa-vasatīh). In consonance with his family traditions he was known for his munificence (sa nushnan-arthi-sārthasya (104) vividh-arthair-manorathan). He was a great patron of the learned. The composer puts in his poetical way as "In the door-way of his palace, the row of umbrellas of pandits, rivalling the moon (in their white colour and roundness), were mistook by the swans of his pleasure-lakes, ~~gazing~~ gazing at them with out-stretched necks, for a line of clouds". (105) He resembled Bhīshma in his conduct, having a distinguished character (gura-sīndhu-priya-putranam nija-vīśīshṭ-āchārādīn pōltu). (106) Likewise the Asōge plates describe him as chitra-charitra (one having a distinguished conduct). In spite of his acquisitions and pre-occupation with wars, Jayakesi was a very religious man. He was a devout worshipper of god Śiva (Indumaulēh śrī-nāda-pāmkēruha- (107) chancharikah). The Asōge plates describe him as a mahā-mahēśvara. During his life time he made or caused (108) to be made several grants to temples. The Madanbhavi inscription mentions that he was observing the vow of

mondays and was visiting the god at Mandūra every monday and made grants at the time of the consumation of his vow to the god.

(109)

An extraneous record at Balgāmi describes Jayakēśi as follows:-

"By the might of his arms, forcing to fall at his feet, all the hostile kings who refused to do him obeisance, lord of the Lakshmi of the great wealth of the seven Konkāṇas, this Jayakēśi, by the exercise of the policy of great kings, obtained the fame that there was no king more mighty than him, there was no beggar who did not receive his charity, there were no ambitious ones who attempted to govern as kings and lived; when he went forth to war, there was no country into which his arrows did not fall; such was Jayakēśi, his (i.e. of Jayadēva, lord of Pattī-Pombuchchhanur) elder brother, whose fame filled all points of compass". It may be recalled that Jayadēva's mother was Bijjaladēvi, twin sister of Chattaladēvi, mother of Jayakēśi.

(110)

The Sadāśivagad plates of his son Vijayāditya describe him as jagaj-javī (conquerer of the world), indicating thereby his aggressive policy. <sup>We</sup> have seen that the dominion of the Kadambas of Goa was the maximum during his early years. We have also seen reverses suffered by him at the hands of the Sindas or the

Hoysalas. On the whole, the reign of Jayakēśi appears to have <sup>been</sup> full of events. Many of these events have certainly disappeared in the wilderness of time, without being recorded or the records being lost. Signs of downfall of the imperial power of the Chālukyas were visible towards the latter half of his reign, hastened, inter alia, by the unquly long reign of Vikramāditya VI to a very ripe old age. Perhaps Jayakēśi himself took advantage of the conditions and thereby attracted the attention of Bhūlōkamalla or Jagadēkamalla, at times. The Hoysalas of Halebid and the Kalachuris of Mangalavēdhe were showing signs of growing intransigence. Jayakēśi, like many other feudatories might have had to fight with the expanding ambitions of Viśṇuvardhana from the south and Bijjala from the north. Although he made claims over the countries of the Kadambas of Rāṅgal in the beginning of his reign, he seems to have made common cause with Mallikārjunadēva against the Kalachuris or the Hoysalas, who were the common enemies of both the houses, as indicated by the presence of hero-stones referring to Bijjala and Mallikārjunadēva at Tambūr. In this task of opposing Bijjala or Viśṇuvardhana, he has been tolerably successful and left over to his sons, besides the hereditary provinces, the Kaveri-dvīpa Lakh-and-a-quarter country. He had kept up his position as a maritime power. ~~XX~~  
The Tambūr inscription of A.D. 1144 describes him as saṁasta-vana-vēla-vattan-adhīśan, lord of all the woodlands and the sea-shore cities.

Jayakēśi had two sons and a daughter known so far.  
After him, Permāṇideva assumed the reins of government  
in A.D. 1147.

==

Epithets in the prasastis of Jayakēśi II found  
in his records are as follows:

Nos. (1) to (24) are:

Nos. (1), (2), (3) to (19), (23) and (24) of  
Shashtha II.

Nos. (20), (22), (23) and (27) to (30) of  
Jayakēśi I.

Nos. (24) and (33) of Guvaladeva III.

And the following:

(25) mandalika-chūḍamāni;

(26) kīrti-latā-kanda;

(27) abhinava-pārtham;

(28) subhatara tīrtham;

(29) nimc-iriv-ātam;

(30) ubhaya-dēśi-vallabham;

(31) Tribhuvan-malla-mandalika-sikhāmani;

(32) Mahāmāhēśvara;

=

Let us now examine the various inscriptions of Jayakēśi for the details they supply:-

The earliest inscription mentioning Jayakēśi as a ruler is the one found at Betūr, <sup>(111)</sup> tal. Kuntōl, dated on or about A.D. 1122 Friday, March 10. The village had the name Kisuvare. It was an sarva-namasya brahmanuri agraḥāra, with sixty-two mahājanas. They were looking after the administration of the agrahāra. Various personalities are mentioned either as grantors or recipients. They are Nāravana-bhaṭṭa of Agastya-gōtra, Vināyaka Dvēṇi, Chāvunda son of Chikkabbe, Mahādēva Shanāgi, Brahmani Kanchikabbe, Atharvana Gōvinḍa-bhaṭṭa, Isvara-bhaṭṭa, Dōvadhara Ghaisāra, Bavāga Kallisetṭi, Sēnabōva Baladēva, Mallava Nalemaya. Towards the close a reference to the rate of interest is found. It was two panas for a honnu a year, which works out to 40% per annum, if honnu is half a gadvāna. Kisuvare would be Betūr itself.

Narēndra inscription B is the next inscription mentioning Jayakēśi as a ruler. It records a grant by Jayakēśi himself <sup>in Mareyavāda</sup> on Tuesday, 17th June, A.D. 1123. A second grant also by Jayakēśi was made on Monday, 28th September, A.D. 1125 of 10 mattars of black oil, a house and two yards in Halgundī in the Kumāūra division, for the religious merit of his younger brother Udayarmadēva. Mareyavāda is the present village Marevād, about six miles east, east by north of Kumāūra

(Narendra), on the Dhārwar-Amminbhāvi road. Halgundi, which appears as Palgundi and Halgundi in the Bhāviḥal inscription is Bhāviḥal.

A third grant was made by Jayakēśi to sāvāsī Prayāgebhātta of the Kāsyapa-gōtra and son of Sāgerabhātta and Srīvādēvi on the occasion of an eclipse of the moon (which did occur on the date cited) on Sunday, 10th of January, A. D. 1126, Māgha full-moon of the Viśvāvasi sāvatsara. Likewise Mallaladevi also made a grant of a field of ten metters measured by the Kumdūra measuring stick, which was bounded by fields in the limits of Daravāda and Navilūru. Daravāda is Dhārwar as noted earlier and Navilūru is the village of the same name, three miles from Dhārwar on the Dhārwar-Publi road.

(112)

A broken slab at Singphelli, about Thirteen miles north-west of Dhārwar, in the Dhārwar tal., supplies the next date for Jayakēśi II, in the Śaka year 1045, Śābhakṛit sāvatsara, corresponding to A. D. 1123-24. Other details of the date are lost. It mentions the praseśi of Jayakēśi as found in the Mōmīgatti and Bhāviḥal inscriptions, and refers to him as mahāmanḍa-lāsvara Jayakēśi. Mention of his son Perādideva seems to have been made. But the portion is broken off. In the remaining parts we can make out references to a pradhāna, a Lāla-sandhi-vigrahi and a brahma-sabhe. No other information is available.

(113)

The Mōmīgattī inscription dated in the Krōdhin samvatsara on Sunday, 22nd June, A.D. 1124 mentions that Jayakēśi and Mailaladevi were ruling at the time. Presumably they were ruling jointly with Guvaladeva and from Kumdūra as mentioned in the Narendra inscription. Kumdūra is referred to as a mahā-pattana having sixteen gāvundas. One Udayama-gāvunda son of Malla-gāvunda of Branigerevahalli granted some wet and parala land and two house-sites to the Kalidevasvāmi temple on the date mentioned above in the presence of the sixteen gāvundas and the establishment of the pancha-matha of Kumdūra. Udayama is compared to Rāṇa for his devotion to god Mṛida. His father Malla-gāvunda is called Hara-bhakta. He was the akarika of the village Branigerevahalli. The inscription calls Mailaladevi as piriy-arasi of Jayakēśi, (as does the Narendra inscription A also), which indicates that Jayakēśi had more wives than one. Branigerevahalli may be the village Mōmīgattī where the inscription is found. *Mōmīgattī is about three miles from Kumdūra.*

The Narendra inscription A represents Jayakēśi as a feudatory of Vikramāditya VI. After narrating some of the exploits of the predecessors of Jayakēśi, it describes the marriage of Jayakēśi with Mailaladevi, the Chālukyan princess. When Vikramāditya VI heard of the unbounded valour of Jayakēśi, he thought 'Jayakēśi (I) pleased me, before, by offering his daughter. I will return that love to this Jayakēśi (II) by offering my

daughter to him". So thinking he gave his daughter to him. He also ordered his general Lakshmarāja to be with Mallaladevi in her new home, as this general had fondled Mallaladevi in his arms in her childhood. Lakshmarāja was entrusted with the duties of the household of Mallaladevi, as a mahā-nradhān-antahpur-ādhyakṣa, paśāita and manā-vergaḍa.

Lakshmana danda-nāvaka's son was Bhavyarāja. The latter's wife was Gaṅgādevī. This Gaṅgādevī was an accomplished lady. The epigraph mentions that her outlook was broadened due to the stream of pure knowledge, the effect of education on a discriminative mind (vimala-jñāna-pravaha-vistṛite), that she was as though a colleague of Sarasvatī (Sarasvatī-sahacharī), that she had obtained maturity of learning (vidyā-parīnatī), that she had the purity of character (sūddhatē) and that she was a match to Sāvitrī, guiding the fallen and the wicked. The eldest son of this couple of Bhavyarāja and Gaṅgādevī was Soma.

Soma had studied the various sciences of politics, grammar and logic. He was well-versed in literature and was a great speaker. His younger brother was Siṃgha or Siṃgarasa, a general praised in the military camps of Kuntala-chakravartī, i. e., Vikramāditya VI.

Like Pināki in the Kṛitā, Rāma in the Trātā and Phalguna in the Dvāpara, Siṃgarasa was a master-archer in this Kālī age.

165

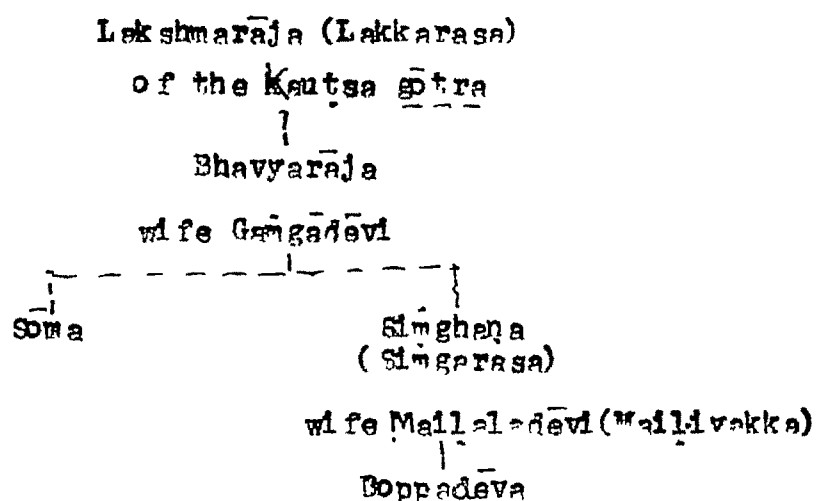
Mailaladevi was the wife of Singarasa and Bopnadeva was their son. At the time of the grant, i.e., in A.D. 1125, Singarasa was the minister in charge of the household affairs of queen Mailaladevi (mahā-nradhān-antahpura-ādhyakshya-nasayita manā-vergaade danda-nayaka).

Singarasa was a great devotee of god śiva, well-versed in the various principles of philosophy, a follower of the path laid down by Manu, a performer of righteous acts, a Patānjali in grammar, a Shāṅkhana in the six tarkkas, a Sarvajña in literature, a Chāṇakya in politics, a skillful speaker and a lover of music. He was likewise a master in riding the most unruly horses. Among others, he had the titles of śamadhikata-paṇcha-mahāśabde, mahā-sāmant-ādhipati, mahā-prachanda-danda-nayaka, sāhitya-vidyādhara, nikhila-kalādhara, sāṅgīta-prasaṅga-saṁsevyā-Bharata, satva-Satvavrata, Vikramādityadeva-pratāpa-svarūpa.

On the southern side of Kumdūra, Singarasa constructed a big Śiva-grha, called Lakshmanēśvara temple, evidently in the name of his grand-father Lakshmarasa. The present inscription stands on the southern side of the village about four furlongs from it, in open fields. The Lakshmanēśvara temple, however, is not there and must have disappeared in course of time. Singarasa made a grant of a lane in the capital town of Kumdūra, by the talavritti tenure, one matṭar of garden land and 70 matṭars of dry land in the limits of Daravāda, and the

village Kauvalageri (under the same name now) on the occasion of the great day, viz., Yugadi on Friday, 13th day of the dark fortnight of Bhādrapada. The date corresponds to Friday, 28th August, A.D. 1125.

The genealogy of Lakshmarasa and Singarasa is as follows:-



(114)

The Bhāviṇī inscription supplies a date in the month of Dec. A.D. 1125 for Jayakeśi and Mallaladevī. It may be recalled that the last inscription of Guvaladeva (Mugad tank-hund inscription) is dated on the same day, viz., 25th Dec., A.D. 1125, the occasion uttaravasa sankranti, having been mentioned in both the inscriptions. The present inscription states that under the orders of Jayakeśi the nadadhikaris of Kunḍura, viz., Śivarāja, Nāgavarmā, Gaṅga and Saṅkareya granted two matters of land and a house of 15 cubits for the temple of Mallikarjunadeva of the Mēḍavya tirtha of Halgumḍi. The epigraph describes Palgumḍige as full of learned people of assiduous religious fervour. The six village headmen of Palgumḍige are described as brave men, bereft

of fear (bhaya), avarice (lobha), licentiousness (viśhaya) corruption (lamcha) and falsehood (asatya). Of them, Bēntevara Ajji-gāvunda, Mutta Saṅama-gāvunda, etc., purchased garden land with the consent of the son of Mādigāvunda of the Nabalada vāṃsa, paying the price to Jayadeva-gāvunda son of Nāma-gāvunda and granted it to the temple. Mention of regional administrative officers (nāḍ-ādhipāris) of Kundaṛa may be noted. Palgundige appears to have been a big village as it had six gāvundas. It had for its residents learned people endowed with religious fervour. The evil qualities, from which the six gāvundas were free, are really the most vicious qualities for public servants at all times. Fear, avarice, corruption, licentiousness and falsehood are the vices and the evils that eat up the public service to the detriment of the administration. To be free from them is the pride of the services.

Palgundige has appeared earlier in the Nareṇdra inscription.

(115)  
The Tanbūr fort inscription dated in Dec. A.D. 1125 in the Viśvāvasu saṃvat sara introduces Jayakēśi as a trusted son-in-law and a tower of strength of Vikramāditya VI. It then introduces Padmaladevi, elder sister of Jayakēśi and her husband Hākiballa. Hākiballa appears to have another wife by name Lakṣmādevi. Barmachayya and his younger brother Rāchamalla were the ministers of Hākiballa. Mavulideva (father of Hākiballa) is called in particular the

liege-lord of Rāchamalla. Hākiballa desired to construct a basadi for the merit of his father Māvulidēva. He, therefore, along with his ministers Bammachayya and Rāchamalla ordered his officers to construct such a Jain temple in Tammivūra, in the Māvale Five-hundred division. The description of Tāmbūr in the epigraph is noteworthy. Tammivūra humbled down the city of Indra with clean Jina-temples and groves of mango trees laden with fruit. Tammivūra is situated in forests. Its flora has been described well by the poet in the inscription.

The parents of Bammachayya were Ballirāja and Māliyekka. His guru was Gōbanandi. His wife was Bhāgavve and son Śāntivarmā. His master was king Hākiballa.

Jayakēśi was the lord of Tāmbūr. His parents were Chāṅgadēva and Āchaladēvi. His younger brother was Mādirāja. The verse describing Mādirāja reminds us of (116) Kalidāsa. His son was Narasiṃha. While these three i.e., Jayakēśi, Mādirāja and Narasiṃha were living in Tammivūra, Bammachayya and Rāchamalla obtained a piece of land in the town and constructed a magnificent Jain temple in the place. Further, they obtained two matters of wet land and two matters of dry land in the place and granted them to the Jain temple on the date cited above.

The epigraph is of considerable poetical merit in the champu style. Unfortunately the composer's name is not disclosed. The epigraph appears to have been left



incomplete as we do not get the usual concluding passages.

It is interesting to note that the epigraph contains two figures of the size of a palm in the top portion, having the usual sculptures of a cow, sun, moon, etc., on each side representing Barmachayya and Rāchamalla. Below the figures, the names Barmachayya and Rāchamalla are inscribed.

(117)

The Mavalli composite inscription, which is highly worn out, is dated in the same ~~XXXXXX~~ Viśvavasu samvatsara in Mārgaśīrsha on the occasion of winter solstice for the first grant. Padmaladevi, referred to in the above epigraph, is stated to have a daughter by name Chattaladevi. Madirāja, Narasimha and Barmachayya also ~~gk~~ figure in this epigraph. The local rulers of Mavalli appear to be Mahādeva-nāvaka, Biddana and Padmana. Mahādeva-nāvaka is referred to as mahā-prabhu. Barmachayya constructed a Jain temple called Sāntinātha-temple at Mavalli and granted one mattara of wet land, two mattaras of dry land and a garden on the date cited.

Barmachayya had two daughters by name Rajiyakka and Jakkivakka, besides one son Sāntinātha alias Sāntivarma mentioned in the Fort inscription.

A vadda-vyavahari of Panungalla, by name Bandhuvannmayya, made the second grant of land purchasing it from Madirāja and Narasimgadeva of Tāmbar to the basadi built by Barmachayya at Mavalli in the Pīṅgala samvatsara of the reign of Bhūlokaamalla in the month of

November A.D. 1137 on the occasion of winter solstice.

The revenue officer (sunka-vergaḍe) Nāraṇavva-nāyaka and Timmanavva-nāyaka granted a paga for a ponna, a ommaṇa of paddy for a hēra of paddy. Mavalli was a charming village (navan-abhirāma) with several temples, Jain basadis and lofty mansions (unnata-smadha-salavim). It had spacious parks and gardens containing parijata trees, lavanga-creepers, mango-trees, various kinds of jasmine plants, bakula trees, etc. Unfortunately it is an uninhabited village at present.

(118)

The Kurāikēri inscription, dated in the Parābhava samvatsara, 51st year of Chālukya Vikrama era, on Sunday, 26th December, A.D. 1126, is the first inscription from the reign of Jayakēśi proper. Jayakēśi was ruling from his capital Gōve while his queen Mallaladevi was ruling from Kunāūra. The epigraph mentions certain grants by Mallaladevi, including half the share in the hēra-purvala to god Kudivēśvara and by dealers in betel-nut leaves, of leaves and betel-nuts.

(119)

An epigraph at Lakṣmēśvara, dated in July, A.D. 1128, Kilaka samvatsara, registers a grant of land made by mahamandalēśvara Jayakēśideva for the benefit of an educational institution (ghalige) attached to the temple of Svayambhu Dakṣiṇa-Somanāthadeva at the rajaḍhani-pattana Puligere.

(120)

The Kamadhenu inscription supplies the date Monday, 25th March, A.D. 1129 for Jayakēśi. The rulers of the

village during the period were Sōmēśvarabhaṭṭa, son of Nārāyaṇabhaṭṭa, Mahēśvarabhaṭṭa and Gōvindabhaṭṭa sons of Kīraṇabhaṭṭa. They were well-versed in dharmasāstra and in the performance of various sacrifices, such as agnishtōma, etc. There was a ~~xxx~~ virtuous merchant by name Mallisetṭi in the village. His parents were Binnisetṭi and Keliyakka. His wife was Bīchiyakka. This pair of Mallisetṭi and Bīchiyakka were very religious and charitable. Mallisetṭi desired to grant some lands to the temple of Kalidēva. Accordingly he purchased one maṭṭar of wet land and two maṭṭars of dry land paying 50 gadyāṇas of Lakkundi gold to Sōmēśvarabhaṭṭa, mentioned above, and granted the same together with a house to the temple of Kalidēvaśrī. The amount received from the lease of these lands and rent of the house came to 10 gadyāṇas. This amount was assigned variously for the sandal-wood, incense and food and rice for the god and for the food of the religious divines and the house where free-meals were supplied and for the flower garden of the temple.

Agriculture was pursued with a sense of security and regular rents could be obtained. Even in a small place like Sāsala, house-rent was a source of income. It is interesting to note that preparations of the beans such as uddu and hesaru were considered as a superior food (pakvāṇṇa).

(121)

The Runṣikattī incomplete inscription is dated in the

Sādharaṇa saṁvatsara, in the fifty-fifth year of the Chālukya Vikrama era corresponding to A.D. 1130-31. The writing stops abruptly after mentioning the saṁvatsara. Bhūlōkamalla was reigning from Kalyāṇa. One Sāntigaṇḍa was living at the time in the village.

The Asōge plates of Jayakēśi, dated in the . . . Pramādin saṁvatsara, on Sunday, the 28th of Jan., A.D. 1134, state that Jayakēśi made a grant of the village Kupatṭoggarikā in the Kālagiri kāmpana on tribhōga tenure to the temple of god Galagēśvara on the banks of the river Malap̣hārini, studded with Śiva-līṅgas, for various purposes, in the presence of learned brahmins headed by the pūrohita, in consultation with all his ministers, on the occasion of solar eclipse, which did occur on the previous day (Saturday, Māgha amāvāsya). Kupatṭoggarikā is Kupatgēri, about two miles east of Khānāpūr, on the banks of the Malaprabhā river. There is a big Nandi near the bank in the village, which may be the remnant of the Galagēśvara temple. Kālagiri of the Kālagiri kāmpana would be the village of the same name about three miles south of Jambōti in the Khānāpūr tal. and about ten miles west of Khānāpūr itself.

(122)

The next date is supplied by the Siddāpūr inscription dated Sunday, 13th Jan., A.D. 1135. The engraver states that Jayakēśi and his wife Mailaladēvi were ruling from their capital (nalaviḍu) Bhōgūra. Siddāpūr appears to have the name Hosavāla in those days as the place is

referred to as Hosavolal in the epigraph. Siddāpūr is a village in the Dhārwar tal., about four miles to the south-south-east of Tēgur on the Dhārwar-Belgaum road. It is interesting to note in this connection that there is a village by name Hosval about two miles east of Siddānūr. It may be that there was no village of the name Siddāpūr in those days and the temple was then within the limits of this village Hosval. The capital Bhōgūra has been referred to earlier. Mūliga Hallagāvunda, son of Masavina Bācherāvunda and Hammikabbe made the grant to the god Mūlesthānādēva. His son Huliyanma constructed Nāndi māntapa and established Nāndi in it. This Nāndi-māntapa appears to be the same construction which is now called īva-māntapa, in front of which the present epigraph is lying. Four prabbhus of Hosavolal are referred to including one Dhanyāsvara-bhattōpādhyāya.

(123)

The Mīśrikōṭi inscription supplies the date Monday, 20th July A. D. 1136 for Javakēśi, citing the 11th year of Bhūlōkavalla in the Anale samvat sara. The village lord was one Dāsīrāja at the time. His wife was Jakkābabe. He had three sons by name Mallidēva, Lakshma and Sōmarasa. Polalarasa was born to Lakkarasa (Lakshma) and Sāntikabbe. Lakkarasa had three more sons by name Sōma, Malla and Mādhava from his (another) wife Muddikabbe. It so happened that men from one Gōvīndarasa beat and tied the hands of Mallarasa and Sōvarasa and asked them to quit the village. At this time one Bāchiyanma of the bāragis came in between and fell,

being pierced by a weapon. In consideration of this act of valour, Bāchiyanna was given a piece of wet land and a house-site. Bāchiyanna in turn, granted this land to god Māchāsvara on the date cited above.

(124)  
The Venkatapur inscription is dated Friday, 25th Dec., A.D. 1136. The earlier portion is not readable being damaged. Jayakēśi and his queen Mailaladevi are stated to be ruling from the capital Bhogura. In line 4, the epigraph states as 'Padmaladevi bitta dhamma' who this Padmaladevi was, is not understood as the portion is damaged. It is likely that she was the elder sister of Jayakēśi referred to in the Tambūr and the Mavalli inscriptions. The temple was got constructed by one Bīratōva and āchārya Dēvarāśi established the līnga, using mud-mortar and stone. Venkatapur is a village in the Dhārwar tal. about one mile east of Tegur on the Dhārwar-Belgaum National Highway.

(125)  
The Jinnūr inscription is dated on or about 10th April, A.D. 1138 in the Kālūka <sup>ay</sup> samvatsara. After mentioning the rule of Jayakēśi II, it states that Heggade Bichana and Lovalara Biva-gāvunda granted lands to the temple of Grāmesvara after paying the prices thereof to Śānti-gāvunda. Mālagāra Bāsāntikabbe made grant of wet land for the nivēdya of the god. A house of one Sugge-gāvunda is mentioned in connection with the boundary of a house-site or shop. It is interesting to note that two tanks mentioned in the epigraph are still

there and bear the same names till to-day, viz.,  
Hosakere and Arakere.

The next date in the same samvatsara is supplied  
by the Madanbhavi inscription, dated 17th Monday, Oct.  
A.D. 1138 (Kārtika <sup>(126)</sup> śuddha śkādasi somavāra). Madanbhavi is  
four miles east of Kittūr, nearby the Kittūr-Tadakyōd  
road. The earlier part of the charter is worn out and the  
specific reference to Bhūlōkamalla, if any, cannot be  
read out. Jayakēśi is styled as Komkanga-chakravartī.  
He was ruling his dominions along with his crowned-  
queen (patta-mahādēvi) Mallala-mahādēvi, heir-apparent  
(yuvarāja) Permaḍidēva, and prince (kumāra) Vijayāditya,  
from his capital at Bhōmura. The charter proceeds to  
state that Jayakēśi personally came to the temple of  
Kalidēvasvāmī in the village of Mandūra (i.e. Madanbhavi)  
and there granted six mattars of land as a mark for  
the consumation of his vow of observing the Mondays by  
visiting the place every Monday (somavāra vāri-  
yāgīrda vrat-ōdyapana-samayadolū). The Monday in  
question is the fifteenth Monday from the first Monday  
in the month of Śrāvana which occurred on 11th July, A.D.  
1138.

The reference brings out prominently that  
Jayakēśi was a man of religious bent of mind and was  
visiting the Kalidēvasvāmī temple at Mandūra every  
Monday in the chaturmāsa period. The land granted was  
bounded by the boundary of the fields of Mugli (modern  
Mugli, an adjoining village) and the boundary of the  
fields of Mandūra.

In the earlier damaged portion we get references to grants made by the perggade (village executive officer) senabōva (village accountant), talārī (village police) kammara (blacksmith), medivala (washerman), talliga (oilman) and the (Five) hundred and four (a village corporate body). The mummuri-dandas also appear to have made some grant.

Of the same samvatsara, dated in Nov. A.D. 1138 is (127) the Lakshmesvar epigraph. It records a gift of kirukula taxes and the old income due from the dāvabhōga village Nittūru, made in favour of god Svayambhu-Dakshina-Somanāthadeva at Purikara, by Jayakēśi of the Kaṭamba family, in conjunction with the one thousand retinue headed by tantranāla Chettimavva-nāvaka, etc., to sthāna-ācharya Jñāna-sōma-nanditadeva in the presence of danda-nāyaka Chiddarasa, danda-nāvaka Mahādevarasa, the mahājānas of the capital town (rajadhāni-pattana) Purigara, among other things.

(128)  
The Tambūr inscription of Jayakēśi is dated on Monday, 25th Dec., A.D. 1144, in the Raktakshi samvatsara. It mentions an younger brother of Jayakēśi by name Tribhuvanamalla. The epigraph then describes the marriage of Jayakēśi with Mailaladevi.

As Śrī was married to Hari, Vikramāditya VI gave his daughter to Jayakēśi with great affection and bestowed on him presents of herds of elephants and horses, choicest articles and golden ornaments along with the country of Palasiga on tribhōga tenure. The import of the last gift

i.e., the gift of Palasige country with tribhōga rights is explained while writing about Gūvaladēva. Alternatively it may perhaps indicate that more rights were given in the Halasige country to the feudatory and son-in-law Jayakēśi. In the same inscription we find the mention of Savitri as an elder sister of Permāḍidēva and Vijavāditva. As mentioned in the inscription she was married to Gaṅgīdēva, son of Talla-nriṇa. The epigraph also introduces one Roppaṇa, a businessman of Tambūr. He constructed a Sivālaya in Tambūr. His preceptor was Vaḍisvaredēva referred to further on.

Mādirāja was ruling at Tambūr with eka-prabhu-sāya at the time. He has been given various titles which are similar to those found in the Gūvaladēva's inscription of Tambūr. Tambūr was a flourishing town with gardens all around, with lakes, bedecked with lotuses, with temples shining with golden ~~xxx~~ spires and with banners possessing insignia of bulls, lions and eagles. In this connection we may recall the description of Tambūr given in the Fort inscription of A.D. 1125.

The parents of Mādirāja alias Mādhava were Chamūpati and Āchaladēvi. His elder brother was Jayakēśi who appears to have figured as Jayadēvas in the days of Jayakēśi I. His son was Narasimha. The extent of the principality of Mādirāja is mentioned as Tammiyūra Twelve, Mavalli Twelve, Huligōṇu Twelve, Kōṭe-Kiruvatti and Nelkumda. All these areas put together would form a compact tract of

about forty villages round about Tāmbūr, comprising of the south-western part of the Kalghatgi tāl., the north western part of the Mundgod tāl., together with the eastern strip of the Vallanūr tāl. including Kirvatti.

The precentor of Mādīrāja appears to be śrī Vāgīśvara-dēva of the Svayambhu devasthāna of Kūṁḍūṁḡal (Kundgol, about ten miles south-east of Hūḡḡi). Mādīrāja granted some lands to the Chaudēśvara temple for the religious merit of his son Narasiṁga-dēva. Nakara-samūha and hanna-vanigara-samūha, teligas and senigas also made some grants. A Jain temple by name Nakara-Jinalaya is mentioned. The family of the artisan who built the temple is mentioned, as Jātōja, the head, his wife Jakauve, and his sons Kēta and Mudda. The kalasārūṇaṇa was made by them.

The next date for Jayakēśi is supplied by the (129) Palleyāla inscription of the very next day, viz., Tuesday 26th Dec., A.D. 1144. The tithi given in both the cases is the amāvāsya. As per Indian Ephemeris, the amāvāsya took place on Tuesday only. The Tāmbūr inscription mentioning the tithi on the previous day may be due to local variations in the pañchāṅgas or due to the fact that the amāvāsya was only unto noon on Tuesday. The Solar eclipse, however, occurred on Tuesday. Palleyāla is Halyāl, head-quarters of the tāl., of the same name in the North Canara dist.

The inscription starts with the mention of the rule of the Kadamba mahāmandalagovra Jayakēśi I (II. 1-4). The epigraph then describes the mahājanas of Halyā in great details (ll. 4-17). Among other acquisitions, these mahājanas were true to their words, had sanctified their bodies with the bath taken after the performance of Agniśtōma and other sacrifices, were masters in dharma-sāstra, artha-sāstra and grammar, were bereft of evil qualities such as hypocrisy, anger, avarice, jealousy, etc., were adorning the company of poets, reciters, debaters and speakers, were enjoying recitals of literary ~~wiken~~ pieces, composed in easy and difficult styles in Sanskrit, Apabhraṃśa and Paiśāchika languages, lucid with sweet and gentle constructions in the various styles such as Gauḍī, Vaidarbhī, Pāṇchālī, etc., <sup>and</sup> had for them Kānciḍēvi as their tutelary deity. These mahājanas of Halyā made a grant of five matṭaras of land in the perbhola area to the north of the temple of the goddess for the permanent arrangement of the tank known as the Dēvīngare on the date cited.

It is interesting to note that we get epigraphical reference to Gauḍī, Vaidarbhī and the Pāṇchālī styles of composition in different languages such as Sanskrit, Apbhraṃśa and Paiśāchika. The ~~mention~~ mention of these styles and languages shows the interest taken by the elite of the locality in those days in literary compositions of various styles and in different languages.



Two broken slabs falling within the period of Jayakēśi II, are noticed below:

A fragment of an epigraph is found on the outskirts of the village <sup>(130)</sup> Tambūr. It contains the last ~~xx~~ seven lines of an epigraph. The date which is partially preserved would be Sunday, 21st Dec. A.D. 1124. It records grants of wet and dry lands for the food of six ascetics by one Bhaṇḍasāleya Barmāṇa after paying royalty to Jayakēśi and Mādīrāja. Mahā-saṇḍhi-vigrahi daṇḍa-nāvaka Jayakēśi-arasa and daṇḍa-nāvaka Mādīrājayya appear in other inscriptions of Tambūr during the period in question. One of the lands granted is described as sammagāra gūle. It may represent a forsaken camping ground of nomadic sammagāras (shoe-makers).

(131)

Another broken slab is found at Tambūr near the outskirts of the village. It contains the last twenty-six lines or parts thereof. The inscription seems to belong to a Jain temple called Nakara-Jinālaya. We have come across the Nakara-Jinālaya in another inscription of the place dated in A.D. 1144. From the existing portion of the epigraph, we find the following information. The oilmen of the place granted (oil for the temple lamp), having folded their hands before the god in devotion (kai-mugīḥu bhaktiyim). This practice of folding hands before gods, which is very common now, was thus, also in vogue in those days. The nakara (merchants-guild) granted a haga for Chaitra and a haga for the jōgīna punnime. Jōgīna punnime would be the full-moon day in the month of Bhādrapada. We then get a description of an eminent courtesan named

named Padmāvatī. She is described in glowing terms such as vara-vadhū-tilake, Jina-nada-nīrāja-vinanna-bhāṅgi, śiṣṭe-śiṣṭe-jan-ādharā, manōjātā-rāga-satma, etc. She was a devout Jain lady. Her guru was Nāgachandra-muni. She was an abode of grandeur, character and piety. Her mind was always fixed on the lotus feet of lord Jina. Her wealth was dedicated to the distinguished. Whatever money she earned, she distributed it in dāna-dharma. In short she was the one amongst śatīs who accomplished their objectives. She made grants of wet and dry lands to the Nakara-Jinalaya for the food of the ascetics staying there, after having paid the royalty to Mādīrajavva danda-nāyaka and Narasimha-danda-nāyaka. The epigraph then mentions grants by one Basavanna described as a māntri-bhūṣaṇa and sandhi-vigrahi.

From the references to Mādīrāja and Narasimha, who figure in other records of Tambur, the date of the epigraph would be c. A.D. 1140.

The following hero-stones found in the Kadamba dominion fall within the period of Jayakēśa II:-

(132)

The Kiruvatti hero-stone, dated on Sunday, 3rd Jan., A.D. 1126 mentions that a certain hero died while fighting with raiders, who had lifted cattle and ladies of Kiruvatti on the date cited. His son got the stone erected, through the architect Kālidāsōja, son of Varddhamānōja. It is interesting to note that the hero-stone states that heavenly <sup>nymphs</sup> ~~gods~~ carried the hero to the world of the gods in a vimāna <sup>heavenly conveyance</sup> ~~(aerial car)~~. Parts of the

hero-stone are cut off and the name of the hero and some other details are lost.

(133)

The Kavalwad hero-stone dated on Thursday, 5th May, A.D. 1127, states that one mahā-samanta Lasamayya attacked the danda-nāyaka Chattivanna of Hambewolal and was fighting besieging the village. Kalivanna, a hero on the side of Lasamayya plunged into the fight for the rampart (kōte-gāḷage), and vehemently attacked the foot-soldiers and horsemen of Chattivanna. In this act, he died and went to Śiva-lōka. His elder brother Māleva-nāyaka got the stone erected. The ~~xxxxxx~~ sculptor was the young artist Bharatōja.

Mahā-samanta Lasamayya and danda-nāyaka Chattivanna are not known from other records. We have two records of Hambewolal, one for the year A.D. 1108 and the other for Dec. A.D. 1126. In the first record, the rule of the Kadambas of Goa is not mentioned, but mahā-pradhāna Anantanālayya was the officer exercising political authority over the place. In the second record, the village is stated to be an agrāhāra under Mallaladevi. It appears that a few months later, i.e. in May A.D. 1127, the danda-nāyaka of Hambewolal revolted and as such mahā-samanta Lasamayya had to take action against him on behalf of the Kadambas. Mahā-samanta Lasamayya appears to be from the principality of Bharanī, under which authority existed the division of Kāhavāda Twelve. In the years A.D. 1129, 1147 and 1150, Suriga was the ruler of this principality of Bharanī.

In what way Lasamayya was related to Suriga is not understood. In the year A.D. 1129, Suriga himself does not owe allegiance to Jayakēśi II, as noted elsewhere.

(134)

The Bailandūr hero-stone dated on Sunday, 28th April A.D. 1129, states that one Malayya died and went to heaven while fighting when the village Hamdinīra was attacked by Nāgavarṇa of Idugundani. Idugundani may be Idugundi in the Yallānūr tal., about five miles south-west of Yallānūr, which is itself about fifteen miles south-west of Hamdinīra (Bailandūr).

(135)

The Bailandūr hero-stone No. 3, dated on Monday, 30th March A.D. 1131, mentions that one Tailaya-sāvanta of Ajjagāṁve, son of Kēśimayya, attacked Hamdinīra, a village under Tambūr Twelve. At that time Kappa, son of Olajikabbe and son-in-law of Bōche-gāwinda of Hamdinīra went to heaven while attacking the horsemen of the enemies on the date cited.

Tailaya-sāvanta of Ajjagāṁve appears again in the Kandli hero-stone of A.D. 1132, the next year. There, he is stated to have made a cattle raid on the village Kōṭe-kiruvatti. Hamdinīra and Kōṭe-kiruvatti were both in the principality of Tambūr. It is thus clear that during the period the sāvanta of Ajjagāṁve and the mahā-sāvanta of Temmiyūr were not on good terms. Ajjagāṁve or Ajjagāṁve as it is spelt in the Kandli hero-stone, appears to be the village Ajgaon in the Halvāl tal., of the North Canara dist., situated about five miles to the south of Halvāl and about twentyfive miles to the north-west of Kiruvatti.

A hero-stone at Kandli mentions a cattle raid by one Tallaya-sāvanṭa of Ajjagāve at Kōṭa-Kiruvatti on Sunday, 27th March, A.D. 1132 at which time Āhavamalla-nāvaka, son of Bamma-gāvunda of Konnale, hearing the row went to the place and confronted the enemy in the open country near sunṭana bayala and had a hand-to-hand fight with archers, lancers and spearmen and rescued the cattle. While doing so, he lost his life and went to heaven exhibiting his bravery. One Jayakēsi, who is called a mahā-pradhāna, sandhi-vigrahi, and danda-nāvaka was ruling at Tammiṭṭir. Jayakēsi may be the same person mentioned in the Tambūr inscriptions as the elder brother of Mādīraia. Kandli has appeared earlier in the inscription of Chattayya II. Kōṭa-Kiruvatti is called Jayakēsi-dāvana Tammiṭṭira gādīva bāda.

The father of the hero, viz., Bamma-gāvunda and perhaps his brother Bācha-gāvunda, got the bīra-kalla (hero-stone) erected.

The Tambūr hero-stone of the reign of Bhūlōkamalla is dated on Sunday, 15th Sept., A.D. 1135. It mentions that mahāmandalēśvara Mallikārjuna of the Kadambas of Hāṅgal was camping at Sāvasi. He summoned danda-nāvaka Tikkapavva and mandalika Pāṇḍya to his presence. But they turned hostile. Pāṇḍya was caught and taken prisoner while Tikkapavva escaped. Mallikārjuna then issued orders to pursue and bring him back. A scuffle seems to have ensued near Annigere. Names of three dignitaries appear, viz., mahā-samanta Mayduna Mollarasa, mandalika Ṭaṭṭagōra Hemmādi

and Bāchirāja. During the scuffle, Māchayya-nāyaka, son of Nōkeyara Hemmāṭi-gāvundā died after exhibiting unique heroism. The present hero-stone was erected in his memory. The inscription was composed by the Māvala-nāda kulakaraṇi, viz., Sānabōva Īśvaraḍeva and the stone was carved by the architect, whose name is lost, but who was a son of priest of the temple of Bīmkēśvara at Hāngal, and who is described as a māhēśvara.

Mahāmaṇḍalēśvara Mallikārjuna was ruling the Hāngal-Banavasi areas from A.D. 1132 to A.D. 1146.

Mayaṇa Mallarasa appears again in the next hero-stone of A.D. 1136 mentioning Bijjala. He is stated to have rushed out of the fort of Hāngal to oppose Bijjala. He must have, therefore, been either a relation of Mallikārjunadeva, (if mayana indicates the relationship) or at least a trusted general of his. Sāṁvasi is the present Sāmsi in the Kundgel tal., about 6 miles south-east of Kundgol. It was then included in the Belval Three-hundred. The hero Māchayya-nāyaka seems to be a resident of Tāmbūr. Otherwise there is no reason why the hero-stone be found at Tāmbūr. We have found in the Tāmbūr inscription of Guvaladeva that there was a class of people called described as sastra-xtjivigal living in the place. Such professional soldiers found employment with neighbouring kings or danda-nāyakas.

We now come to one of the important epigraphs unearthed by me, viz., the hero-stone at Tāmbūr mentioning (138) Bijjala. It was lying on the slopes of the shallow moat

surrounding the fort area and was traced by me in the year A.D. 1956 in one of my visits to Tambūr. The hero-stone has since been got removed to the Karmāṭak University museum at Dhārwar at my request, as it was an unique find.

The hero-stone is dated in the eleventh regnal year of Bhūlōkamalla, on Tuesday, 12th May, A.D. 1136. It states that mahāmandalēśvara Mallikārjunadēva of the Kādambas of Hāṅgal was ruling from his capital at Hāṁgalla on the date cited. At the time, Tarekāda Bijjaladeva came to attack Hāṁgalla and encamped towards the east of the capital. He then attacked the fort of Hāṁgalla with some infantry along with horsemen, himself riding his elephant. At this time mahā-savanta Mayūna Mallarasa came out of the fort and onnosing Bijjala was fighting with him. At this juncture, the commander under Mallarasa, viz., Kētaya-nāyaka, son of Jalagari Māchissetti rushed forth and created havoc in the armies of Bijjala, having converted the battle-field into a bed of dead bodies. He attacked the cavalry in particular. Bijjala then thought 'Kētaya-nāyaka cannot be conquered except by myself'. So saying, Bijjala personally rushed forth his troop of elephants. Kētaya-nāyaka, however, reversed this elephant force and while doing so went to heaven, having exhibited his unique heroism.

As noted in the previous hero-stone, mahāmandalēśvara Mallikārjunadēva was ruling the Hāṅgal-Banavasi areas during this period. The reason why Bijjala had to attack

him is not understood. Mallikārjunadeva was already at war with Viśṇuvardhana of the Hoysalas of Dvārakamudra. Mayaduna Mallarasa has appeared in the previous hero-stone at Tāmbūr (A.D. 1195). Kēṭava-nāvaka is not known from other records.

The present hero-stone is the earliest record mentioning Bijjala. The earliest record so far known was the Velasaṅga inscription of A.D. 1142. The present record is dated six years earlier. The hero-stone, however, does not mention that Bijjala was ruling any area. It refers to him only as Tarekāḍa Bijjala. The reign of his father Permaṇi is given as from A.D. 1118 to A.D. 1140. So in the year A.D. 1136, Bijjala might have been only a Yuvarāja and might have attacked Hāṅgal perhaps under imperial orders of Buḷōke-malla, whose regnal year has been quoted in the hero-stone.

The presence of the hero-stone at Tāmbūr could be explained, as in other cases, that the hero Kēṭavanāvaka was from Tāmbūr. The fact that Kēṭava-nāvaka fought against Bijjala is indicative of the future ~~alignment~~ alignment of the house of the Kadambas of Goṣa against that of the Kalachuris of ~~Kannur~~ Mangalvēḍhe, after Bijjala assumed imperial powers in about A.D. 1156, when the rule of Bijjala was not admitted by the Kadambas of Goṣa.

The hero-stone is important in two ways. Historically it is the earliest of the epigraphs mentioning Bijjala.

(a) Kannada Sāhitya Parishat Patrike, Vol. 36, Nos 1-2; pp. 129-30; B.K. No. 460 of 1928-29.

Artistically it is a fine specimen of a hero-stone. Rarely we come across a representation of a king or a royal dignitary of the position of Bijjala, carved out on the stone. From the photograph we can see in the lower panel Bijjala seated on an elephant on a beautiful howdah tied round the belly of the elephant with a spear in his hand and the royal umbrella over his head, with the mahout goading the elephant towards Ketava-nayaka who is vanquishing the horsemen. We can also see Ketava-nayaka fighting with horsemen with his sword and shield. A dead body is lying on the ground, the hero treading his left foot on the head, indicating thereby that the battle-field was strewn with corpses. In the middle panel nymphs are carrying Ketava-nayaka, seated in a vimāna, holding the vimāna with one hand and the chowrie in the other, to heaven, while musicians play upon their instruments such as flute, drums, cymbals, etc., and maidens carry water-pitchers on their heads. In the top panel Ketava-nayaka is found seated in front of god Śiva, while the worshipper is performing abhiśhēka on the Śiva-līṅga. <sup>usual figures of the</sup> The Nandi and the suckling cow with the calf, with uplifted tail, the sun and the moon can also be seen on the two sides.

(139)

The Nandiketta hero-stone dated on Sunday, 13th March, A.D. 1138 introduces the hero Nariya Bonna with a few epithets as a trusted servant of Mallava-savanta of Bharani. When the fort at Gutti was besieged, Nariya Bonna rushed out, fought with the enemy, killed some, succeeded and while going so went to the world of gods, having conquered

the heaven (sura-lōkamaṁ sūreṅgaṁ dēva-lōkake pōḍa). His younger sister, Mēkavve, who is also called Māvakkā got the stone sculptured paying two gold coins to Hālōja, described as a gifted son of goddess Sarasvatī. It may be noted that the hero-stone is elaborately carved.

Mallayya-sāventa of Bharani is not known from other records. But Bharani figures in the inscriptions at Bharani, Kalkundi and Āstakatti. One sāventa Suriga appears as the ruler of the principality of Bharani in the inscriptions of Āstakatti (A.D. 1129) Bammigatti (A.D. 1147-48) and Kalkundi (c. A.D. 1150). In what way this Mallayya-sāventa (A.D. 1138) was related to Suriga is not understood. Gutti may be the Gutti in Halvāl tal., about 15 miles south of Halyāl and about 25 miles north-east of Mandikattā, rather than the famous Chandra-mutti in the Shivōḍa tal. Mandikattā is in the Mundrōd tal. on the border towards Kolghat tal. and is about four miles to the south of Bharani or Bammigatti. It appears to be one of the villages in the Bharani Twelve. The next village towards south, viz., Indūr, was in the Kontakuli Thirty.

It is interesting to note that the cost of an elaborately carved hero-stone was two honnas, equal to about half a tōḷa of gold. The stone would have taken about two months for the artist to carve it.

(140)

Another Tambur hero-stone of the reign of Bhūlōkamalla is dated on Sunday, 5th Feb., A.D. 1139. It states that when sāventa Malarasa attacked Medanize, a hero, son of

Sidila Kēta and a servant of Mallarasa died in the battle after having discharged his duty towards his master. The name of the hero cannot be read. His parents, viz., ~~xxxx~~ Sidila Kēta and Nāriyakka and his elder brother Ajana got the hero-stone erected having two gold coins.

Mēdanige may perhaps be Madengi in the Yallānūr tal. about fifteen miles south-east of Yallānūr and about twenty miles south of Tām̄būr. No details of sāmanta Mallarasa are found. As in the case of the previous hero-stones of Tām̄būr this hero also may be one of the professional soldiers of Tām̄būr in the service of Mallarasa.

The importance of the hero-stone is in the fact that it supplies a date for Bhūlōkamalla, later than the so far latest known date. An inscription in the Somēśvara temple at Lakshmēśvara cites the thirteenth regnal year of Bhūlōkamalla and is dated in the month of Mārgaśīrsha. The present hero-stone, however, supplies a date in the month of Phālguna. The tithi quoted is suddha septamī. So it takes the period of Bhūlōkamalla very nearly to the close of the Kālavukta samvat sara, leaving a fortnight or so for the accession of Jagadēkamalla, as the Kālavukta samvat sara is generally quoted as the first year of Jagadēkamalla.

(a). See B. S., p. 453, note (b).

(b). Ibid., p. 457.



MALLALADEVI

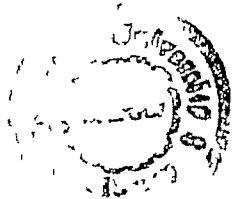
Of all the princesses of the Kadamba family of Goa, Mallaladevi is undoubtedly the most celebrated one. Apart from her position as a daughter of a mighty monarch, Vikramaditya VI, who was a saka-karta, she was the wife of a powerful feudatory, Jayakesi II, and a woman of outstanding qualities.

She was the daughter of the Chalukya emperor Vikramaditya VI and his queen Malayamati. The name of Malayamati with the variant Malayavati is disclosed in two of the records of the family, viz., the Golihalli inscription B (A.D. 1176), <sup>(141)</sup> ~~XXXXXXXX~~ and the Bailur inscription (A.D. 1162) <sup>(142)</sup> and also in the Dharwar inscription. Malayamati figures as the queen of Vikramaditya VI in several other inscriptions. <sup>(143)</sup> This union of the two families of the Chalukyas and the Kadambas, repeated from the earlier instance of Vikramaditya VI marrying the daughter of Jayakesi I, has been hailed in several epigraphs of the Kadamba family, e.g., the Raynupur plates (A.D. 1182) <sup>(144)</sup> refer to it as:

Srimatō Vikramāṁkasva svāminah sarva-bhūbhritāṁ I  
sut=eva Gīrī-rājasya sut=asij=janani tayoh II  
Sa cha II

Chalukya=vanśat=udbhūva Kadamba-kulam=agata I  
Kshīrōda=imāu-lekh=eva śiras=tat=Paramēśvarāṁ II

The lingering music of the flowing verses may be noted, incidently.



As discussed above while writing about the birth-date and marriage of Jayakēśi, Mailaladevi was born in about A.D. 1088. Her marriage with Jayakēśi, as already referred to, took place by A.D. 1103. She gave birth to three children, so far known to us, viz., Savitri, Permāḍideva and Vijayāditya. Her sons kept up the prestige of the family throughout their long life and not only maintained the hereditary dominion in the disturbed days of the downfall of the Chālukyas, but raised it to the status of an independent kingdom, with the rise of the Kalachuri power and its extinction and the struggle for supremacy between the Hoysalas of Dārasamudra and the Yādavas of Dēvāgiri. More about this while writing about them further on.

The details about her marriage are described earlier. It may be added here that the village Kōṇakūr was granted by her senior father-in-law Gūvaladeva at the time of her marriage for the expenses of burning incense before the god Somanātha of Saurāṣṭra, and the grant was further ratified by her husband Jayakēśi, as learnt from the inscription in that village. She brought with her as a wedding gift the Palasige country to her husband's family as already referred to earlier.

During the last years of Tribhuvanamalla Gūvaladeva, she and her husband were ruling the country from Kūṇḍura. In fact, Kūṇḍura continued to be the capital of Mailaladevi even after her husband assumed powers at Goa, for a long period, from which place she ruled the tracts assigned to

her by her husband, in the Dhārwar, Kalghatgi and Hubli  
taluks.

193

The Narendira inscription R, which can be considered as an inscription of Mailaladevi, rather than as that of her husband, mentions the vast dominion ruled by her along with her husband. The details of the dominion are given earlier while writing about Jayakēsi.

From the same record we learn that the great general Lakshmarasa was her high-chamberlain (mane-verggade) during her early days with her husband at Kundura. He is the same dignitary sent by her father to accompany her to her husband's house as an A.D.C. as referred to earlier. Lakkarasa (as he is known otherwise) had the distinction of the five great musical instruments, was a mahā-samant-āhipati, a mahā-~~xxxx~~prachanda-dandanāvaka, a mahā-nradhāna, antapur-ādhyaksha and a passita. He was a favourite of Vikramāditya VI in his childhood, boy-hood, youth and at all other times. Besides, he had fondled Mailaladevi in his arms, in her childhood. No wonder that he was sent to accompany Mailaladevi. He too, seems to have been worthy of the trust laid in him by Vikramāditya. As the record mentions, he crossed the Sahya mountain, crossed the waters of the sea, eradicated the wicked and settled the country; as a result of which the Komkana became free from danger. His monarch was not slow to appreciate these accomplishments and he lavished praise on him. The allusion in these accomplishments appears to refer to some enemies of Jayakēsi or his uncle Guvaladeva. These enemies appear to have created trouble in the dominion

of the Kadambas in their home province of Komkara and these enemies were silenced by Lakkarasa.

In A.D. 1125 and onwards Siṅgarasa, the grandson of Lakkarasa was the mane-vergāde of Mailaladevi. More details about Siṅgarasa are given while writing about Jayakēśi. It is sufficient to mention that his (Siṅgarasa's) wife Mailaladeviyakka, who was an ideal woman and who is referred to as a ḍanda-nāyakati in the same Nareṇdra inscription B, is stated to have made grants to god Śaṅkaradeva of Kundūra.

The royal couple was actually living in Kundūra as learnt from the inscriptions from A.D. 1122 to A.D. 1125.

Mailaladevi got a temple of Kēśavaḍeva constructed and the idol established in it, in the village Gūḍikatti in Dhārwar tal. on Sunday, 4th May, A.D. 1124. This is commemorated in the inscription on the pedestal of the image of god Kēśava.

(146)  
The Mōṁigatti inscription dated Wednesday, 18th June, A.D. 1124, mentions that Mailaladevi was ruling the country along with her husband Jayakēśi.

(147)  
From the Kurḍikēri inscription dated Sunday, 26th December, A.D. 1126, we learn that while Jayakēśi was ruling at Gōve, Mailaladevi was ruling her own tracts from Kundūra. Kurḍikēri, which was then known as Hambewlāl, was an agrahāra village in her personal dominion (tammalikaya). The dominion appears to cover the country called Mārajavāḍi-nāḍu. Kurḍikēri,

which would be in Sabbi Thirty or Kampile Thirty is about  
twenty-five miles south-south-east of Narāndra.

195

(149)  
Likewise, in the Miśrikōṭī inscription dated Monday,  
20th July, A.D. 1136, she is stated to be spending her days  
happily, ruling from her capital Kuṇḍāra, while her husband  
was ruling elsewhere i.e., at Goḥ. Miśrikōṭī is a village  
in the Kalghatgi tal., and is situated about four miles  
to the west-west-by-north of Kurdikēri.

We do not hear about Jayakēśi after A.D. 1147 and  
from the subsequent records of Permādīdeva, we know that  
the Prabhava saṁvatsara (A.D. 1147-48) was the first year  
of Permādīdeva. But Mallaladevi continued to live long  
after her husband. In the year A.D. 1147, she was about  
60 years old. She had been the best of dāyas during the  
life-time of her husband. But even afterwards she has been  
treated with the greatest devotion and affection by her  
sons Permādīdeva and Vijavāditya. The magnitude of her  
personality and the influence she wielded could be grasped  
by the frequency and manner of references made to her,  
either it be in the inscriptions of her husband or those of  
(150)  
her sons. The Dēgave inscription of her son Permādīdeva  
(A.D. 1174) describes her in glowing terms as 'She was like  
the will of the Creator, a mother of her subjects, catering  
to all ~~known~~ their desires, a controller of the dominion as the  
god Viṣṇu controls the world, teaching the practice of the  
righteous path like the three vēdas, sustaining everything  
(151)  
like the mother earth'. Likewise the Haldi inscription  
of her son describes her liberality as:



Sivachitta, i.e., Permāḍideva granted the village Sindavalli after obtaining consent of Mailaladevi on 26th June, A.D. 1169. In the second part of the same inscription it is mentioned that Vishnuchitta, i.e., Vijavāditya visited the holy town of Panasika, i.e., Halasi along with Mailaladevi and purōhitas and granted a number of fields named therein for the worship of god Nṛsiṃha, on Thursday, 6th January, A.D. 1172.

Likewise, in the Nāgave inscription, when Kamaladevi, wife of Permāḍideva, requested the latter to allow her to convert the village Nāgave into an agrahāra, Permāḍideva consulted his mother in the matter. To put in the words of the composer the passage reads: "So, he, having with due consideration and with joy taken counsel with his mother, Mailaladevi, who was well-informed and characterised by liberality, as to the propriety of the request of her (Kamaladevi), etc.," This was in the 28th year of the rule of Permāḍideva, Jaya samvatsara, A.D. 1174.

(154)

In the Dīmbavali inscription of Permāḍideva dated Thursday, 14th February, A.D. 1174, we find grants being made to the temple of Mailalāsvara. This temple was evidently constructed in the name of Mailaladevi. In this inscription it is mentioned that the reigning monarch was Tribhuvanamalla (Sōmēśvara IV). Mailaladevi appears to have played an important part in affording protection to Sōmēśvara in his early days of darkness, both as a princess coming from the imperial Chālukyan family and as the mother of the powerful heroes in Permāḍideva and Vijavāditya.

The Golihalli inscription B expressly states that Mailaladevi was ruling along with her son Permadideva in the year A.D. 1176 from the capital Gove and that she made grants to the Jain temple. She was thus living in the early months of A.D. 1176. How long she continued to live thereafter, we have no records. She was about 88 years of age then. What a grand span of life for the deserving queen! Perhaps she continued to live at Kundura only in her old age. Degave is about twenty miles west of Kundura. Golihalli is about seven miles west of Degave and Halsi is about six miles west of Golihalli.

In the Rayanur copper-plate grant (A.D. 1182) we get a reference to Mailaladevi in such terms as to indicate that she was no more by the time.

As to her personality and character the Warandra inscription A puts it as follows:-

'In beauty, Mailaladevi surpassed Rambha and Tilottama. In comparison with mortal women, she excelled them a hundred times. She was as though a sea of the nectar of loveliness (lavanya-sudh-abdhi). She was graceful like the play of moon's eyebrows (chandra-bhru-vilasa). She was an <sup>which resembled the milky ocean</sup> expanse of lustre (kanti-nrasara-kramam) <sup>& (payonithi-nibham)</sup>. She had the charm of the spring (vasantika-lakshmi). She was as though the natal place of Sarasvati (Sarasvati-janma-bhumi). In amorous sport she twice ~~xxx~~ excelled Rati. In virtues she twelve times excelled Sita. In generosity she vied with the desire-

yielding creeper. She was luscious and well-built with the graceful gait of a scent-elephant (gandh-ēbha-yāne). She had the fragrance of the camphor. She was a pleasant conversationalist with gentle and sweet speech (mṛdhu-madhura-  
vachana-rachana-chatur-ālāpe). She had the taste for the best toilet and elegant dress, (śrīṅgāra-sāra-sarvasva-  
bhūta). She had the auspicious marks on her body indicative of prosperity of the kingdom (rājya-abhyudaya-sūbha-sīchan-āṅka-  
sūbha-lakṣhaṇa-lakṣit-āṅgi). She had a round face, refulgent like the full moon (pūṁna-sāśāṅka-vaktre).

The Belvatar inscription (A. 7. 1149) describes Mailaladevi in glowing terms as follows:

"The principal queen of that ~~xxxx~~ ferous king (Jayakēśi), princess of the monarch of the excellent Kuntala country, moon-faced, the desire-yielding creeper to the multitudes of supplicants, equal to pārvati and sītā, possessing an exuberance of lofty character, sport and beauty, Mailaladevi obtained fame on earth by her greatness".

Besides, like her senior great-grand aunt Akkadevi she was a noted warrior, as reflected in the epithets given to her such as:

1. sūbhata-kanaka-nikash-ōṇale
2. Kanaya-kankana-parise

3. ari-naranāla-balika-chala-lulita-  
kuntala-kalanāma-mada-madhukari-  
sahasri-samlagna-vada-nakha-  
mayukha-vikasita-lat-anta-santana.

Her bravery is also manifested in some of the references made to her such as:

kshatram kshatram=iti khyatam yat=tejah  
nunyam=urjitam I  
tad=eva murtiman=manve pratyaksham  
sa yasasvini II

Rāyāsūr plates (A. D. 1182). // No wonder then, that Mailaladevi was the mano-nayana-vallabha of Jayakesi (dear to the eyes as well as the heart of Jayakesi).

— x o x —

Epithets of Mailaladevi as found in the Narēndra inscription A are as follows:-

(1) Anavarata-bhūmi-bhāmini-dhavalamāngala-sringar-  
ayita-bahala-vimala-yasas-chandra-chandrika-virajamane;

(2) gandh-ebha-yane;

(3) chatur-udadhi-vala-valaya-valavit-sakala-  
jagad-adhi svara-srimach-Chalukya-chakra-adhi svara-priva-  
sute;

(4) bandi-jana-kalpa-late;

(5) subhata-kanaka-nikash-opale;

(6) rajya-abhyudaya-subha-suchak-aneka-subha-lakshana-  
lekshit-angi;

- (7) tyāga-jaga-jhānpaṇ=arddhāṅgi;  
 (8) mṛdu-madhura-vachana-rachana-chatura-kālā-  
kālān-ōvete;  
 (9) śrīṅgāra-sāra-sarvasva-bhūte;  
 (10) śrīmāj-Jay-kōśi-dēvara-vīśālā-veksha-sthalā-  
nivāśini;  
 (11) śrīmat-nirīy-arasi;

Narēndra inscription B repeats 3, 4, 5, 6, 7,  
 8, 9, 10, 12 and adds the following:

- (12) Jayakōśi-dēvara-manō-nayana-vallabhe;  
 (13) śrī-narāṇalā-bālikā-chalā-lulitā-kumtālā-kālānā-  
mada-madhukarī-sahasrī-samlagna-nāda-nakha-mayukha-vikāśita-  
lat-anta-santāne;

Miśrikōṭi inscription mentions;

- (14) sakalā-guṇa-gaṇ-ālankāraṇa-bhūshane;  
 (15) narīvāra-suraḥhi;  
 (16) kṛṇeva-kāṁkṣāṇa-bārīse;  
 (17) Chalukya-kulā-pavitri;

The Ugnikēri inscriptions give:

- (18) Anavaratā-narāma-kālvān-abhvuḍava-sahasra-nhalā-  
bhōga-bhāgini;

- (19) karmūra-pakkīṇe; (?)

(20) jagaj-jana-kāmadhenu; and repeat 15, 16, 17,  
 18 and 12.

UDAYARMMADĒVA

The Narēndra inscription A of Jayakēśi II and Mallaladevi, dated Monday, 28th Sept., A.D. 1125, mentions that Jayakēśi II gave ten mettars of land of black soil in Halgundi, a house-site and two pieces of land to be used for hay-stacks in the same village for the worship of god Śākara for the sake of religious merit (puny-arthav-āgyā) of his younger brother Udayarmmadēva. This is the only mention of Udayarmmadēva. No other mention of Udayarmmadēva is found in any records so far known.

TRIBHUVANMALLA

The Tribhuvān inscription of Jayakēśi II, dated 25th Dec., A.D. 1144, mentions that Jayakēśi had a younger brother by name Tribhuvanmalla. He is stated to be like Purandara having conquered the enemies by the strength of his arms. As in the case of Udayarmmadēva, nothing more of this prince is known from any other source.

SAVITRI

Sāvitri, the elder sister of Permāḍideva is mentioned in the Tambūr inscription of her father Jayakēśi, dated on Monday, 28th Dec., A.D. 1144. The epigraph further mentions that she was married to Gaṅgideva, son of Taila-nripa. I am inclined to identify this Taila-nripa with the youngest son of Vikramāditya VI mentioned in the Akkalkōṭ inscription (155) of Śīlabāra Indarasa and in the introduction of Aland (156) inscription of yuvarāja Mallikārjuna. Mallaladevi has been called ṣomañja as mentioned above. She appears to be younger to Taila also, as Taila had a grown-up son in Permāḍi by about A.D. 1120 and so could, therefore, be born prior to A.D. 1128, the probable birth-date of Mallaladevi as fixed by me earlier. This Taila seems to have another son by name Gaṅgideva to whom Sāvitri could be married by about A.D. 1120-22, when she could be about 15-17 years old. Another probability is that Taila may be Taila II (1094-1130) of the Hāṅgal Kādambas. So far it is not known whether Taila II had a son by name Gaṅgideva. The marriage of Padmaladevi, aunt of Sāvitri with Hāḁiballa of the Hāṅgal Kādamba family is a pointer towards this second suggestion. No additional information about Sāvitri is known from any other source.



Notes and referencesGūvaladeva III

- (1) S.I., XXX, p. 74; note 3  
The name Gūhala, Gūvala or Gōvala appeared to have a bearing on the name of the god Gōvēśvara, Gūhēśvara or Gūhēśvara.
- (2) B.G., Vol. I, P.II, p. 568.
- (3) S.I.I., Vol. XV, No. 225 (A.R.No. 470 of 1926)
- (4) Jayakēśige kēśari puttavandadim Gūvaladevan=ūrjjita-parakramam puttī.
- (5) See Part III, No. 8.
- (6) S.I.I., Vol. XI, P.II, pp. 231-236.
- (7) B.G., p. 568.
- (8) K.K., p. 188.
- (9) S.I.I., Vol. XV, No. 225 (A.R.No. 470 of 1926).
- (10) See Part III, No. 9.
- (11) Ibid., No. 10.
- (12) S.I.I., Vol. XI, P.II, pp. 149-180.
- (13) See Part III, No. 12.
- (14) Ibid., No. 14.
- (15) Ibid., No. 16.
- (16) Ibid., No. 19.
- (17) Ibid., No. 20.
- (18) Ibid., No. 18.
- (19) S.W.R.D., Vol. IV, p. 55.
- (20) S.I.I., Vol. XI, P.II, pp. 206-207; verified from ink-impressions.
- (21) B.G., p. 574.

- (22) S.I.I., Vol. XV, p. 55.
- (23) A.R. S.I.E. for 1926-27, No. 5.
- (24) E.I., XVI, p. 33.
- (25) A.R. S.I.E. for 1935-36, No. 74, p. 126.
- (26) See Note No. (5) above.
- (27) See Note No. (10) above.
- (28) See Part III, No. 11.
- (29) See Note No. (9) above.
- (30) See Note No. (13) above.
- (31) S.I.I., Vol. XI, P. II, pp. 149-50.
- (32) See Part III, No. 13.
- (33) B.G., p. 568. Also see Part III, No. 14.
- (34) pp. 465-67.
- (35) See Part III, No. 15.
- (36) Ibid., No. 16.
- (37) S.I.I., Vol. XI, P. II, pp. 192-194.

Verified from ink-impressions.

- (38) Also published by Dr. P. B. Desai in E.I., XXX, pp. 71 to 75 notes and 75 to 77 with a facsimile.
- (39) S.I.I., Vol. XI, P. II, pp. 206-7.
- (40) Ibid., pp. 231-36.
- (41) Ibid., pp. 264-65.
- (42) ~~XXXXXXXXXXXX~~ <sup>See Part III, No 10</sup> ~~Noting from ink-impressions.~~
- (43) It is informed by the local people that there is a piece of inscription in the tank-bed. As there was water in the bed always, nothing could be done by me to verify the information. Perhaps we may get parts of the remaining enigraph, if this piece is available at some future date, when the tank becomes empty.

- (44) See Part III, No. 19.
- (45) S.I.I., Vol. XV, No. 227, p. 277.
- (46) See Part III, No. 18.
- (47) Quoting from ink-impressions.
- (48) ~~Quoting from ink-impressions.~~ See Part III, No. 70
- (49) Ibid., No. 71
- (50) Quoting from ink-impressions.
- (51) Ibid.
- (52) S.I.I., Vol. XI, P. II, pp. 248-49.
- (53) Quoting from ink-impressions.
- (54) See Part III, No. 17.

Vijayaditya

- (55) See Part III, No. 45.
- (56) Quoting from ink-impressions.
- (57) E.I., XIII, pp. 301 & ff.
- (58) See Note (37) above.
- (59) J.B.B.R. & S., Vol. IX, pp. 266-67, ff.
- (60) Ibid., p. 242.
- (61) Ibid., pp. 278-79.
- (62) See Part III, No. 61.
- (63) S.M.H.D., Vol. II, p. 11. Also E.I. XXVI, pp. 304-309.
- (64) B.G., Vol. I, P. II, p. 568.

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Padmaladevi

- (65) See Part III, No. 20.
- (66) Quoting from ink-impressions.
- (67) S.I.I., Vol. XV, No. 227, pp. 277-78.

- (68) E.I., XIII, pp. 298 ff.
- (69) Ibid., XVII, pp. 117-120.
- (70) See Part III, No. 24.
- (71) ~~See Part III, No. 24.~~ See Part III, No. 25.
- (72) See Part III, No. 30.
- (73) Ibid., No. 37.
- (74) S.I.I., XV, No. 82 pp. 102 ff.
- (75) See Part III, No. 38.
- (76) S.I.I., XI, P. II, v. 231
- (77) E.I., XIII, pp. 316 ff.
- (78) See Part III, No. 21.
- (79) ~~Quoting from ink-impressions.~~ Ibid., No. 72.
- (80) S.I.I., Vol. XV, pp. 12-13, No. 14; A.R.S.I.E., No. 461 of 1926.
- (81) See Note No. 67 above.
- (82) See Part III, No. 36.
- (83) S.I.I., Vol. XI, P. II, pp. 192-94.
- (84) See Part III, No. 17.
- (85) E.I., XIII, p. 170 ff. Bankārūr inscription of Somēśvara I.
- (86) B.G., p. 444.
- (87) E.C., V, Belur, No. 124.
- (88) Ibid., VI, Kārūr, No. 72., Ibid., Chikmaglūr, No. 161, etc.
- (89) Ibid., Vol. V, Belur 17.
- (90) K.K., pp. 195-96.
- (91) B.G., p. 575.

- (92) Talegondam Kulasekharāṁkēna podannim  
Chattana[m] mutti ba-  
1-dalegondam Jayakeśiyam bedari bankondam  
prachand-āvanī-  
tala-nath-agranī -- -- -- etc.  
-- -- -- -- -- -- -- -- --  
Bermadi-bhūpalakē II
- (93) Indian Culture, Vol. II, No. 3, pp. 411. Quoted by  
 Dr. A. S. Altekar.
- (94) Ibid., p. 412-13.
- (95) B. G., p. 548. Gōvayam parinashta-bhūminatayah  
sūsthapitas-tejasaḥ Copper plates of Bhōja II  
 (A. D. 1191).
- (96) Quoting from ink-impressions.
- (97) S. I. I., XV, No. 40.
- (98) J. B. B. R. A. S., IX, p. 299. The same idea is conveyed  
 in Kannada in the Belventar inscription: Madanānam  
saundaryyamaṁ nōltu.
- (99) The Aśoge plates.
- (100) Ibid.
- (101) J. B. B. R. A. S., IX, p. 279.
- (102) The Aśoge plates.
- (103) J. B. B. R. A. S., IX, p. 267.
- (104) The Aśoge plates.
- (105) J. B. B. R. A. S., IX, p. 267.
- (106) The Belventar inscription.
- (107) J. B. B. R. A. S. IX, p. 279.
- (108) See Part III, No. 72.

- (109) Mysore Inscriptions; Rice; v. 98.  
 (110) E.I., XIX, p. 31.  
 (111) See Note No.(74) above.  
 (112) S.I.I., XV, pp. 6-7, No.7. A.R.No. 452 of 1926.  
 (113) See Note No.(69) above.  
 (114) S.I.I., XV, pp. 8-9, No.9 A.R.No. 444 of 1926.  
 (115) See Part III, No.20.  
 (116) Compare the verse:

Sara-taru=anala=ivam vandi-brindak=amOgham  
karam=ariyarol=arggam ballidam sauryadinidam I  
vara-vadhu-nivaha=anaha=sambandhi=itam  
snara-sara-sadri=akarani Madirajam II [16]  
 with the following verse of Kalidasa:

Madhukara madir-akshyah samsa tasyah paravrittim  
varan=athav=asau n=alva drishta tvaya me I  
yadi surabhim=avasyah tan-mukh=achchhvasa-gandham  
tava rati=abhavi shyat pundarike kim=asmin II

- (117) Quoting from ink-impressions.  
 (118) See Part III, No.21.  
 (119) A.R.S.I.E. for A.D. 1936, App. E., No.3, p.160.  
 (120) See Part III, No.24.  
 (121) See Part III, No.25.  
 (122) See Note (80) above.  
 (123) See Part III, No.30.  
 (124) See Note (67) above.  
 (125) See Part III, No.32.  
 (126) Quoting from ink-impressions. Ibid, No.72.  
 (127) A.R.S.I.E. for 1936, App. E., No.1, p.160.



- (128) See Part III, No. 37.
- (129) Ibid., No. 38.
- (130) Quoting from ink-impressions.
- (131) See part III, No. 34.
- (132) Quoting from ink-impressions.
- (133) See Part III, No. 22.
- (134) Ibid., No. 23.
- (135) Ibid., No. 26.
- (136) Ibid., No. 27.
- (137) Ibid., No. 28.
- (138) Ibid., No. 29.
- (139) Ibid., No. 31.
- (140) Ibid., No. 33.

~~141~~ Mallaladevi

- (141) See Part III, No. 55
- (142) Ibid., No. 45
- (143) Quoting from ink-impressions.
- (144) At Chikka-Kerur in Dharwar dist.; at Bōjan in the erstwhile Nizam dominion; Note 1 on p. 449, B.G.  
 On the same page Dr. Fleet suggests that Mallaladevi may be mother of Mallaladevi hesitatingly. The clear mention of Malayavati in two of the records copied by me settles the issue.
- (145) See Part III, No. 56.
- (146) S.I.I., Vol. XI, P. II, pp. 254-55.
- (147) E.I., XVII, pp. 117-120.
- (148) See Part III, No. 21.
- (149) Ibid., No. 30.
- (150) J.B.B.R.A.S., IX, p. 267.

(151) Ibid., p. 279.

(152) Ibid., p. 296.

(153) See Part III. No. 55.

(154) Ibid., No. 54.

~~§ 155~~.

Savitri.

(155) R.I., XXVII, p. 73.

(156) R.I., XXVIII, p. 33.

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THE INDEPENDENT PERIODPERMĀDIDĒVA

Son of Jayakēśi and Mailaladevi, Permādidēva came to throne in the Prabhava samvatsara (A.D. 1147-48) as known from the mention of regnal years in his records dated from A.D. 1153.

Permādidēva was born in about A.D. 1108 as noted earlier. The first clear reference to Permādidēva is found in the Madanabhāvi inscription of Jayakēśi II, (A.D. 1133), where he is described as the heir-apparent (yuvarāja). Still earlier, it appears that he has been referred to in the damaged  
(1)  
inscription of Singanahalli (A.D. 1123-24). Further, he is also stated to have made a grant to a Jain basadi in A.D. 1140 in  
(2)  
the broken tablet of Kulvalli. He had distinguished himself early in his life and his first independent record at  
(3)  
Hunsikatti (A.D. 1142) speaks of him in glowing terms. This was the period when his father Jayakēśi was still living and reigning.

The first record of Permādidēva as a ruler comes  
(4)  
from the village Bammigatti in the Kalghatgi tal. It consists of five or six broken pieces and is only a fragmentary. But the mention of the rule of Permādidēva is preserved together with the Śaka year 1069, samvatsara Prabhava (A.D. 1147-48). The last record of Permādidēva is in the composite Nulvi grant mentioning Viśvāvasi samvatsara (A.D. 1185-86). The first year of Jayakēśi III, the next ruler, is the Plavaṅga samvatsara (A.D. 1187-88). We thus get epigraphical records for the reign of Permādidēva right from the first year to the very penultimate year of his reign. In between

these two dates there are ~~many~~ numerous records which will be referred to in detail further on.

The extent of dominion of Permāḍideva is mentioned as Palasige Twelve-thousand, Konkana Nipe-hundred and Kavadi-dvīpa Lakh-and-a-quarter country in the Kalkuṇḍi<sup>(5)</sup> undated inscription mentioning the reign of Jagadekamalla and in the dated inscription of Belvantar (A.D. 1149). The same extent is also hinted at in the first inscription of Bammigatti which mentions the first two countries and the remnants of the letters next following would suggest the Kavadi-dvīpa country also. Thus, from the beginning of the reign, Permāḍideva held the three countries which came to him from his father. The last known inscription of Jayakesi II, (A.D. 1144) mentions all the three countries as ruled by him. But this position changes with the Tambūr inscription of Permāḍideva (A.D. 1150)<sup>(6)</sup> wherein Kavadi-dvīpa is omitted. This is supported by another inscription at Madakihonnihalli<sup>(7)</sup> of the same Dhātu samvatsara (A.D. 1156-57)<sup>(8)</sup>. Likewise, the Siddanūr inscription (A.D. 1158) mentions only Konkana Nine-hundred and Palasige Twelve-thousand. Two years later in the Gōlīhalli<sup>(9)</sup> inscription we find the dominion extended to some extent by the inclusion of Velugrāme Seventy in the Vikrama samvatsara (April, A.D. 1160)<sup>(10)</sup>. But the Kulvalli<sup>(11)</sup> inscription (Jan., A.D. 1162) and the Bailūr inscription (March, A.D. 1162) mention the dominion as the Konkana Nine-hundred and the Palasige Twelve-thousand. The Sīgigatti<sup>(12)</sup> inscription (Dec., A.D. 1162) again claims the Kavadi-dvīpa in addition to the Konkana Nine-hundred and the Palasige Twelve-thousand. In the next year in Dec., A.D. 1163, the Kavadi-dvīpa is omitted in

the Bōkyāpūr epigraph. But again in the next year in Oct. A.D. 1164 Kavādī-dvīpa is included in the dominion in the (14) Sēdambī inscription. This continues to be the position in the next year in April A.D. 1165 in the Bhattikop inscription. In (15) June A.D. 1166, the Byāhattī inscription again omits the (16) Kavādī-dvīpa. This continues to be the position in the (17) Hasarambī (A.D. 1170) and Kāmadhēnu B (A.D. 1171) inscriptions. But again by A.D. 1174, Vijaya sarivatsara, all the three countries of Kōmkāṇa, Palasige and Kavādī-dvīpa are mentioned in the Muttage A and Dīmbvalī inscriptions. No further (19) (20) references to the dominion are found in the later records. The next mention of Kadāmba dominion is in the (21) Huḍbī record of Jayakēśi III, wherein Kōmkāṇa Nine-hundred and Palasige Twelve-thousand only are mentioned. The Kavādī-dvīpa country, therefore, must have been lost to the family some time after A.D. 1174 and for ever too.

It is thus clear that Permādīdēva held sway over Kavādī-dvīpa from about A.D. 1147 to A.D. 1154, towards the end of A.D. 1162, A.D. 1164-65 and again after A.D. 1174 to <sup>for</sup> some years. An examination of the records of the Northern Śīlāhāras would show that, during the first period (22) Harapālādēva was the king of the Northern Śīlāhāras, whose inscriptions range from the years A.D. 1149 to A.D. 1153. His predecessor Aparārka I, was a brave ruler. It was he who conquered the country back from Jayakēśi II, in about A.D. 1126. But he seems to have died in about A.D. 1140 and the country was again under the dominion of Jayakēśi from about A.D. 1140 to the date of his son Permādīdēva, who continued

to hold it upto A.D. 1154. During this period although we find inscriptions of Harapāladēva making grants independently, the grants are round about Thānā and Bassein and the southern part of his dominion, viz., Ratnāgiri and Kolābā districts may have been held by Permādīdēva. The relation between Harapāladēva and Aparārka I, is not yet known. This is also additional evidence to show that the major part of the country might have been held by an alien power and some relative of Aparārka i.e. Harapāladēva ruled for some time only part of the hereditary kingdom of the Northern Śilāhāras.

From A.D. 1154 to A.D. 1162 Permādīdēva does not claim sway over the Kavadi-dvīpa. This is as it would have been. For ~~for~~ during this period Mallikārjuna was ruling that country. We have the <sup>(23)</sup>Chiplūn record of Mallikārjuna dated in the year A.D. 1157. Chiplūn is in the Ratnāgiri dist. Mallikārjuna was reduced to subjugation by Kumārapāla of <sup>(24)</sup>Gujarāt <sup>(25)</sup>Chālukyas, which might have taken place in the middle of A.D. 1162. (The Bassein inscription of Mallikārjuna is dated on 17th January, A.D. 1162). The Sīgātī inscription of Permādīdēva, claiming Kavadi-dvīpa, is dated 25th December, A.D. 1162. Permādīdēva might have taken advantage of the wars of Mallikārjuna with Kumārapāla and pushed the boundary line of his dominion again to the country of Mallikārjuna. No more records of Mallikārjuna are traced after A.D. 1162.

No details regarding the kings of the Northern Śilāhāras are known from A.D. 1163 to A.D. 1184. In the year <sup>(26)</sup>A.D. 1187 we find in the Parāl inscription of Aparādītya II, that he has been called as mahārājādhirāja Kōṃkaṇa-chakravartī,

which would show that he had regained his family dominions by that time. This is also the last year of Permāḍidēva's rule.

During the period when Permāḍidēva claims sway over the Vēlūgrāme Seventy in A.D. 1160, the Ratta ruler concerned was Kārtavīrya III. We find <sup>Ratta</sup> inscriptions in A.D. 1143, 1162, 1164 and so on. The inscriptions of A.D. 1143 and 1162 are from <sup>(27)</sup> Khāṇāpūr, tāl. Ajra, dist. Kolhāpūr, and not in the Vēlūgrāme area. The claim of Permāḍidēva would appear correct. It seems that soon after the usurpation of the empire of the Chālukyas by Bijjala in about A.D. 1156, the Rattas, like some other maḥāmandalēśvaras, assumed independence and Bijjala had to conquer them afresh. It may be during this period that Permāḍidēva, who too did not acquiesce in the rule of Bijjala, took advantage of the troubled conditions and extended his dominion so as to include the Vēlūgrāme Seventy, which was a contiguous division to the Palasige country in the Khāṇāpūr ~~tal.~~ tal., of the Belgaum dist., and which was once held by his father Jayakēśi. The claim by Permāḍidēva is, however, isolated <sup>having been</sup> made for only once in the year A.D. 1160.

The capital of the king is mentioned as Chāndrēpura in the Wadakibonnihalli (A.D. 1156), Sīgīgattī (A.D. 1162) and Kāmadhēnu B (A.D. 1171) grants; and as Gōve in the Gōlihalli A (A.D. 1160), Kulvallī and Bailūr (A.D. 1162), Bōkyāpūr (A.D. 1163), Sēdāmbī (A.D. 1164), Sōvanahallī <sup>(28)</sup> (A.D. 1168), Halsī <sup>(29)</sup> (A.D. 1169 and 1172), Muttage A (A.D. 1174), Dēgāve (A.D. 1174) <sup>(30)</sup> and Gōlihalli B (A.D. 1176) grants. It would thus seem that both the places were the capitals of Permāḍidēva throughout his reign. A third place is mentioned as the capital in Sāmpagādi in the Siddāpūr inscription (A.D. 1158). It was also

the capital of Hampādēvi, one of the queens of Ik Vijayāditya<sup>217</sup>  
(A. D. 1162).

The crowned queen of Permāḍiḍēva was Kamalāḍēvi, daughter of Kāmāḍēva and Chātṭalāḍēvi. It is not understood whether Permāḍiḍēva had any male or ~~few~~ female issues. From the fact that the ~~next~~ succession of the kingdom went to Jayakēśi III, son of Vijayāḍitya, younger brother of Permāḍi, it can be presumed that he had no male issues at the time of his death.

Permāḍidēva was a feudatory of the Chālukyas, till A.D. 1156. The Bammīgatti (A.D. 1147-48), Kalkundi (undated) and Belvāntar (A.D. 1149) inscriptions refer to him as a feudatory of the Chālukya monarch Jagadēkamalla. The Tambūr inscription (A.D. 1156) refers to him as a feudatory of Trailōkyamalla. The Madakihonnihalli inscription of Dec. A.D. 1156 does not refer to any imperial power. This is indicative of the assumption of imperial power by Bijjala, whose suzerainty was never admitted by Permāḍidēva. Like Bijjala, Permāḍidēva and Vijayāditya were the grandsons of Vikramāditya VI, with their mother Mallaladevi still living and it would not be to the self-respect of these two brothers to admit, an erstwhile feudatory, Bijjala, as their sovereign. The brothers were quite competent and valiant and had a compact and well defined country to rule. They, therefore, successfully defied the Kalachuri power right up to its close in about A.D. 1182-83. Whatever conflicts they had with the Kalchuris of Mangalvādhe or the Hoysalas of Halebid, they might have suffered local defeats of a temporary nature.

The dominion or the power of the Kadāmbas, however, remained 218  
unaffected, as could be seen from their records.

As an indication of sovereign status, Permādiḍeva started to mention his regnal years from the days of Bijjala's <sup>assumption of</sup> coming to imperial power. The Madakiḥalli and Siddanūr inscriptions are the last ones in which a regnal year is not mentioned. All future records of Permādiḍeva have been mentioning his regnal year. Thus, the first inscription to mention his regnal year is the <sup>(31)</sup> Misrikoti composite grant, where the 12th year of Permādiḍeva, corresponding to the Bahudhanya saivatsara (A.D. 1153-54), is mentioned. The Goliḥalli inscription A mentions his 14th year, the Sigigatti the 16th year, the Sedāmbi the 18th year and so on.

During the independent period after A.D. 1156, Permādiḍeva owes allegiance to three Chalukya princes, viz., Jagadekamalla III in the Hasarāmbi inscription of A.D. 1170, Tribhuvanamalla (Śmṛṣvara IV) in the Dīmbvali inscription of A.D. 1174 and Bhulōkamalla in the Goliḥalli inscription B of A.D. 1176. All the three princes were sons of Trailōkyamalla, <sup>before the Kalachuris came to imperial power.</sup> the last Chalukya monarch. Dr. P. B. Desai has enumerated five inscriptions of Jagadekamalla III, from the Bellāry, Chitradurga and Anantanūr districts, ranging from A.D. 1160 to 1184, in his article on the Kalachuris of Karmāṭaka in the Kannada Sahitya <sup>(32)</sup> Parishat Patrika. All these five inscriptions refer to Jagadekamalla as a sovereign. I have noticed two more inscriptions of Jagadekamalla III, the first the present one of <sup>(33)</sup> Hasarāmbi dated in A.D. 1170 and the second at Hāvenūr, tāl. Hāveri, dist. Dhārwar, wherein the reign of Jagadekamalla is

219

quoted as a sovereign with his subordinate Gatta mahāmēṇḍa-  
 lēśvara Vikramāditya II dated on 11th Feb., A.D. 1188. The  
 Dimbvali inscription dated on Thursday, 14th Feb., A.D. 1174 is  
 the earliest of the inscriptions of Sōmēśvara IV mentioning  
 him as a sovereign. The next one also noticed by me is the  
 (34)  
 Murgundī plates which is dated on Sunday, 25th Dec., A.D.  
 1183. As to Bhūlōkamalla, we have already a record noted in  
 (35)  
 Mys. A. A. R., 1923 No. 112. The present one would be the second  
 record dated in A.D. 1176.

The last link in the imperial history for the  
 (36)  
 reign of Permāḍidēva is afforded by the Kadālēvād inscription  
 of Sōmēśvara IV, in the Sindagi tal. of the Bijāpūr dist. It  
 mentions that Sōmēśvara was ruling from the capital at Gōvage  
 on 4th April, A.D. 1186 in the Parābhavē saṁvatsara. This  
 saṁvatsara was the last year of Permāḍidēva and Vijayāditya.  
 It would seem, therefore, that Sōmēśvara had returned to the  
 dominion of the Kadāmbas when he found it difficult to hold  
 against Vīra Ballāla or Bhīllama. He seems to have spent  
 his last days in the Kadāmba dominion when his country was  
 practically over-run by Bhīllama.

It is thus clear that throughout his long reign  
 Permāḍidēva owed allegiance to none except the Chālukyas and  
 during the time when the Chālukyan power was eclipsed, he  
 maintained independence. The later allegiance to the Chālukyan  
 princes, Jagadēkamalla, Sōmēśvara and Bhūlōkamalla might have  
 been merely nominal, and more a liability than an asset, as  
 it <sup>was likely to</sup> ~~would~~ cause indignation in the powerful imperial forces of  
 Bijjala and his sons or Bhīllama and Vīra Ballāla, who were  
 bent upon liquidating the Chālukyan monarchy.

Towards the latter half of his reign, Permāḍiḍeva seems to have entrusted the governance of the kingdom to his younger brother Vijayāditya. We get occasional references to Vijayāditya as the more active person between the two brothers. Thus, the Kāmadhenu inscription of Permāḍiḍeva (A.D. 1171), refers to one Mallayya as a gandha-vāraṇa of Vijayāditya and as having performed adventures for the prosperity of the kingdom of Vijayāditya. The alien records of Āhavamalla and Vira Ballala, (discussed later on) refer to Vijayāditya only and not to Permāḍiḍeva. The Sadāśivagad plates (A.D. 1179) describe him as a nripati. Likewise the Rayapur plates of A.D. 1182 state that Huppavalli agrahāra was like a dharmabhaṇḍāgāra of Vijayāditya.

While writing about the history of any family based upon epigraphical records only, the historian is at a disadvantage. The epigraphs will generally disclose the brighter side of events or character. The other side will remain in darkness, except for solitary references in the epigraphs of contemporary hostile families. In the present case, we get a few references to the Kadambas of Goa in the records of other contemporary powers.

(39)  
Thus, the Harihara inscription of the Kalachuri king Saṅkamaḍeva dated in about A.D. 1180 mentions that his general Kāvaṇa terrified or defeated the king of Gōve. This Kāvaṇa is the elder brother of Tejī Chamūṇa who distinguished himself as a general of Sōmēśvara IV later on. The epigraph is damaged at the place just after the word Gōve and so the exact import

cannot be made out. At any rate Kāvāṇa seems to have had an encounter, fight or so with the Goa king, perhaps <sup>prince</sup> Vijayāditya at the time.

Next, we may refer to the Balgāmi inscription of Kalachuri king Āhavamalla dated in the Plava samvatsara, Monday, 10th August, A.D. 1181, which refers to incidents connected with Vijayāditya. The first is regarding burning of the territory of the brave Vijayāditya by one of the generals of Āhavamalla, viz., Chandugidēva. <sup>(40)</sup> And the second is as regards subduing of the Kōṃkaṇa and taking tribute from Vijayāditya by certain chiefs who are stated to have given pleasure to <sup>(41)</sup> Hoysala Vīra Ballāla, by these acts, in the same inscription. Vīra Ballāla can be only in his capacity as a feudatory of Āhavamalla at this time. Both these references would indicate that Vijayāditya had certain reverses at the hands of Chandugidēva as well as some other chiefs whose names have been worn out on the stone or at least they have not been read. No substantial loss to any part of the dominion of the Kadambas is indicated however. In the Rāyapūr plates we find that Āhavamalla made grants to certain brahmins living in the territory of Vijayāditya. The reference to Vijayāditya does not suggest that Permāḍidēva was not alive by the time. In fact, in the same Rāyapūr plates, both Permāḍidēva and Vijayāditya are mentioned and the latter with the epithet kumāra Makaradhvaṇa. It is noteworthy that while mentioning the name of Vijayāditya the Kalachuri record calls him as 'gandina', i.e. brave. The heroism of Vijayāditya was so patent that it had to be referred to even by hostile kings in their records.

The above references of local defeats are solitary instances of actual mention in the epigraphical records. There may have been numerous more warfares both with success and failure with local powers or border countries and with those aspiring for imperial power, of which the historian is still in darkness.

Permāḍidēva was a great devotee of god Śiva. He bore the epithet śivachitta. The Halsi inscription refers to him as anusrita-Śiva-chittahā, 'with his mind fixed on god Śiva.' The Dēgave inscription calls him 'śrīmad-Umā-pati-charana-sarōja-rājahamṣa' a royal swan on the lotus-feet of god Umāpati (Śaṅkara). The Sadāśivagaḍ plates call him Gauri-bhartṛi-pranaya-saḍana, the abode of attachment of the Lord of Gauri. We also find the epithet mahā-māhēśvara applied to him frequently. The Halsi inscription describes his personality in the following terms: 'He was an abode of lores (vidyādhama). He was the sportive palace of discrimination (viveka-kālī-saḍana). He was the true temple of gentility (satjanya-saḍ-mandira). He was the unique mansion of profundity of character, (gambhīrya-aika-nikēṭana). He was the habitation of generosity (audāry-avasatha). He was the dwelling-place of brave qualities (parākrama-guṇ-āvāsa). He was the edifice of the goddess of royalty (nṛipa-śrī-grīha). He was the native home of heroism (śaurya-śrī-niṣa-vāsa-vēśma). He abstained from sin and anger (pāpa-kōpaṇ-nivṛtta)'. The Rāyāpūr plates describe him as viveka-rasa-nirbhara and jagad-ertha-aika-jīvana (with his life dedicated for the sake of the world). In the same vein we may take the title tyāga-

śimhāsana given to him in the Golihalli A and Śīgigatti inscriptions. The Sadāsivagad plates call him tyāga-śimhāsana-srih. His erudition in the various branches of learning are brought home by the epithet sarvajñavātara given to him in the inscriptions. The Halsi inscription says that he was śaṃrājya-bhōg-ōchita-bhōga-dhēyah, i.e., one destined to enjoy the sovereign power. In fact, soon after the power of the Chālukyas was eclipsed by Bijjala, Permādi assumed independent position and at intervals in his long reign exercised <sup>sovereign</sup> ~~imperial~~ power over Kavadi-dvīpa of the Śīlāhāras of North Konkana and for some time over the Velugrame Seventy of the Rattas of Saudatti.

Above all, he was a great general and had distinguished himself in wars in his early life as stated by the Hunsikatti inscription of A.D. 1142. The Tāmbūr inscription of A.D. 1156 describes him as vīra-śrī-mādyan-narttana-praṅgana. The Rayanūr plates state that he had the two qualities of a true kshatriya, viz., bravery (vīra) and generosity (vitaraṇa). Lastly the Sadāsivagad plates describe him as kalīnām janma-sthāna, the origin of great heroes. The very fact that he assumed independence and maintained it throughout his reign, after Bijjala usurped the Chālukyan throne, shows that he was a warrior of unique heroism, strategy and statesmanship.

As a competent ruler, Permādi would not have neglected his position as a coastal king and the epithet given to him, viz., paśchima-samudra-adhīśvara in the Golihalli A, Śīgigatti and Muttage<sup>A</sup> inscriptions would show that he had

maintained his powerful position as a coastal power. Throughout their history, the Kadambas of Goa, always maintained their position as a strong naval power.

..000..

Epithets in the prasastis of Permedideva as they appear in his records are as follows:-

Nos. (1) to (23) as:-

Nos. (1), (2), (9) to (19) and (24) of Shashtha II.

Nos. (22), (28) and (27) to (30) of Jayakēsi I.

Nos. (24) and (30) of Guvaladeva III.

No. (32) of Jayakēsi II.

and the following:

- (24) sāṃgrāma-Rēma;
- (25) sāhasa-Dhīma;
- (26) samara-ripu-niṣa-saury-ōddhāma;
- (27) ari-ghatu-malla;
- (28) sarvajñ-āvatāra;
- (29) rāya-pitāma;
- (30) paśchīma-samudra-ādhi-svara;
- (31) Komkasa-chakravarti;
- (32) Malavara-māri;
- (33) Sukavi-jana-chintāma;
- (34) Sivachitta vira;



--00--

Let us now look into the details supplied by the records of Permāḍidēva.

(42)  
The first record mentioning Permāḍidēva is the Kulvallī broken slab. It is dated on or about Thursday, 16th Dec., A.D. 1140. On this date Permāḍidēva made grants of lands to the Jain temple got constructed by him. Permāḍidēva could have been only a prince at the time as his father Jayakēśi was the ruling king.

(43)  
The Hungikatti inscription is the next one dated in Dec., A.D. 1142. After mentioning the reign of Chālukya emperor Jagadekamalla it introduces Permāḍidēva as a mahāmandalēśvara with a few titles. The following verse which recurs in later inscriptions, describing the exploits of Permāḍidēva appears in this inscription for the first time:

Kaḍupim Permāḍidēvaṁ nija-vijaya-gaj-arūḍan=  
āgalke Lālan=  
g=udigittā gāṇḍa-garvaṁ Dravilan=adagidam  
Mālavam bhitan=adam  
sededam Nēpalan=anmam toresu kalaidan=a  
Gurjaram Pāriyātram  
miṭṭakal tān=amjinindam Malepan=alakidam  
Māgadham sēdegetta II,

Letting margin for poetic eulogy, the fact would still remain that Permāḍidēva was sufficiently famous by A.D. 1142, having taken successful part in wars in countries near and far, which would give him an age of about 25 to 30 years by

the time. This inscription, however, does not state that Permādi-deva was reigning at the time.

(44)

The Bannigatti broken epigraph, dated in the Prabhava saṃvatsara, Śaka year 1069 (expired) corresponding to A.D. 1147-48, would be the first inscription of Permādi-deva, falling in the first year of his rule. It is a Jain inscription. Chieftain Suriga, who is also called Suriyamayya, was ruling the Bharani Twelve, the Kāmpile Twelve and some other places. He is called Kādamba-rājy-abhyudayakāra and Suriyamēśvara-deva-labdhā-vara-prasāda. He bears titles such as kōdamba-Pārtha, gandara-tīrtha, sāmanta-Kauntāya, etc. Bharanipura, the principal town of Bharani Twelve appears to be Bannigatti itself. It is stated to be situated in the Māvale Five-hundred country. Nearby villages, Siṃganahalli and Honnēhalli, are also mentioned. Bannigatti is situated about ten miles south of Kalghatgi.

(45)

The next inscription at Belvaṭar is dated on Monday, 28th March, A.D. 1149. It represents Permādi-deva as a feudatory of Jagadekamalla. Mādirāja dandanāyaka was ruling the Tammiyūra Twelve, Māvalli, Kōte-Kiruvatti, Kagganige, Yammanayanabhavi and Nalkunda. Mādirāja has figured in the Tāmbūr inscription of A.D. 1144. Under Mādirāja, sāmanta Kagga was ruling Nalkunda, which was abundant with rows of mango groves and which grew fragrant paddy (~~gandha-sali~~) (gandha-sali). His wife was Lakṣmīdevī, beautiful, devoted and a jewel among ladies. Her eldest brother was hergade Kāma. This hergade Kāma got a Śiva temple by name Hadavaleśvara constructed in the village.

Sculptor Wārōja appears to have constructed the temple as he is one of the recipients of a grant. Nelkunda, which is same as Belvantar, is three miles south of Kalghatgi, and about six miles north-east of Tambūr.

(46)

The Kalkundi undated inscription introduces the reign of Jagadekṣmalle. It mentions that Perṇādideva and Vijayāditya were ruling as adhirāja and yuvarāja. It introduces the local chieftain Suriga, mentioned in the Bamligatti inscription, with the epithet samanta-Kauntēya.

Bharanīpura is described as a charming place with various kinds of gardens, in the beautiful Māvāle country of five hundred villages, in the ever-new Panasikā province situated in the famous (Kuntala) country which was like the mirror to the Lady Earth. Suriga was ruling from this Bharanīpura. Suriga was ruling the tracts comprised of the Bharanī Twelve, the Hagadage Twelve, the Kāhavāda Twelve, the Kāmpile Twelve and towns such as Kalukandi, Chandāvura, etc., with ekabhōga tenure. These areas would cover the middle and south-eastern parts of the Kalghatgi tal. excluding the south-western portion ruled by the chieftain at Tambūr. Kalukandi is Kalkundi, a village three miles west of Kalghatgi and Kāhavāda is Kāḥalavāda, a village five miles further west, both on the Kalghatgi-Halyāl road. Kāmplikop (perhaps same as Kāmpile) is about 10 miles east of Kalghatgi, in the Hulbi tal. Chandāvura cannot be identified. Hagadage is Siḡigatti referred to later on.

(47)

The Tambūr inscription dated on Monday, 24th Dec., A.D. 1156 introduces the reign of Trailōkyamalla and refers to Permādideva as his feudatory. It calls Permādideva as a vikrama-sahaya of Trailōkyamalla. Mallarasa was the local ruler of Tammiyura. The ruler of the principality of the Tambūr Twelve, the Huliḡōdu Twelve and the Mavalli Twelve was samanta Kagga, who has ~~xxxxxxx~~ figured in the Belventar ~~xxxxx~~ inscription as the ruler of Nelkunda, under Mādīrāja. His position has, thus, been elevated in the year A.D. 1156, from that of the ruler of a single village in the year A.D. 1149 to the ruler of a principality.

(48)

Madakihonnihalli grant, dated on Monday, 24th Dec., A.D. 1156 does not mention any sovereign power. This is as it should be; for it was in this year that Bijjala declared himself as the sovereign usurping the Chālukyan throne. In fact this inscription, though not important by itself, can be considered as very important in so far as it omits the mention of the imperial power. Its date is 24th Dec., A.D. 1156. On this date Permādideva does not mention the erstwhile sovereign Trailōkyamalla. This fact would indicate that the seizure of the throne by Bijjala took place prior to 24th Dec., 1156. In this connection the observations of Sri. Robert Sewall in "The Historical Inscriptions of Southern India" page 110 may be noted. He observes that the seizure took place in between Sept. 25, 1156 and Jan. 17, 1157 and further notes that Dec. 6, 1156 could be the latest date. The Madakihonnihalli inscription supports these observations as by Dec. 24, <sup>A.D.</sup> 1156 the usurpation was an accomplished fact so as not to make any

reference to the reign of Trailōkyamalla on that date. Permāḍideva did not submit to Bijjala and ever remained so throughout the days of the rise and also the fall of the Kalachuri power. As the proud grandson of one of the greatest of the Kalyāṇa Chālukyas, viz., Vikramāditya VI, he not only defied Bijjala and his successors but also gave shelter to Sōmēśvara IV.

The village Madakihonihalli which is about one mile east of Kalghatgi appears to have the name of Gudisettyabāḍi in those days. One Padavala Udayāditya was the local ruler. His wife was Chāmbiyakka and sons Sōma and Stambha. Udayāditya, along with others made grants to the Grāmēśvara temple in the village. Various religious observations (nōmpis) such as Jēsthādēvi and Upalīnga-Gauri were to be observed in connection with the Grāmēśvara temple. Jēsthādēvi appears as a goddess of the Kālāmukha sect in the (49) Kuknūr inscription (A.D. 1179).

This inscription has been referred to as falling during the reign of Tribhuvanamalla Guvaladēva (A.D. 1078-1125), senior grand-father of Permāḍideva, with the date A.D. 1096, by Dr. P. B. Desai in E.I. Vol. XXX, pages 74 ff. The correct date of the epigraph is, however, the one given here, i.e. A.D. 1156.

(50)

The Siddāpūr inscription is dated on or about Monday, 30th June, A.D. 1158, Bahudhānya sāmvatsara. The date is irregular as the amāvāsyā and the dakṣiṇāyana sankrānti which are quoted, took place on Friday, the 27th and Thursday, the 26th of June, A.D. 1158 respectively. The

The epigraph does not mention any sovereign power. It introduces Permāḍidēva as the ruler and Viṣṇuāditya as the yuvarāja kumāra. It introduces the four prabhu-mukhyas of the place. Two of the prabhu-mukhyas are named Dāmōdara-bhattōpādhyāya and Ananta-bhattōpādhyāya.

(51)

In the Viśrikōṭi composite inscription we get the first mention of the regnal year for Permāḍidēva. The year quoted is the 12th year and the samvatsara Bahudhanya. The date falls in October, A.D. 1158.

(52)

The Siddhanahalli (near Tambūr) broken slab is also from the same samvatsara, dated on Sunday, 1st March, A.D. 1159. Mahā-samanta Rudrayya was ruling Tammiyūra.

(53)

The Tambūr composite inscription supplies two dates for Permāḍidēva - the first of which is in the year A.D. 1159-60, Pramāthin samvatsara. The other details are broken off. Mahā-samanta Rudrayya, the ruler of Tambūr Twelve and Puligōdu, Mavelli and Kōṭe-kiṇuvatti, made certain grants. The second date supplied is on Thursday, 25th Dec., A.D. 1160, winter solstice, on which occasion the right of collecting tax on another garden (tōmtada batte sūmkaman) was granted to the temple which is called Padmaladeviya ~~Sūmkaman~~ Jina-gēha. Mahā-samanta Rudrayya, same as the one mentioned in the Siddhanahalli broken slab, would have succeeded samanta Kaggā of the Tambūr inscription of A.D. 1156 referred to above.

(54)

The earliest one of the three dates of the Gōlīhalli inscription A is Monday, 26th April, A.D. 1160

in the Vikrama samvatsara. The stature of Permāḍiḍēva had considerably increased by this time, perhaps due to his consistent refusal to submit to Bijjala. He was holding the territory of Velugrāme Seventy in addition to his traditional tracts. He was also advanced in age. He is, therefore, described with sovereign and dignified epithets <sup>such</sup> as Komkana-chakravartī, paschima-samudrādhisvara, raya-pitamaha, tyaga-simhasana and sarvajñāvatāra. The epithet raya-pitamaha may have something to do with Sōmēśvara IV, and other Chalukyan princes, viz., Bhūlōkamalla and Jagadekamalla. We may recall that his great-grandfather Jayakēśī I has been called raya-pitamaha, presumably due to his connections with Vikramāditya VI, both as the father-in-law and as an elderly adviser. In the case of Permāḍiḍēva, we know from the Dīmbvalī inscription that Sōmēśvara IV had sought refuge with Permāḍiḍēva. It may not be unlikely that by A.D. 1160 Sōmēśvara was already with the Kadambas of Goa and in his late teens. Tyaga-simhasana may indicate either his charitable disposition or that he had entrusted the actual governance of the country to Vijayāditya, his younger brother. The epithet sarvajñāvatāra would show that Permāḍiḍēva was an erudite scholar in all branches of learning. This epithet reminds us of the one given to the Chalukya monarch Bhūlōkamalla, brother-in-law of Permāḍiḍēva, viz., sarvajña-chakravartī.

Bābana dandanātha, otherwise called Bāvanayya was the mahapradhāna, sēnādhipati, patthale-karena, and mane-vergade of Permāḍiḍēva at this time. Bāvanayya

constructed the temple of Hemmēśvaradēva, apparently bearing the name of Permādīdēva himself, in Kirusāmpagādi, which appears to be the village Gōlīhalli itself, established the idol of Hemmēśvara and made grants to it.

The second date of Gōlīhalli inscription is Monday, 26th Nov., A.D. 1163, Subhānu samvatsara in the 17th year of Permādīdēva. On that date on the occasion of lunar ~~at~~ eclipse, the Sixty Families, the settis and the Settiguttas of Kirusāmpagādi (Gōlīhalli) along with merchant guilds granted half a vīsa for a honna in case of sale of all sorts of articles, to be paid by the seller, either weighed, counted or measured (adate-tūka enike vīlāsa-paḍi int-ava bhaṇḍam mārid-adam māridavaru).

The third date is the 26th year of Permādīdēva, Nandana samvatsara, on Thursday, 25th Jan., A.D. 1173. On this date, the Settiguttas and Mummuri-dandas of the Four <sup>Towns</sup> ~~Cities~~ granted to the same temple in Gōlīhalli, tax of a vīsa on all articles carried on oxen, mules and buffaloes, having met in the great assembly.

Gōlīhalli is about six miles east of Nandagad and one mile south of Bīdi in the Khānāpūr tal., of the Belgaum dist.

(55)

The Kulavalli inscription is dated on Wednesday, 24th Jan., A.D. 1162 in the 15th regnal year of Permādīdēva, Vīsa samvatsara, Māgha suddha 7 Budhavārā. After the usual invocatory verse to god Śiva (Namas=tunga, etc.), the



epigraph invokes the goddess Dēvi significantly, as the grant is to the grām-ādhi-dēvate Kūlakabbe. The purpose of the epigraph is to record grants by the senior queen of kumāra Vijayāditya, viz., Hampādēvi to the goddess Kūlakabbe. The village lord at the time was one Madāvāri Māchanna. The mention of Madāvāri is noteworthy. The Kadambas of Goa took pride in calling themselves 'Malavara Mārī'. Kulavalli is surrounded by rows of hills on all sides. Any-one who visits Kulavalli will have to cross a number of them and easily come to know that it is a typical malava village. It is, therefore, in the fitness of things that the village master was a Malava, malava or madavari.

(56)

The Bailūr inscription supplies three dates for Permādideva, in the 16th, 21st and 22nd years of his reign. Bailūr was then called Mīṇḍavalli. On Monday, 26th March, A.D. 1162 (Chitrabhānu samvatsara, Chaitra siddha dasami, Sōmavāra), Permādideva made grants of land growing paddy and seve, to the Mūlasthāna, Mallikārjuna and Hemmesvara temples in the village. On the above date the ceremony of kalas-ārōpana of the Hemmesvara temple was made. Next, on Saturday, 29th April, A.D. 1167, in the 21st year of Permādideva (Sarvajit samvatsara, Vaisākha siddha dasami, Vaddavāra), Madavari Kallana made grant of the share of the chalari, purchasing it from him paying fifty gadyas. Further, on Thursday, 22nd August, A.D. 1168, in the 22nd year of Permādideva (Sarvadhārī samvatsara, Bhādrapada bahu 3 Guruvāra), the Mummuri-dandas, <sup>and</sup> <sup>(57)</sup> the Setti-guttas of the Four Towns, together with the

Sixty Families granted the talasāriḡe, etc., arising out of the dēvara pura (the temple establishment) to god Hemmēsvara under orders of Permādi dēva.

The epigraph supplies the name of the mother of Mailaladēvi, viz., Maleyavati mahādēvi for the first-time. Permādi dēva is described as Kōmkana-chakravartī, malevara mārī and mahāmāhēsvara. Madavari Kallanna would be of the malava stock.

(58) The next inscription of Permādi dēva is found at Sīgigattī and is dated in the Chitrabhānu sāmvatsara, 16th year of the king, on Tuesday, 25th Dec., A.D. 1162 (Puśya bahula bidige Māṅgalavāra). One Jakkagaunda was the local ruler of Hagadage (Sīgigattī) at the time. His wife was Bāgigaundi. His son was Bammagaunda and his daughter-in-law Ballave. The verses describing these personalities are remarkable for their poetic expression. Feminine devotion, charm and sport are put in apt words in describing Bāgi-gaundi and Ballavve. Jakkagaunda made grants of land to the god Śīla-pāni-dēva of the village.

(59) The Bōkyebūr inscription mentions a date in Dec., A.D. 1163, in the 17th regnal year of Permādi dēva. It mentions that Permādi dēva himself made various grants to god Svayambhudeva of Arasingere. The subordinates Kāveya sāvanta of Savadi and Mallasaṅageya sāvanta made grant of a paddy land yielding two cart-loads of paddy in the limits of Dummavāda, which was under their rule. Likewise the Twelve ~~xxx~~ gāvundas of Tadakōda made a grant

of a house to the temple. Arasingere would be Bōkyānūr itself.

The next date for Permādidēva is supplied by the highly worn out and mutilated inscription at <sup>(60)</sup> Sēdāmbi as the 18th year, Tārāṇa saṁvatsara, Kārtika, i.e., Oct-Nov. A.D. 1164. The village is called Hirīya Sēdāmbige in the epigraph.

(61)  
The Bhattikop inscription is dated in the next saṁvatsara Pārthiva, Vaiśākha, on Monday, 19th April, A.D. 1165. At the time, Māvallī Twelve was being ruled by Chatṭimayya, Kēsirāja and Vamayya by the tenure called prabhu-sāmya. Of these, Chatṭimayya seems to be the principal ruler as he has been given a number of titles such as Vidvajjan-abhiśhta-phala-pradāyakaṁ, bhaya-lōbha-durlabhaṁ, Sarasvatī-kam-avatamsaṁ, etc. The title bhaya-lōbha-durlabha is noteworthy as it is as an essential qualification for public servants at all times. The family belonged to vipra-kula. The local officer of the place was Bamma-gāvūṇḍa. His father was Karuva-gāvūṇḍa and mother Chandavve. His devoted wife was Balligāvūṇḍi. This Bamma-gāvūṇḍa constructed a temple of Śiva under the name Karuvēśvara (i.e. under the name of his father) in Balleyakola, a village near Māvallī and granted a piece of wet land and a dry land, purchasing it from the three chiefs of Māvallī mentioned above, on the date cited. Bhattikop appears to be Balleyakola and is uninhabited at present, deep in the forest, about four miles west of Māvallī.

(62)

The Byāhatti mutilated epigraph supplies the next samvatsara Vyaya and a date in Āshādha on Sunday, 5th June, A.D. 1166. The grant is made by Permāḍidēva to the Grāmēśvara temple. Byāhatti is about ten miles north-east of Huhli.

(63)

The Bailhongal hero-stone supplies the next date for Permāḍidēva in the 21st year of his reign, viz., the Sarvajit samvatsara. The date of the hero-stone is Sunday, 12th Nov. A.D. 1167.

The name of Permāḍidēva appears as Hemmāḍidēva in the hero-stone. It is a rare departure from the usual form Permāḍidēva. Perhaps the name was pronounced as Hemmāḍidēva in rural areas. I have come across the form Hemmāḍidēva on the seal of a copper-plate grant (the copper-plates being missing), in the possession of the Rājā Kittūr Channamma <sup>at</sup> Bailhongal. The legend records 'Sri Hemmāḍidēva dattam', in Sanskrit. The name Hemmāḍidēva appears in the Bailūr inscription also.

(64)

A broken slab on the tank in Somanakop, an uninhabited hamlet of Bammigatti, is dated in the Sarvadhārīn samvatsara on Thursday, 19th Dec., A.D. 1168, citing the 22nd year of Permāḍidēva. Suriya, referred to above as Suriga and Suriyamayya in the Bammigatti grant, seems to be ruling the locality still. His subordinate was one Kāḷaya savanta and his wife Bhāgi<sup>vyakka</sup>.

(65)

In the next samvatsara Virōdhin, we find the Halsi

grant dated on Thursday, 26th June, A.D. 1169. On this date Permāḍideva granted the village Sindavalli in the Kālagiri kāṁṇa on tribhōga tenure to god Nṛsiṁha of Halsi. Sindavalli is Sindhōli (Ḥidruk) about seven miles to the south-south-west of Halsi. Kālagiri has appeared in the Aśōge plates of Jayakēśi II.

(66)

The Hasarambi inscription supplies two dates in the next two years : Vikrit and Khara samvatsaras. The local village officer was Sōva-gavuda. His parents were Dēva-gavuda and Chaudiyakka, who were noted for their charitable disposition. Sōvagavuda was a devoted Śaiva. His younger brother was Chāva. Sōva-gavuda made grants of land, to god Sōmēśvara of Hasurige, on or about Thursday, 21st May, A.D. 1170.

In the next year, on Monday, 9th Aug., A.D. 1171, (Khara samvatsara, Bhādrapada siddha tadige, Sōmavāra), revenue officer Lakshmādevi and her son Maduhayyāṅgaḷ, granted tax on one family of oilmen and one family of potters to god Sōmēśvara.

It is significant to note that the sunkad-adhikari was a woman. We have come across queens of monarchs and feudatories ruling over tracts and taking part in wars on battle fields. But the present mention of a lady officer is unique. It would show that it was not unusual to appoint women to responsible offices under Government and that sex was no bar to entry into public service.

Another important point about this epigraph is that

it mentions the reign of Chālukya monarch ~~gaga~~ Jagadekamalla as the overlord of Permāḍidēva. This Jagadekamalla would be Jagadekamalla III, as discussed earlier. The accepted monarch of the Kuntala country during the period (A.D. 1170-71) was Rāya Murāri Sōyidēva, of the Kalachuri dynasty.

Hasurige is modern Hasrambi, a village near Galigi (as referred to in the inscription itself), about ten miles north-north-east of Kalghatgi in the same tal.

Three more inscriptions are dated in the Khara <sup>(67)</sup> samvatsara, the 25th year of Permāḍidēva - one at Kāmadhēnu <sup>(68)</sup> and two at Ugnīkēri. One Vallayya made grants to the Sōmanātha temple at Kāmadhēnu on Monday, 13th Dec., A.D. 1171. This Vallayya is described as a great warrior, a gandha-vārana of Vijayārkka, and as one who did adventures for the prosperity of the kingdom of Vijayāditya. His wife was Malliyakka. Oganī is the present Ugnīkēri, midway between Hubli and Kalghatgi, on the Hubli-Kalghatgi road.

<sup>(69)</sup> Muttage tank-bund inscription supplies a date in the Vijaya samvatsara, the 27th year of Permāḍidēva. It mentions the epithets sarvajñ-āvatāra, tyāga-simhāsana, rāya-ditāmaha, paschima-samudra-adhīśvara and Komkama-chakravarti for Permāḍidēva, appearing in the Gōlihalli A and Sīgigatti inscriptions, and adds Kādamba-chakri. There lived in the village Muttage (same as the present Muttage) a munificent personality by name Chaunda. His son was Piriya Bammagaunda. Bammagaunda had a son by name Simgana. Permāḍidēva, Piriya Bammagaunda of the western ward in the village, and Chikka.

Bammagāmunda of the eastern ward in the village granted an orchard of three hundred trees, a paddy land to the south of the orchard, of sixty units of length measured by the Sivachitta measuring unit, and a hakkala land known as 'araliya hakkala' for the repairs of a tank called Singeyagatte in the village on Sunday, 20th Jan., A.D. 1174. The income of the grant was not to be appropriated for any other purpose. The tank is still ~~there~~ there and the stone is fixed on the ground near the tank-bund. The purpose of the ~~same~~ donors is well served as the tank is still being used by the villagers for irrigation after eight hundred years. Muttage is stated to be in the Pullambe Seventy (met within Sigigatti inscription above), in the Mārajavādinādu. Muttage is about nine miles north of Kalghatgi, and four miles north of Hullambi.

(70)

The Dimbavali inscription, is also dated in the same Vijaya samvatsara. It mentions the reign of Chalukya monarch Tribhuvanamalla, Sōmēśvara IV, for the first time, after the eclipse of the family by Bijjala. The earliest known date of Sōmēśvara was <sup>(71)</sup>Krōdhi samvatsara (A.D. 1184-85). I <sup>(72)</sup>have since published a copper plates grant of the monarch dated on Sunday, 25th Dec., A.D. 1183. But the present Dimbavali inscription would take the year back by nine years. It also shows that Sōmēśvara was living in the dominion of the Kadambas of Goa, during the dark days and the fact that he has been mentioned as ruling would show that he had started to make efforts to regain the lost empire. It is the greatness of the Kadamba brothers that, not only

did they gave protection to the unfortunate prince, but they also accepted him as their overlord. The inscription specifically states: 'chakravarti āva dēsadolu\* sukha-samkatha-vinōdadin=  
āva śrī-kānta-Chālukya-kula-prakāśakam=amal-ārkkagan  
Permādi-nripa', i.e., Permādi-deva was the person who rendered solid service to Sōmēśvara in his activities. The use of the word 'anabyakula', although it means 'without any distress' would suggest how Sōmēśvara might have spent his earlier days in great troubles, perhaps moving from feudatory to feudatory, to ultimately find an asylum in the kingdom of his <sup>great=</sup> grand-aunt Mailaladevi, who was still living by the time, and therefrom strike back at those who usurped his father's legitimate empire. The inscription states that Mailaladevi, the daughter of the great emperor Vikramaditya (VI) and wife of Jayakesi and her sons Permādi-deva and Vijayaditya are the <sup>persons</sup> only to be congratulated (dhanyar).

Mādirāja danda-nāyaka and Kētagavunda of Bimbugavalli granted a piece of land for the temple of Mailalāśvara on Thursday, 14th Feb., A.D. 1174.

Bimbugavalli is the village Dimbavali wherein the epigraph is found. It is a far off forest village in the interior, about six miles from Devikop, as the crow flies, in the Kalghatgi tal. Unfortunately the epigraph was found to have been broken into several pieces perhaps by forest fire.

(73)

The Degave inscription recognises Śivachitta as the principal name and Permādi-deva as the other names for the king. This inscription records the conversion of the village

Dēgave into an agrahāra by Kamalādēvi, queen of Permādīdēva in the 28th year of his rule on Tuesday, 26th Nov., A.D. 1174 on the occasion of the solar eclipse, which did actually occur on that day. The inscription supplies the sign manual of Permādīdēva as ' sri, Śivachitta-Vīra-Permādīdēva-Malavara-Māri. '

(74)

Gōlīhalli inscription B supplies the next date for Permādīdēva on Thursday, 26th Feb., A.D. 1176 in the Mammatha samvatsara. It mentions Bhūlōkamalla as the reigning monarch. Bhūlōkamalla would be one of the sons of Taila III. It also states that Malayamati mahādēvi was the mother of Mailaladēvi. The family of one Gaṅgiṣetti is introduced. His wife was Nāgiyakka. His sons were Hemmiṣetti, Dēviṣetti and Madhuveṣetti. A Jain temple was constructed by Gaṅgiṣetti, Aṅgadiya Malliṣetti and Gautamaṣetti. A minister of Permādīdēva by name Chataya is introduced, under the epithets mahā-pradhāna, senādhipati, hadavavala and mahā-prachanda-danda-nayaka. He made a grant of land in Kirusampagādi to the basadi mentioned above while Permādīdēva and Mailaladēvi were ruling from Gōve. The corporate body and the Five-hundred granted a kāni for a honna worth of articles sold at Nāgarasampagādi, articles such as elephants, jewels, silk cloth and series, betel-nuts, musical instruments and superior grains (ane, mānika, pālī, paṭṭhāvali, adake, mēla and sudhānya). The same body further assigned taxes levied on export of articles loaded on oxen, be-buffaloes and mules and on fifty cows, elephants and jewels, free from all perquisites.

The commercial importance of Sāmpagādi is note-worthy. As a town situated in the fertile paddy tract in the Khānāpūr tāl, and on the outskirts of forests it seems to have been an out-let for trade in elephants in those days. Looking to the importance of elephants in war-fare, when gun-powder and cannons were unknown, they must have been in great demand in those days. Elephants are even now found in the jungles of Yallāpūr, Halyāl, Supā and Khānāpūr, which were then under the rule of the Kadambas of Goa. Textiles from Dhārwar, Hubli, Belgaum and Bail-bongal tālukas must have also found a good market in that place. Marts of musical instruments were another attraction of the place.

(75)

The Sadāśivagad plates of Vijayāditya, dated on Sunday, 14th Oct., A.D. 1179, describe Permādiḍeva as tyāga-simhāsana-srī, i.e., an ornament to the throne of sacrifice. This shows that Permādiḍeva himself was the reigning king, although he <sup>have</sup> might have abandoned the actual reins of governance and entrusted them to his younger brother Vijayāditya. The plates also describe Permādiḍeva as one possessing a big army and a number ~~size~~ of <sup>big</sup> great forts (bhata-mahā-durga-vargah) and as an abode of the brave (kalinān janma-sthānānī). In the grant portion Vijayāditya is merely called sakala-guṇ-ālmkṛita, without any royal epithets or the usual Kadamba prasāsti of a reigning king. It is, therefore, not necessary to consider that Permādiḍeva was no more and Vijayāditya was the reigning king. We have two more records of Permādiḍeva, viz., the Rāyāpūr plates and the Nūlvī composite grant referred to below. In the Rāyāpūr plates Vijayāditya is called kumāra-makara-dhvaja. Besides we have the evidence of two gold coins issued by

Permāḍidēva in the Plava and Śubhakṛit samvatsara, i.e.,  
in the years A.D. 1181-82 and 1182-83.

(76)

A gold coin stated to have been bought at Velha Goa, Gōve, seems to belong to Permāḍidēva. It has the cyclic year Plava on the obverse in front of the Kadamba lāṁchhana lion and on the reverse the name Śivachitta repeated thrice in the Brāhmī and twice in the Kannada script. Plava would be the 35th regnal year of Permāḍidēva corresponding to A.D. 1181-82.

We now come to an interesting copper-plate grant

(77)

found at Rayapūr a village mid-way between Hubliḡ and Dhārwar. It is a Kalachuri grant made by Āhavamalla, younger brother of Saṁkama. But the donees, one hundred and two brahmins, were from a place called Huppavalli situated in the dominion of the Kadambas. Besides giving the genealogy of the Kalachuris, it also describes Permāḍidēva, Vijayāditya and their parents Jayakēśi and Mallaladevi in glowing terms. No relation between the two royal families is indicated. The grant is dated on Saturday, 17th July, A.D. 1182 on the occasion of śrāvaṇī in the Śubhakṛit samvatsara. The village granted was Vallavura in the Navilugunda Forty in the Beluvala Three-hundred. Huppavalli is stated to be as though a treasure of piety (dharmabhāṇḍāgāra) of Vijayāditya. In the previous year A.D. 1181, we find Chandugidēva, the general of Āhavamalla making raids and burning the territory of Vijayāditya. But it seems that Āhavamalla concluded peace with the Goa Kadambas soon after and as such, in the present inscription we find the mention of the Goa Kadambas

(78)

in a way which would indicate, that they were quite independent and on friendly terms, with the Kalachuris.

(79) Of the same year Subhakṛit saṁvatsara, a gold coin of Permāḍideva has been obtained.

The last known epigraphical mention of Permāḍideva is found in the Nūlvi composite grant. On Sunday, 30th June, A.D. 1185, in the Viśvāvasi saṁvatsara, Appanna danda-nāyaka and the twelve (gāvundās) of the village, under orders of the king (arasara besadin), granted some land to Vikalēsvarāya while Permāḍideva and Vijayāditya were ruling.

(81) an inscription at amminbhavi refers itself to the reign of Śivachitta Perma-bhūpa of the Kāḍamb-āṇvaya. Evidently the king mentioned is Permāḍideva. No imperial ruler is mentioned. The countries ruled by Perma-nripa are stated and stated to be Gōve, Kōṁkaṇa and Halasige-nāḍu, in Sēvarimge-nāḍu. The mention of Halasige-nāḍu in Sēvarimge-nāḍu is interesting. No such description of Halasige-nāḍu is found elsewhere. The date given is purnime of Puṣya in the Sukla saṁvatsara, which is stated to be the 17th year. It is also stated that the week-day was Sunday and that there was a lunar eclipse on the day. The details are all irregular.

On this date one Nāḍa Boppana made grants for the gana-pūje in connection with the chaitra and pavitra festivals of god Trinayana.

A fragmentary record found at Singanaḥalli, tāl. Kalghatgi (near Tambūr), falling within the period of Permāḍideva, mentions that one Kaṁkaṇa Kēta-gāvundā made

grants of a paddy field measuring 400 lengths. Another grant of 100 lengths was made by one Gaṅga Goravakuvve, paying its price to Vādi-gāvunda. The grant was to be protected by kṣhiti-pālar (kings), danda-nāthar (civil officers), prabhuḡal (masters of the village), akhila suṅk-ādhipar (the various tax-officers) and māntrigal (the ministers). The mention of these powers would indicate the categories of officers including the king and the ministers, who were to protect and therefore who could revoke or discontinue the grants. The word umgura (a ring) appears standing for the umgura-mudra or the seal of the local officer in token of permission to alienate the land.

(82)

The Hāvage pedestal inscription, assigned to c. A. D. 1160 on palaeographic grounds falls within the period of Permādiḍeva. The epigraph states that one Kōṭara Kallagavunda, a lay disciple (gudḍa) of Guṇavatiyavve, who was a disciple (śiṣhiti) of the virtuous Wāghanandi bhatāraka of the Kāreya-gaṇa and Mallāḡa-nvaya in the illustrious Yapaniya-saṃgha, got an idol of Pārśvanātha-svāmī prepared for the Nakara-jinālaya of Anilāpura. The image was found in Alṇāvar about fifty years back and was removed to Hāvage by the Jain community of Hāvage, who established it in a newly built temple at Hāvage. The inscription <sup>sets at rest</sup> decides the identification of Anilāpura with Alṇāvar. Hāvage is a small village about two miles north of Halyāl in the Halyāl tāl.

VIJAYADITYA

Younger brother of Permāḍidēva, Vijayāditya or Vijayārka has been mentioned along with Permāḍidēva throughout his reign, with equal honour and distinction except for the regnal titles and mention as a ruling king. It was a rare combination of brothers. We have perhaps no parallel of such unity between two brothers in the history for such a long period from A.D. 1147-48 to 1185-86, the last known year of the brothers. This is more striking because the times were such that there could have been rift in the two brothers caused by various opposing forces such as the Kalachuris, the Chālukyas, the Hoysalas and the Yādavas. Had the ties between the two brothers been weaker, any of the powers would have taken advantage of the same and used one brother against the other, to liquidate both. It is due to this unique combination that the Kadambas of Goa continued to rule and rule independently against all odds and hold the position for a century more from A.D. 1156, the date of usurpation of the Chālukyan throne by Bijjala to A.D. 1264, the date of the Kotbāgi grant. No wonder that epigraphical records lavish praise on the inseparable combination of the two brothers like Bhīma and Arjuna, Rāma and Lakshmaṇa, the sun and the moon, Shadāhara and Gajāhara, and so on:

Rāma-Lakshmaṇa-ra tera-tim

Bhīm-Arjjuna-ra-māda-tim-dan-esedar-ppi-ri-dum I

pramadole rājya-lakshmi-

dhāmar-Permāḍidēva-Vijayādityar II

- Kalkundi inscription.

३३

Tasya lōk-abhirāmasya Śrī-Rāmasy-eva Lakṣmaṇah I  
 kanishṭhābhi gunair-jyēsthah Vijayāditya-bhūpatih II  
 Vasur-Viśhnōr-iva drīṣṭu tat-putre Jayakēśinah I  
 hīṁstas-tamāsi jagatāni sūrya-chandramasāv-iva II

~ Rāyāpūr plates.

The first clear reference to Vijayāditya is found in the Madanabhaṇvi inscription (A.D. 1133 1138), where he is described as prince (kumāra), while his elder brother Permādiḍeva is described as heir-apparent (yuvarāja-kumāra). The Kalkundi inscription mentions that Permādiḍeva and Vijayāditya were ruling the country in the capacity as adhirāja and yuvarāja respectively - king and heir-apparent. Likewise the Siddāpūr inscription (A.D. 1158) refers to Vijayāditya as yuvarāja kumāra while mentioning the rule of Permādiḍeva. The Kulvalli inscription (A.D. 1162) also describes Vijayāditya as yuvarāja kumāra. The Rāyāpūr copper-plates refer to Vijayāditya as kumāra makaradhvaja as late as in A.D. 1182.

(82) A grant made by Vijayāditya is referred to in the Halsi inscription wherein it is stated that certain lands in the village Bhalike, situated in the Kālagiri kannana, <sup>were</sup> ~~was~~ granted by him for the temple of Nṛsiṃha at Halsi, in the presence of his mother and purohitas on Thursday, 6th Jan., A.D. 1172. Bhalike is Bhālko (hupiruk) about seven miles west of Halsi.

The only independent inscription of Vijayāditya (84) so far found is the copper-plate grant of Sadāśivagad near Kārwar.

The plates are dated on Sunday, October 14, A.D. 1179. They record grant of a land situated in the village Aruvige, in the Maruvattugadalu by Vijayāditya to one Gōvinda for the goddess Āryā. Gōvinda was a virtuous brahmin of the Bhāradvāja gōtra. He was well-versed in the science of astronomy. His genealogy is given as follows:-

Kēśava → son Gōvinda → son Kapardin → son Gōvinda, the recipient.

Aruvige is identified with Arage about four miles to the south-east of Kārwar on the road to Ankōlā.

Vijayāditya was a versatile genius in several fine arts as well as in the science of warfare. He had acquired mastery over vocal and instrumental music including the vīna, the huṅṅkā and the jala-tarōṅga. He was an expert in dancing with skilful movements of body, hands and feet. He knew the classical (mārga) as well as the popular (dēśi) styles in the three arts of instrumental music, vocal music and dance. He was an adept in poetical compositions replete with embellishments and the nine sentiments. He had studied poetics, śrītis and purāṇas. Likewise he had acquired mastery over various weapons such as the spear, the sword, the bow, the lance, the dart and the like. The following verses bring home the various acquisitions of Vijayāditya:

Dodwad plates:-

Jāne sāstre cha sāstre navarasarbharite  
lāmkrite sat-kavitrē  
daigyaṁ mārgē shadāṅga-chchhavite-jala-yutē  
rāga-Gāṅgā-pravahe I  
nritye nān-āṅgahare padarkara-vara-vinyāsa-  
chitre hudakka-  
vin-ōpamgrādi vadye-ny-ati savita-matir-  
Bharati-bhūshano yah II  
- Sragdhara.

Kirihalasige plates:

Bhrigau kunte prase dhanushi vi shame  
ch-asi-phaleke  
varē vadye gite sarasa-kavita-sāstra-visare I  
turāṅ-ādy-arōhe smritishu cha purāṇeshu purūja-  
t-parij nānā-yo-bhūj-jagati bahu-vidyadhara iti II  
- Sikharini.

Vijayāditya was taking keen interest in literature (sāhitya-nity-ōtsava), for which he was known as Vaṇi-bhūshana-bhūmi-pāla. The Rayapūr plates put him as:

Sa ēva vetti Vag-dēvīm chakōra iva chandrīkām I  
Sarasvati bhūshanatvam-ity-asmin naprathetaram II

The bravery of Vijayāditya was outstanding. Even alien powers referred to him as 'gandina' (the brave) as mentioned earlier. The Kirihalasige plates call him lok-ōttuṅga-parakram-aika-vesatih. Considering the various qualities of Vijayāditya, the poet says that his mother Mallaladēvi had to propitiate specially god Śiva to get a son like him.

The iṣṭa-dēvatā of Vijayāditya was Viṣṇu. He has been associated with the epithet Viṣṇuchitta. The Halsi inscription brings home his devotion to god Viṣṇu:

Sa vai Viṣṇau parām bhaktim=udvahan=vasudhādhipah I  
Viṣṇu-chitta iti khyātim prāntah parama-maṅgalam II

He has been called Viṣṇu-dāsa on the deal of his Sadāśivagaḍ plates. This reminds us of the epithet cum name Viṣṇudāsa given to Viṣṇuvarma, the grandson of the great Kṛṣṇavarman I,  
 (85)  
 of the Early Kadamba family in the Bennūr grant. The Kirihalasige plates, however, call him Gokarn-ēśvara-prasāda-janita-srī-sāmpadēm=āspadēm, which shows that he was also a worshipper of Śiva in the form of Gokarnēśvara, thereby revealing the catholic nature commonly found with all the Kadamba kings.

(86)

The crowned queen of Vijayāditya was Lakṣmādevī. He had another queen by name Hāmpādevī. He had one son by name Jayakēśi (III) from Lakṣmādevī. It is not understood whether he had any other issues. The last reference to him is in the composite Nūlvi grant (A.D. 1185-86).

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KAMALĀDEVĪ

Kamalādevī was the crowned queen of Permāḍideva. Her parents were Kāmabhūpa and Chattaladevī. No details about the race of Kāmabhūpa are available. He has been variously stated to be <sup>(86)</sup> the sōm-anvaya and the <sup>(87)</sup> sūrya-vamśa in the inscriptions at Dēgāve. He is, however, stated to be of the kalpa-sakhin. Likewise no details about Chattaladevī are found except that <sup>(89)</sup> she belonged to the Pāṇḍya race. Srī. G.M. Moraes identifies the Pāṇḍya chief, who was the father of Chattaladevī with the <sup>(90)</sup> great Rāya-Pāṇḍya who came to the throne of the Pāṇḍyas by about A.D. 1124. As no details are available the identification cannot be verified, further.

Kamalādevī was all obedience and duty to Permāḍideva. She was the sāmrajya-lakṣmī to him. She was the sole centre of love for him amongst his various queens and a sole receptacle of respect like Rōhinī amongst the stars to the moon.

If Permāḍideva was called Umā-patī-charaṇa-sarōja-rāja-hamśa, Kamalādevī has been described as a rajahamśī at the lotus feet of Pārvatī, indicating thereby that she was a devout worshipper of Pārvatī. Srī Saptakōṭisvara-deva of Goa was also her arādhyā-devatā as mentioned elsewhere in the same inscription.

Besides the above aspects of her personality in <sup>a</sup> beauty and charm, command and respect, devotion and faith, we come across her liberality in patronizing the learned and

her deep love for art. The first is manifested in her converting the village of Dēgāve into an agrahāra and the second in the construction of the beautiful temple of Kamalā-Nārāyaṇa and Lakṣmī in the village, at her command.

While she was residing at Gopakapurī, the capital of the family, she used to listen to the purāṇas and dharma-sāstras, which were being read out daily. Thus, having heard the praise of grant of land and the greatness of brahmins, she developed great interest in brahmins and brought them with honour from many countries and established them in the capital-brahmins of great dignity, acquainted with the vedas and vedāṅgas, well-versed in nyāya, mīmāṃsā sāṃkhya, yōga, vēdānta, smṛitis, itihāsa and purāṇas, taking delight in the performance of the six duties and sustaining the rights of the varṇ-āśrama dharma. Then, when her lord Permādideva was presiding over a large assembly she approached him with compliments and modesty, but still with pride and addressed thus: "Let this be given the best of thoughts by my lord of holy thoughts; through thy kindness, I have already had many villages allotted to me to be adopted in such manner as I desired; I now wish to make Dēgāve village an agrahāra and grant it to brahmins". So her husband having with due consideration and with joy taken counsel with his mother, Mallaladevī, who was well-informed and characterised by liberality, as to the propriety of the request of Kamalādevī and having himself tested the knowledge, etc. of each of the brahmins pointed out, gave his consent with great rejoicing and affection. All the ministers also headed by

253

the purōhita Vindya<sup>h</sup>vāsi-bhaṭṭopādhyāya, having pondered over the matter, notified their consent. (And then, on Tuesday, 26th November, A.D. 1174, in the twenty-eighth year of the reign of Permādidēva, on the occasion of an eclipse of the sun, Kamalādēvi, in the presence of the holy feet of śrī-Saptakōṭīśvaradēva at Goa, her ārādhyā-dēvatā, with offerings of gold and ~~amkṛtṛkṛ~~ oblations of water, together with the ablutions of their feet and presents of flowers, perfumes, unbruised grain (akṣatā) and with deference, gave after the tenure of tribhōga to these brahmins of various charaṇas and gōtras the village of Dēgāve which was the principle village of the Dēgāve circle of villages (kāṇṇa) accompanied by the hamlet Sīgēri, as an agrahāra grant, with the right to all treasure-trove in its boundaries, together with the wood, tolls, taxes, etc.

The mahājānas of the agrahāra were to look after the proper maintenance of the above grants. An edict (sāsana) was issued by the king in the matter under his sign manual Śrī-Sīvachitta-Vīra-Permādidēva-Malavarmari.

The above episode in the life of Kamalādēvi, passed on to posterity by the epigraph in the Kamala-Nārāyaṇa temple at Dēgāve,<sup>(91)</sup> would throw considerable light on several aspects of social conditions, such as education, studies, charitable institutions, learning, etc., in those days.

Another piece of work which has immortalised the name of the queen Kamalādēvi is the elaborately carved temple of Kamala-Nārāyaṇa and Mahālakṣmī at Dēgāve. One of

(92)

the inscriptions in the temple, states that, at the command of the chief queen, Kamalādēvi, who resembled a second Lakshmī, and who enjoyed a thousand pleasures resulting from the manifestation of supreme and unbroken prosperity, Tippōja, the sūtradhārī of śrī Bāṁkēsvaradēva, the best of those who are acquainted with the sēstras, the son of Hōlōja, the sūtradhār of Hūvinabāge, who was skilled in the formation of shrines and idols, and his (Tippōja's) son Bāgōja the pratāpa-sūtradhārī, built the temples of śrī-Kamala-Nārāyaṇa and śrī-Mahālakshmī with their porticos and spires.

As mentioned earlier, several villages were assigned to Kamalādēvi for her enjoyment, to be utilised by her in the manner she pleased. Dēgāve was one of such villages. 4

(93)

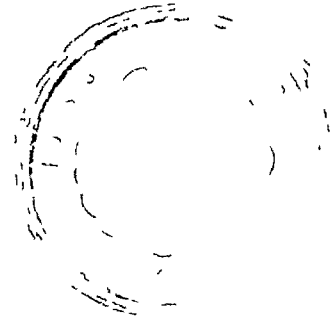
special major inscription containing 47 lines has been devoted for describing its boundaries.

An image of Nava-Durgā is said to have been

(94).

established by Kamalādēvi at Goa.

•••



LAKṢMĀDEVĪ

Lakṣmādevī was the crowned queen of Vijayāditya  
(95)  
as learnt from the Kirihalasige plates. In the same record,  
she is described as the foremost amongst the virtuous,  
advanced amongst the learned, a guide to the sinful and the  
haughty, and the refulgent moon-light to her loving husband.  
She was a woman with curled hair (arāḷa-kēḍi), graceful with  
the gentle goit of a swan (marāḷa-māṇḍa-kraṇa-ābhiraṇa).

The only other probable reference to Lakṣmādevī  
(96)  
is the Vuttage composite inscription wherein she is  
described as saṇasta-prasasti-sahitaṃ. The date of this part  
of the inscription is Sat. 15th Feb., A.D. 1192. Her treasury  
officer (śrī-karaṇa) Saṃkavya along with his twin brother  
Nārāyaṇadeva made certain grants to god Brahmādeva of  
Vuttage on the date cited. By that time, Vijayāditya was  
no more.

Her son Jayakēśi III, succeeded her husband's  
brother Perādideva in the year A.D. 1187-88.

=//=

HAMPĀDEVĪ

Hampādevī was the senior queen of Vijayāditya and a co-wife of Lakshmādevī who is called the crowned queen (ṇatta-mahādevī) in the records. Hampādevī is known (97) by her own grant as mentioned in the Kulvalli inscription. The grant is dated in the fifteenth year of Permāḍideva, on Wednesday, 24th Jan., A.D. 1162. In the grant she is referred to as piriy-arasi of Vijayāditya, who is described as yuvarāja-kumāra (prince and heir-apparent). She was ruling her personal dominion from the capital town of Sāmpagāḍi. Kulavalli as it is called in the inscription was situated in her dominion. On the date cited she made a grant of a field and three houses for the repairs of the temple and celebration of festivals of the tutelary goddess of the village, (grām-ādhidēvate), Kulakabbe, while she was residing at Sāmpagāḍi, in the presence of the sixty-four families. As we have seen earlier Mailoladevī and Kamalādevī having their own dominions, Hampādevī also had a dominion comprising of villages apparently given to her by her husband.

JAYAKĒSI III

(98)

Son of Vijayāditya and crowned queen Lakshmādēvi, Jayakēsi III came to throne in the Plavanga samvatsara, Śaka 1109 (expired) or A.D. 1187-88, as known from the specific mention of the year in some of his records. The year of accession is also confirmed by the mention of regnal years of the king in many of his epigraphs.

The earliest mention of the king is in the Muttage inscription A of (A.D. 1192, mentioning his 3th regnal year.

(100)  
The latest inscription is also from Muttage dated in Jan. A.D. 1223. In between these dates there are about thirteen records of the king known so far. His son's reign started from A.D. 1226-27. He had thus a reign of 39 years. Throughout this long period he maintained the independent position of his dynasty commenced by his uncle Parmādēva in A.D. 1156-57. He owed allegiance to Sōmēśvara IV for some time; but it must have been only nominal as the political power of Sōmēśvara IV already started waning by the time Jayakēsi came to the throne (A.D. 1187-88).

The extent of the dominion of Jayakēsi III has been mentioned as the Konkana Nine-hundred and the Palasige Twelve-thousand in the Mubli (A.D. 1198) and the Muttage C. (A.D. 1223) charters. Considering the political conditions detailed below in those days, it is highly creditable that Jayakēsi held his own throughout his reign, against all, still affording protection to his liege-lord Sōmēśvara IV.

The capital of the king is mentioned as Gōve in the two charters mentioned above, and also in another record, (102) viz., Muttage B inscription. (A.D. 1202).

The Muttage inscription C mentions that the Chitrabhānu sāmvatsara was the forty-second year of Jayakēśi. This would give the Plava sāmvatsara, A.D. 1181-82 as the first year for Jayakēśi. But from most other records of Jayakēśi we learn that the Plavanga sāmvatsara, A.D. 1187-88 was the first year. The mention of the Chitrabhānu sāmvatsara as the 42nd year can be explained in two ways. The first is that the author of the inscription might have mistaken the Plava sāmvatsara for the Plavanga, and cited the Chitrabhānu sāmvatsara as the 42nd year, instead of as the 36th year. The second explanation is that from the Plava sāmvatsara, Jayakēśi may have been associated with the administration of the kingdom, as a joint ruler with Permādīdēva and Vijayāditya, his father (as was the practice in the family). The numeral forty-second is written in words and not in figures, as nālvaṭṭ-araṇaṇya and there can be no mistake in the reading.

At the time of the accession of Jayakēśi in A.D. 1187, the days were of bitter conflict between the Hoysalas of Hōrasamudra and the Yādavas of Dēvagiri. The fact that none of these powers could make inroads in the territory of Jayakēśi in the early years after his accession would show that Jayakēśi was a seasoned soldier by the time he came to power, having been trained in the

fateful days of his father and uncle. From this we presume that he was in his late thirties when he came to the throne. He may, therefore, have been born in or about A.D. 1150. This is also confirmed by his name, i.e. Jayakēśi, which is the same as that of his grand-father Jayakēśi ~~III~~ II. Jayakēśi II died in about A.D. 1147. His name could, therefore, be given to the son of Vijayāditya, viz., Jayakēśi III, who was born soon after the death of Jayakēśi II. In the Dodwad  
(103)  
plates (A.D. 1209), Tribhuvanamalla, son of Jayakēśi III, is described in such manner as to consider that he was past 30 years of age and was virtually the king. By A.D. 1209, Jayakēśi III would be 57 years of age and his second son Tribhuvanamalla could be about 30 years of age and his description fits in well for the age.

(104)

Two gold coins, one dated in the Pīṅgala samvatsara, A.D. 1197-98 and the other dated in the Pramōda samvatsara, A.D. 1210-11 have been found and belong to Jayakēśi III.

During the early years of the rule of Jayakēśi III, there was a triangular struggle amongst the Yādavas of Dēvagiri, the Hoysalas of Dōrasamudra and the Chālukya monarch Sōmēśvara IV for supremacy in the Kuntala country as noted above. The erstwhile Kalachuri power was extinguished by Sōmēśvara. But he was not successful against the rising powers of the Yādavas in the north and the Hoysalas in the south. He seems to have fought unsuccessful wars with Bhīllama and Vīra Ballāla before retiring to the Kadamba country. The Hoysala ruler, Vīra Ballāla II, was an ambitious ruler, who like Bijjala, assumed independent position on the downfall of the Kalachuris, without owing

allegiance to Sōmēśvara IV, the legitimate overlord for  
 (105)  
 all these dynasties. From the Gadag inscription of A.D.  
 1192 and from the Annigere record of A.D. 1202 we learn  
 (106)  
 that, pushing on to the north in the Dhārwar district, Vīra  
 Ballāla defeated Brahma, the general of Sōmēśvara IV, Bhillama,  
 the Yādava king of Dēvagiri and perhaps his minister Jaitasimha,  
 and claimed the supremacy over the Kuntala country and the  
 (107)  
 universal sovereignty of the Western Chālukyas. The  
 northern boundary of the Hoysalaskṛṇḡ established by Vīra  
 Ballāla by about A.D. 1195 was the Malaprabhā river, and  
 the Kṛṣṇā from the point where the Malaprabhā joins it.  
 The country north of these rivers was held by Bhillama and  
 Jaitugi I. Bhillama had come to throne in the same year as that  
 of Jayakesi III, viz., the Pāvanga samvatsara, A.D. 1187-88  
 and by A.D. 1191 he was in possession of the Bijaur district  
 and parts of Dhārwar district defeating Sōmēśvara IV.  
 Sōmēśvara IV perhaps retired to the territories of the  
 (108)  
 Kadambas of Goa. The Kadlāvād grant of A.D. 1186-87, Parābhava  
samvatsara, mentions that Sōmēśvara was then ruling from  
 Goa. In three of his records, viz., the Hubli (A.D. 1198),  
 (109)  
 the Mānagundī A (A.D. 1203) grants, and the Bēgūr broken  
 (110)  
 piece, Jayakesi calls himself as a feudatory of Sōmēśvara IV.  
 It appears that Sōmēśvara continued to be in this country  
 only and nominally continued to rule upto A.D. 1211,  
 Oct. 24th as per Kalkappanagadde grant in the Rōṇ tāl.  
 Neither the Hubli, nor the Mānagundī grant, mentions the  
 capital of Sōmēśvara IV.

Bhillama's son Jaitugi (A.D. 1192-1200) held the

territory conquered by his father in the northern part 261  
of the Chālukyan empire. We have several records of  
Jaitugi in the Bijapur dist. in Inḍi and Sindagi tāluka.  
ranging from A.D. 1192-93 to A.D. 1201-2, including one at  
Kadlēvād ~~is said~~ in the year A.D. 1192-93 where we find an  
inscription of Sōmēśvara IV for the year A.D. 1186-87.

Jaitugi's son Singhana (A.D. 1200 to 1247)  
consolidated the Yādava empire to a great extent and the  
dominion of Jayakēśi was surrounded all around, except in  
the north (Northern Silāhāras) by the empire of Singhana.  
By about A.D. 1213 (Khidrāpūr grant) and A.D. 1218-19  
(Kolhāpūr grant) the Silāhāras of Kolhāpūr were completely  
extirpated by Singhana. The inscriptions of Singhana at  
Bentūr (A.D. 1214-15), Nāgāvi (A.D. 1215-16) and Wulgunda  
(A.D. 1224-25) in Gadag tāl. at Mēgūṇḍi (A.D. 1223-24) and  
Dōṇi (A.D. 1226-27) in Mundargi tāl., at Antṛavallī (A.D.  
1226-27) and Hāṅgal (A.D. 1224-25); and near ~~at~~  
Lakshmēśvar (A.D. 1215-16) and Gudiḡeri (A.D. 1217-18) and  
Kuyibāl (A.D. 1223-24) in Kundḡgōl tāl. show that the area  
on the south-eastern side was also under Singhana.

We may now consider the find of a hero-stone  
at Dodwād, tāl. Bail-Hongal, dist Belgaum and the conner  
plate grant of the same place. In the copper plate grant, it  
is stated that the place Dodwād, together with its six  
hamlets was jaya-labdha, i.e., obtained by success in war.  
Dodwād is stated to be in the Navilugunda kāmpa the  
Beluvala country. Beluvala was never under the Kadambas of  
Goa. So, in the year A.D. 1209 (the date the plates) Dodwād

was conquered by Jayakēśi III perhaps with some other parts of the Navilugunda<sup>Kaivāṇa</sup>. The hero-stone at Dodwad is dated in the 20th regnal year of Jayakēśi, i. e., in A. D. 1206-7. There is another undated hero-stone at Dodwad mentioning the name of Vajradēva, eldest son of Jayakēśi. These hero-stones and the plates suggest that Jayakēśi held the tract for some years at least from A. D. 1206-7 to 1209.

On the other hand Byāhatti, which was earlier held by Permāḍidēva, was under Vira Ballāla by A. D. 1208, Viḥhava samvat sara in Nov-Dec. as we find an inscription of (115) Vira Ballāla at Byāhatti of that date, wherein one Gōparasa is stated to be ruling over Bērpatti, after having taken part in defeating Chālukya Sōmesvara. There is another (116) undated and incomplete inscription at Byāhatti mentioning the reign of Vira Ballāla, with his subordinate Kumārapanditayya danda-nāyaka ruling over the Beluvala Three-hundred. Further one mahāpradhāna and sarvādhikārīn Mayidēva-pandita is stated to be governing the Palasige Twelve-thousand country in A. D. 1226 under Yādava monarch (117) Śiṅghadēva. But this governance by an alien power must have been only temporary as we find inscriptions of Tribhuvanamalla and Shashtha III in the Palasige country after A. D. 1226, right upto the close of the dynasty.

As the times required and as an independent power Jayakēśi III maintained a powerful army including elephants, horses and chariots. Particularly his elephant force seems (118) to have been formidable (yadiyala-uddama-dvirada-nikarai<sup>ah</sup>). It may be recalled that Sāmpagadi (modern Bīdi) in the

Khaṇāpūr tal. in the Kadamba dominion, was a place where elephants were exhibited for sale. Jayakēśi had stationed his forces in all the quarters of his kingdom (yadiyair=  
arūḍha-dvipa-maya-rathair=atta-vijayair=adhīśaḥ senānām  
chatur-udadhi-velāṣu nibhitan I) . <sup>(119)</sup> Further the  
<sup>(120)</sup> Galigi inscription describes him as paschima-samudr-ādhiśvara. This would show that like his predecessors he maintained <sup>the</sup> mastery of the dynasty over the seas.

Like his uncle Permaḍiddēva, Jayakēśi III was called śivachitta and mahamahēśvara. The tutelary deity of Jayakēśi was Saptakoṭīśvaraḍēva. The Hubli charter specifically mentions that Jayakēśi was obtaining boons day after day from god Saptakoṭīśvara, worshipping him constantly. His catholic outlook is seen from the fact that he got established the beautiful idol of god Varāhaḍēva in front of god Nṛsiṃha at Halsi.

From his Doḍwād plates, we learn that his wife was Mahāḍēvi and that Tribhuvanaśmalla was born of Jayakēśi and Mahāḍēvi, who is termed as meharājñī. This is also supported by the Goa charter of his grandson Chatṭayya. And from the Maṇagundi inscriptions we learn that Vajradēva was the eldest son of Jayakēśi ruling jointly with him from A.D. 1214-15. The Galigi inscription calls him māvana gandha-vāraṇa, i.e., a scent-elephant of his father-in-law. The epithet suggests that his father-in-law was a person of importance.

Epithets contained in the prasastis of Jayakēśi III found in his records are as follows:

Nos. (1) to (25) are:

Nos. (1), (2), (4), (9), (10), (12) to (19) and (24) of Shashtha II.

Nos. (22), (23) and (27) to (30) of Jayakēśi I.

Nos. (24), (37) and (38) of Guvaladēva III.

No. (32) of Jayakēśi II.

No. (31) of Permādi dēva.

and the following:

- (26) rāya-lalāṭam;
- (27) śrī-Sapta-kōṭi-svradēva-labdha-vara-prasadam;
- (28) śrī-Kādamba-Bhujabala-Vīra;
- (29) naur-adhirāja-tyāga-vinōdam; ... ..
- (30) kanduka-sahasra-kala-vidagdha... ..  
Pāndu-nāṇḍanam;
- (31) mandalika-sikhāmani;
- (32) Bhujabala-malla;
- (33) Kādamba-chakravartti Śivechitta Vīra;
- (34) Hara-cherana-pranūta;
- (35) tyāga-simhāsana-chakravartti;
- (36) sahaja-mrīga-mad-āṇḍa;
- (37) śamasta-bhūpa-samstūyamāna;
- (38) jan-ābhimāna-dānam;

Let us now turn to the informations supplied by the charters of Jayakēśi.

The earliest reference to Jayakēśi is found in the composite inscription of his uncle Permadēva at Muttage. (121) It is dated in the 5th year of Jayakēśi, Vīrōdhikṛit saṁvatsara, corresponding to the year A.D. 1191-92. It mentions that the śrīkaraṇa (treasury officer), by name Saṁkayya, of Lakṣmādēvi, along with his twin brother Nārāyaṇadēva and Siṁga-gāvunda and Dēśi-gāvunda of Muttage made grants of land to Brahmaya-dēva of Muttage. Lakṣmādēvi is referred to as saṁasta-prasāsti-sahitaṁ. From this it appears that she is Lakṣmādēvi, the mother of Jayakēśi. We have found Mallaladēvi interested in grants as a dowager queen.

The second inscription of the king is the Prince of Wales Museum epigraph dated on Sunday, 27th Dec., A.D. 1198. (122) From the contents and local references in the epigraph, it can be said that it is from Hubli, the headquarters of the tal., of the same name, in the Dhārwar dist., and has been referred to above as the Hubli grant. This charter records grants of land by the Two Hundred learned brahmins who were the mahājānas of the agrahāra of Hubli at the instance of the Kurumba Senigas of Chaugāve and Navilūru (villages near Hubli) to god Senigēsvara. The charter then describes the origin and greatness of the tribe of Kurumba Senigas. They were devoted Saivas, building and restoring Siva temples. They were learned in sciences and literature and were a brave race. They became famous in the world by the name māmāsvara (mahāmāhesvara). Apparently the temple of Senigēsvara at

Hubli would have been a temple constructed by these Kurumba Senigas.

We find in this epigraph graphic description of the Halasige nadu and Eleya pūrvavalli (Hubli).

The Two Hundred mahajanas of Hubli are described as follows:-

'May the scholars, the world over, always praise the celebrated Two Hundred brahmins who were well-versed in the sacred sciences, masters of the several vēdas, experts in the arguments of logic, comparable in their generosity to the celestial tree, devoted to learning and its practical application, occupied with the six religious rites, having their body purified by the bath taken after conclusion of the seven sōma sacrifices, devout followers of the thirty two conventions, true to their words, etc.'

(128)

The third record of the king is the Kirihalasige copper plates grant dated on Thursday, 11th March, A.D. 1199. The charter records the establishment of the idol of god Varāhadēva by Jayakesi in front of that of god Nṛsiṃha in the temple at Halsi <sup>by Jayakesi</sup> for the prosperity of his independent kingdom (samrajya-samridhyanathan). It also records a grant by Jayakesi of the village Kirihalasige (a village four miles south of Halsi in the Khānāpūr tal.) situated in the Kālagiri kāmpaṇa to god Varāhadēva on tribhōga tenure. He further ordered that the raṅga-bhūmi, gadruka and vāpī be common to the two gods Nṛsiṃha and Varāha.

It is interesting to note that the idol was consecrated by a learned brahmin from Uttaranallūra-grāma near Kānchi, by name Draviḍa Vāsudeva-bhaṭṭa ~~an~~ pādhyāya, son of Lakṣmaṇa bahu-yaji of the Ātreya gotra, and described as sapta-saṁsthā-pāraga, under the orders of the king.

(124)  
The next reference to the king is in the Nūlvi composite grant which quotes the date, Sōmavāra, Phalguṇa suddha-pūnnamī of the Raudra samvatsara as the fourteenth year of Jayakēśi, regularly corresponding to Monday, 19th February, A.D. 1201. It is interesting to note that the grant mentions the popular vegetables, viz., sautēkayi (cucumber), badanēkayi (brinjal) and hīrekayi <sup>(ridged gourd)</sup>. These are the most common vegetables in the Kannada country, even to this day. The gardeners gave ~~gt~~ five of each of the above vegetables per day for the nivedya of the god from their vegetable gardens (bādi-kāya-tōṇṭadolu).

(125)  
The Kittūr enigraph of the Durmati samvatsara dated ~~the~~ on 10th Sunday, June, A.D. 1201, after introducing the reign of Jayakēśi, gives an interesting account of a trial by ordeal. There being a dispute between Śivasakti, the āchārya or priest of the god, Kalēśvaradeva of Kittūr Attiyabavi and Kalyāṇasakti, the āchārya of the god, Mūlasthanadeva, regarding the ownership of a field called 'ālakoḷana-keyi', the two contending parties (ittandaman vyāja-mādi) met before the maha-pradhāna and danda-nayaka īśvaraśyā on Sunday, 10th June, A.D. 1201, and voluntarily (sva-ruchiya) agreed to put the matter to the test of the ordeal by holding a

red-hot arrow-head or spear-head (phāla-divya). According to ~~Sivasakti~~ Sivasakti the field belonged to the Kalēsvara temple and that Devarāsi, the father of Kalyāṇasakti, got a (false) charter (sāsana) written in his favour from Chāṇḍeya sāvanta. Īśvarāyya directed them to the body of mahājānas of the agrahāra village Dēgāve for execution of the ordeal. Accordingly on Sunday, 24th June, A.D. 1201, they met again in the presence of the mahājānas of Dēgāve, assembled at the temple of god Malikārjunadeva of the village, and then Kalyāṇasakti, taking the sacred symbols on his head, declared that the field belonged to ~~the~~ Mūlasthānadeva; while Sivasakti holding a red-hot spear-head in his hand, took oath that the field belonged to Kalēsvara of Attiyabāvi. On the following day the mahājānas again met in assembly at the sabhamantapa and examined (śodhiṣi nōḍi) the hand of Sivasakti, and presumably finding it uninjured, decided that he had won his cause and that the field in dispute belonged to god Kalēsvara. They, therefore, declared that Sivasakti had won his case (jaya-patravāṃ Kottaru). In this connection, it may be recalled that the village ~~Daxaga~~ Dēgāve was created an agrahāra by Kamalādevi in the year A.D. 1174.

The epigraph describes Jayakēsi as maha-māhēsvara instead of the usual mahāmāṇḍalēsvara. This change is not by mistake as observed by Dr. Fleet in his Dynasties of the (126) Kanarese Districts, but it is intentional. Besides the Kittūr epigraph, the Hubli, Bēgūr, Muttagi A and Muttagi B inscriptions and the Garag fragment also describe him as mahāmāhēsvara. The dropping of mahāmāṇḍalēsvara indicates

the sovereign position of Jayakēśi, in place of the feudatory position. From about A.D. 1156, the Kadambas of Goa maintained ~~the~~ independent position, only calling themselves as feudatories of Sōmēśvara IV or his brothers. The inscription also mentions Saptakōtēśvara as the tutelary deity of Jayakēśi III.

In the same year A.D. 1201, Durvāṁṣī samvatsara we get a hero-stone at <sup>(127)</sup> Tembur. It quotes the 15th regnal year of Jayakēśi. It states that one Nāmika Sopna laid down his life while fighting when the cattle of the village were being carried away, on or about Sunday, 8th July A.D. 1201.

In the next year, we find the <sup>(128)</sup> Galigi inscription supplying a date for Jayakēśi III on Thursday, 28th Feb. A.D. 1202. Galigi is a big village in the Kalghatgi tal. situated about twelve miles north-north-west of Kalghatgi. The epigraph is highly worn out. The epigraph mentions Bhārata-kshētra, to the south of Sura-giri. Then comes Kumtala-vishaya in the Bhārata-kshētra. Halasige nāṁ with its ~~xxx~~ wealth in fruit and other trees and flower plants seems to have been described next. Jayakēśi of the Kadamba kula is introduced with some epithets, such as paschima-samudr-ādhiśvara, Kadamba-vaṁśa-kula-pradīpa, Banavāsī-pur-var-ādhiśvara, Sapta-kōtīśvara-dēva-labdhā-vara-prasāda, māvāṇa gāṇḍha-vāraṇa, etc. The Kadamba genealogy is then supplied, but nothing of it can be read. We then come to the religious divine by name Bonteyamarēśvara-dēva, whose

whose residence appears to be Pasarige, an adjoining village, which has appeared as Pasurage in the Hasarambi inscription. The grant was made after washing the feet of the said divine for the temple of Bontēśvara ~~at Galigi~~ at Galigi for the daily worship and offering and for the food of the ascetics residing there, and those visiting the place, for the education of students, for the festival of pavitra and for the repairs of the temple, on the date cited. The epigraph ends with the name of the craftsman who inscribed the charter, viz., Mārōja, the sculptor of the temple of Amritēśvara at Annigere.

(122)  
The Muttagi Kalamēśvara temple inscription B quoting the <sup>m</sup> <sup>h</sup> ~~Dakṣiṇī~~ <sup>h</sup> ~~samvatsara~~ as the 15th year of Jayakēśi III, supplies the date corresponding to Monday, 8th July, A.D. 1202.

The inscription gives a definition of a sāsana (charter). A sāsana should have five lakṣaṇas (characteristics), viz., (1) royal lineage, (2) grantor, (3) estimation of the locality, (4) grant proper and (5) fruit of the grant. Thus: ~~Ṛ~~

Rāj-āvalī cha karttā cha sthāna-gauravam=ēva cha I  
dattis=cha tat-phalam ch=aiva sāsanaṁ pañcha-lakṣaṇam II

We may compare the directions given here with those found in the Yājñavalkya Smṛiti and the comments by <sup>(130)</sup> Vijñānēśvara in his vitakṣara. It is stated therein, inter alia, that a charter should contain the lineage of the king. But, the present verse is more comprehensive. Not only it enjoins royal lineage to be mentioned in a sāsana, but

also it states that the grantor and the sthāna-gaurava should be incorporated in a sāsana. It is on account of such a definition of sāsana, which was followed scrupulously in the locality in the period, that we get a fund of information about local personalities and geographical details.

A religious divine by name Mallikārjunadēva was the sthāna-āchārya of god Mūlasthānadēva of Muttage. His wife was Padmiyakka, a virtuous lady, described as Śiva-dharma-parayana. Muttage is stated to be in <sup>ha</sup>Khāvāda Twelve in the Mārajavādi-nāṇa. The charter registers a grant of paddy land by one Gōva-gāvunda in his inam lands to god Sōmanātha for the daily offering of god, etc.

(131) (99)  
Inscription A of Mahagundi introduces the reign of Tribhuvanamallaḍēva (Sōmēśvara IV) before proceeding to describe the Kadamba family. This would show that Jayakēśi continued to be loyal to Sōmēśvara IV. A reference is found to Malavari kings, whose pride is said to have been put down by the brave warriors of the Palasige country. In this connection it may be recalled that the Kadambas of Goa bore a special epithet as Malavara Mārī. The epigraph further mentions that with the might of his arm, Jayakēśi conquered alien kings and forcibly ruled the world, giving protection to such kings, who submitted to his protection and destroying such who opposed him. This description of Jayakēśi is exactly true, looking to the political condition of the times, there being absolutely no exaggeration in it. It then introduces his son Vajradēva.

From the epigraph we learn that Manigūṁḍage was situated in the Hullaṁbi Seventy, which was situated in a country purified by the khatrīyas. We have come across Hullaṁbi above. Manigūṁḍage is Wāṇagūṁḍi, a village about six miles south-west of Dhārwar and about twelve miles north of Hullaṁbi. Its description arrests our attention.

Various grants by (1) Chāvūṇḍa-gāvūṇḍa on Wednesday, 8th Jan., A.D. 1203, (2) The Three-hundred of Manigūṁḍage, (3) the Five Hundred and Four of Manigūṁḍage on Friday, 28th July, A.D. 1203, and (4) by the Three Hundred of Muguda, Huppavalli, Nuggiyahalli, Sattivūra and Nirusagara (probably on the same date) are mentioned. Nuggiyahalli is the village of the same name (Nuggihalli), about four miles south of Dhārwar. Nirusagara is the village of the same name, about 10 miles south of Dhārwar. Sattivūra is Sathūr, five miles south-east of Dhārwar. Huppavalli is Dēvaraṁhūbli about 8 miles south-west of Dhārwar.

An interesting civil transaction of lands is mentioned in the inscription. A paddy land yielding four cart-loads of paddy was obtained by Narasimha Paṭṭavardhana from the queen Maṇḍalā-mahādēvi as a gift by way of dekshinā of kīlpāgu nōmbi. ~~Three pieces of~~ This land were sold by his four sons Mādhava Chaiṣa, Tikṇayya, Pedḍaṇa and Viṣṇudēva to two persons Āchayya and Tippayya, sons of Jōiṣa Bommayya. Tippayya incurred debts and in that debt the wife of Tippayya, viz., ~~Tikṇayya~~ Tippaṁve relinquished her husband's rights in the piece of land in favour of Āchayya, her brother-in-law.

Narasimha Pattavardhana purchased back these <sup>land</sup> ~~three~~ places from Achayya paying 52 lokki-gadyāṇas and together with the fourth place granted the whole land, yielding four cart-loads of paddy to the temple of Grāmēśvara through Chandra-bhūshana-paṇḍita on Monday, 8th August, A.D. 1221, in the Prajāpati samvatsara, the 26th year of Jayakēśi.

(132)  
A very small fragment, found at Garag, tal. Dhārwar, contains parts of seven lines of an epigraph of Jayakēśi III. No particular information, except the name of the king with his epithet mahāshēśvara and the regnal year 18th is available. The year would correspond to Śaka year 1126, Raktāksha samvatsara, equivalent to A.D. 1204-5.

(133)  
The Devan-hubali (Dhārwar tal.) epigraph supplies a date in the twentieth year of Jayakēśi, Kshaya samvatsara, on May 17, A.D. 1206. On this date the mahājanas held a general meeting (mahā-sabhey-āgi), and unanimously (tammol-ekamatyav-āgi) established the idol of Mahālakṣmīdevī, along with that of Kamalēśa. They made grants of land and certain taxes for the offering of the goddess. Other citizens of the place including oilmen made grants of paddy and oil for the perpetual lamp of the goddess in the presence of the setti gittas of the four <sup>Towns</sup> ~~cities~~ (pettans) of Dāravāda, Nareṇḍranura, Taḍakōṇ and Ammeyabāvi—all of Kalasige Twelve-thousand and in the presence of the Nakaras of the place, etc.

(134)  
The Dodwād hero-stone is also dated in the twentieth year of Jayakēśi. The samvatsara quoted is Vṛiddhi. But no such name is found in the cycle of <sup>the</sup> ~~sixty~~ samvatsaras. Vṛiddhi,



is the present Dodwād, a big village in the Bailhongal tal. situated midway between Bailhongal and Dhārwar on the Dhārwar Bailhongal road via Uppin Betgēri and Belavadi. The grant was made in the presence of the god Saptakōṭīśvara, which indicates that Jayakēśi was at Goa at the time, the temple being situated in Goa. The presence of a vast number of brahmin families at Dodwād indicates that Dodwād was a place of learning. In fact grants for the study of Ṛg, Yajur and the Sāma Vēdas, with special mention of the Kanva śākha, the arrangements for the reading of the purāṇas and <sup>two</sup> lectures show that liberal education was carefully pursued in the place.

(137)

Maṇagundi inscription B supplies four dates for Jayakēśi: two in the year A.D. 1215, one in the year A.D. 1217 and one in the year A.D. 1203, and two dates for Vajradēva.

Tippa-gāvunda of Kanuga-vāṃśa was ruling Maṇagundi with eka-bhōga tenure. Various grants were given to the Nagara Jinalaya of the place. Villages mentioned while describing boundaries of lands granted are such as Hallāngere, Bommanahalli and Dēvīngere. These are villages lying to the west of Maṇagundi about four to six miles and more or less under the old names. A reference to holageri (harījana lane) is found in the last grant, while describing boundaries of lands.

(138)

The last known record of the king is the Muttage inscription C, dated in Jan., A.D. 1223. This charter records

grants of land to Śāmbhudeva, the preceptor of the temple of god Śullesvara by Bonta-gāvunda, Chāva-gāvunda, the village officer and the Sixty Families of the village. Revenue officer, Dinakaraṇayaka granted the tax of badagiya talasariḡa.

In addition, there is an inscription at Muttage (139) fixed below the threshold in the Karmesvara temple, belonging to the period of the same king as it is dated in the Siddhārthi samvatsara, A.D. 1199-1200. It refers to Mellikarjuna ācharya and his wife Pāṇmiyakka met with in the Muttage inscription B. Her father's name is given as Rāmayya.

Two more fragments refer themselves to the reign of Jayakēśi III, viz., the Halyāl (140) and the Bēgūr (141) fragments.

(140)  
The Halyāl broken piece is but a small fragment containing parts of 17 lines. It mentions the mahājanas of the agrahāra Palleyāla. The reign of Jayakēśi III is indicated from the remains of the date, viz., [42] 88, which figure stands for the Kaliyuga year 4288, the first year of Jayakēśi III. The epithet śrī-Kādarba-Vī [ra] also indicates Jayakēśi III. The mahājanas seem to have assembled and unanimously made grant to Mūlasthāna god. The date of the epigraph would be c. A.D. 1280.

(141)  
The Bēgūr fragment contains the first sixteen lines of an epigraph. It starts with the reign of the Chālukya monarch Tribhuvanamalla apparently Sōmesvara IV and proceeds with the prasasti of Jayakēśi III. The epigraph is broken at this juncture.

MAHĀDEVĪ

Mahādevī was the crowned queen of Jayakēśi III. She is termed as mahā-rājñī. The Dodwad plates describe her as the foremost amongst dutiful wives like Arundhatī, as compassion incarnate and as Sarasvatī herself, who came to this mortal world from that of Brahmā, on account of her partiality for this world. Many wives of subordinate chieftains are stated <sup>as</sup> ~~to be~~ prostrating on her feet, and thereby render her toe-nails appear to have been painted by the alaktaka dye by the multitudes of rays of jewels worn on their head.

Tribhuvanamalla was born to Mahādevī and Jayakēśi III.

The parentage of Mahādevī is not revealed in any of the records. But she seems to have come from an important family as her husband Jayakēśi calls himself as māyana-gandha-varana in the Caligi epigraph.

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Vajradēva, the eldest son of Jayakēśi III, began to rule in the Bhāva samvatsara, corresponding to A.D. 1214-15. He is mentioned in the two composite Mānagundī records referred to earlier and in two independent records, one at Tergaon in the Halyāḷ tāl, and the other at Dodwad in the Bail-hongal tāl. He is styled as Srī-Kādāmba-chakrī Vīra-Bhujabala Vajradēva and Kādāmba Śivachitta Srī-Vīra Vajradēva in the two Mānagundī records. In the Tergaon inscription he is styled as Srī-Kādāmba-Vīra-Bhujabala Vajradēva and in the Dodwad hero-stone as Śivachitta Vajradēva. The epithet chakrī would indicate the independent position of Vajradēva, without owing allegiance to any sovereign power. During this period Narasimha II of the Hoysalas of Dōrasamudra and Singhana of the Yādavas of Dēvagiri were the two contestants for supremacy over the regions round about the country of the Kādāmbas of Goa.

The first inscription of Mānagundī cites Dhātṛī samvatsara as the second year of Vajradēva by mistake for the third and quotes the date Śrāvaṇa śuddha 5 Qaruvāra, corresponding to Thursday, 21st July, 1216, on which date the grants were made. While quoting another date in the same Dhātṛī samvatsara, further on, the inscription refers to the samvatsara as the 3rd regnal year of Vajradēva. This would give the Bhāva samvatsara as the first year of Vajradēva. The second Mānagundī inscription cites two dates, in the 8th year of his reign one on dvitīya (i.e., the second) Vaiśākha śuddha 1, Vaddavāra of Viśnu samvatsara, regularly corresponding to Saturday, 24th April, A.D. 1221 and the second

on Ādivāra, full-moon day of the same month and samvatsara, on the occasion of sūrya-grahana corresponding to Sunday, 23rd May, A.D. 1221, on which day there was a solar eclipse. This would also give the Bhāva samvatsara as the first year of Vajradēva. The first year is also supported by the independent record at Tērgaon, which cites the Īśvara samvatsara as the 4th year of this reign.

It is however, interesting to note that during the reign of Vajradēva, his father Jayakēśi III was also ruling and was alive up to a date much later than the above four dates of Vajradēva. Thus, the same Wāṇagundi inscriptions quote two dates, one on Māgha vadya 8 of Bhāva samvatsara, corresponding to 17th Jan., A.D. 1215 and the other on Kārtika siddha 8, Garuvāra corresponding to Thursday 12th <sup>Feb.</sup> ~~Feb.~~, A.D. 1217 as falling in the reign of Jayakēśi III. Besides these dates, there is the independent record of Jayakēśi III at Muttage, referred to above, citing the Chitrabhānu samvatsara (A.D. 1222-23) as the 42nd year of Jayakēśi. This will lead to us to the inevitable conclusion that father and son were ruling jointly from the years A.D. 1214-15. This is in accordance with the practice found in the family in which we have seen so many kings ruling jointly.

We have no further records of either Jayakēśi III or Vajradēva. and the second son of Jayakēśi, viz., Tribhuvanamalla has been found ruling from the Vyava samvatsara, A.D. 1226-27. The reigns of Jayakēśi and Vajradēva, therefore, came to close by A.D. 1226-27.

From the Mānagundi inscription A we learn that Vajradēva was a brave fighter comparable to Arjuna and Kama. From the way he is spoken of there, it can be presumed that he was sufficiently full grown by A.D. 1203. He, thus, seems to have been born in about A.D. 1175.

The details as regards grants, etc., available from Vajradēva's portions of the records are as follows:-

The Mānagundi inscription A records grants, such as crop-yield in the fields for the temple of Siddhēśvara for śaītra and pavitra festivals by the Ugura Three-hundred of Manigundi in the second (third) year of Vajradēva to Chandrabhūṣanadēva, on Thursday, 21st July 1216, the āchārya of the temple. Further it so happened that one Bhairava died in a cart accident. His father Bhūliyanasetti established a god by name Bhairavēśvara in front of the god Siddhēśvara and granted a <sup>piece of</sup> land of one mattara for this Bhairavēśvara to Chandrabhūṣanadēva, the āchārya of Siddhēśvaradēva, purchasing it for ten lokki-gadyāṇas from one Īśvarabhatta of Būli, in the month of Mārgaśīra of the same Dhātu samvatsara, 3rd year of Vīra Vajradēva on Monday, 21st Nov. A.D. 1216.

The Mānagundi inscription B records grant of exemption from baḍike and hāraṇe taxes by various brahmins holding shares in the lands on Saturday 24th April A.D. 1221. It also records grant of oil for the Nagara-Jinalaya by Sōyasetti of Taṅkōḍa (a village ten miles east of Kittūr in Dhārwar tal.), Senīsetti of Ummachige, Kallīsetti of

Āheddala (the village Āhēdī, five miles north of Āminbhāvi), Rāmīsettī, of Hallāṃgere, Sōmīsettī of Nīrusāgara, all forming the Fifty Families of Maṇigūṃdage, on Sunday, 23rd May, 1221 on the occasion of a solar eclipse.

The Tērgaon inscription dated on or about Sunday, 1st Oct., 1217 A.D., records grant of taxes of talasārige and bāyvenne charged on one family of badagis for the oil for lamp for one day during the dīpāvalige festival for the temples of Mūlasthāna god and Lakṣṇēśvara god, by local masters of the village (ūrōdayas) and the institutions of Sixty Families, Kētu-hittus and the Panchamatha. The inscription calls the amāvāse as dīpāvaligaya amāvāse. Tērgaon is a big village in the Halyāl tāl., situated about four miles to the north of Halyāl on the Halyāl-Alnāvar road.

The Dodwād hero-stone mentions that his trusted bodyguard (dhīgariga) Vijayanna Sāhaṇi, son of Rāya Sāhaṇi Sōdapa, died in a great fight. The record is worn out and the date portion cannot be completely read.

TRIBHUVANAMALLADEVA

Tribhuvanamalladeva, the second son of Jayakesi III, came to throne in the year A.D. 1226-27 as learnt from the regnal years mentioned in his records. I have discovered six records of the king, five of which are from his reign and one is from the reign of his father. The five records are (1) a hero-stone found at Bailanūr (A.D. 1233), (2) the composite inscription at Nūlvi (A.D. 1237), (3) an independent inscription at Katnūr (A.D. 1242), (4) another hero-stone found at Amminbhāvi (A.D. 1243), and (5) an incomplete inscription at Chhabbi. The sixth record is the Dodwād plates of Jayakesi III (A.D. 1209). The first four records mention his regnal years, the Bailanūr hero-stone mentioning the 8th year and the amminbhāvi hero-stone mentioning the 18th year. According to these regnal years, the first year of Tribhuvanamalla would be the Vyaya samvatsara, Saka year 1148, corresponding to A.D. 1226-27. Shashtha III, his son, started his reign in A.D. 1246-47. Thus, Tribhuvanamalla had a reign of twenty years.

In the first four records Tribhuvanamalla is styled as Srī-Kādamba-srī-Sivachitta-Vīra-Tribhuvanamalla-deva.

The twenty years of his reign must have been very eventful ones. The contemporary monarch of all the country round about the territory of Tribhuvanamalla was Simhanadeva of the Yadavas of Devagiri. We find inscriptions of Simhana near the border of the Palasige country, viz., at Kundgōl (A.D. 1240), at Hebbali, tal. Dhārwar (A.D. 1244), at Kurhatti,



tāl. Navalgund, at Kuyibāl, tāl. Kundgōl (A. D. 1223-24), etc.  
 There must have been quite a few wars between Tribhuvanemalla and Siṃghana or their generals. The fight mentioned in the hero-stone at Amminbhāvi might have been one of them. The  
 (149)  
 Hasalapalli grant of Siṃghana, dated in the year A. D. 1237-38 mentions that Viṣhana, the viceroy of Siṃghana conquered the Kadambas. This reference would be only to a local defeat of Tribhuvanemalla, (if the reference is actually to him) and <sup>would</sup> not mean any harm to his dominion. In fact the Nūlvi grant is dated in the same year and the Katnūr grant and the Amminbhāvi hero-stone, dated five and six years thereafter, show that the border areas were held in tack by Tribhuvanemalla. The admission in the same Hasalapalli grant that the Kadambas were glorious in the Komkana would indicate the strength of Tribhuvanemalla.

In this connection it may be noted that in Byāhatṭi  
 (150)  
 there is an inscription of Siṃghanādēva. It mentions his minister Ārya Mallisettī and two sons of the latter, namely Honnabammiṣettī and Chavundasetṭi. These two sons made grants of lands to brahmins of the place for the prosperity of the kingdom of Siṃghanādēva on the occasion of an eclipse of the sun that actually occurred on the amāvāsya day of Śravana in the Manmatha samvatsara in Śaka year 1157 corresponding to Wednesday, 15th August, A. D. 1235. This would show that Byāhatṭi which was held by the Kadambas of Goa (Permādīdēva's grant of Byāhatṭi mentioned while writing about him) and subsequently by Vīra-Ballāla (A. D. 1208) had changed hands to the Yādavas.

Two inscriptions found at Hubli, one dated in the  
 (151) Kṛōdhi sām̐vatsara, corresponding to A.D. 1244-45 falling  
 during the reign of Siṃghanadēva and the other dated in the  
 (152) Kāśaka sām̐vatsara mentioned as the third year of Kanharadēva  
 show that Hubli, which was always held by the Kadambas of  
 Goā, had perhaps passed into the dominion of the Yādavas of  
 Dēvagiri. Both the inscriptions are badly damaged and do not  
 give a clear picture as to whether the Yādava reign was  
 actually established at Hubli. The second grant is stated to  
 have been made from the rāja-dhāni pattana Annigēri. The  
 inscriptions are not traced at present.

The Dodwad plates of Jayakēśi III dated in A.D. 1209  
 state that Tribhuvanamalla was born to Jayakēśi and Mahādēvi,  
 that he was an ocean of good qualities, that he was diligent  
 in the protection of the world, that he was a great swordsman,  
 flashing his sword against the elephants of his enemies as  
 well as their heads, that he shone like the sun, that he  
 had become famous in the world on account of his bravery,  
 that he was tall and well built like the Mēru mountain  
 and that he was like a jewelled lamp to the race of the  
 Kadambas. This description of Tribhuvanamalla as a prince  
 of considerable importance, having distinguished himself in  
 battles and otherwise by A.D. 1209 would show that he was  
 an out-standing youth by the time. We have assigned the  
 year A.D. 1175 as the probable year of birth for Vajradēva,  
 his elder brother. We may, therefore consider that  
 Tribhuvanamalla was born in about A.D. 1180. He was thus  
 29 years old in A.D. 1209 and his father was about sixty

years old. The plates refer to Jayakēśi as the father of Tribhuvanemalla. This would indicate that by A.D. 1208, Tribhuvanemalla was considered more important than Jayakēśi himself. We have already seen that Jayakēśi abdicated in favour of his eldest son Vajradēva. It is very likely that Tribhuvanemalla was responsible for acquiring the tract round about Dodwad and as such he is given such a degree of importance in the Dodwad plates.

From the Goa charter of his son we learn that Vāṇikādēvi was his queen and that besides his son Shashtha, he had a daughter, married to one Kāmadēva, son of Lakshmīdēva.

Some of the epithets of Tribhuvanemalla found in the Chhabbi inscription require notice. The epithet mahāmandalēśvara is absent as <sup>could be</sup> expected and is substituted by mahāmāhēśvara. The epithet Sapta-Kōtīśvaradēvarā-labha-vara-prasādarā shows that his tutelary deity was Septa-Kōtīśvara, like that of his father Jayakēśi and son Chattayya. The epithets Jayanti-Madhukēśvara-dībya-Śrī-<sup>pāda</sup>Padm-ārādhakarā and Kādamba-chakri-Mayūravarmā-mahīpāla-kula-dhūṣṇam are specially those of the Kadambas of Hāṅgal. Likewise the epithets at S.Nos. (7) (8) (9) (10) (13) (14) (16) (17) (18) and (19) ~~and (20)~~ noted below are also peculiar to the Kadambas of Hāṅgal. It is not understood how they have found place in the epithets of Tribhuvanemalla. Such epithets are not found with any other king of this dynasty, except the epithet mṛiga-mad-ānōda, which is mentioned in connection with Jayakēśi III, in his Bēgūr fragment.

The prasasti of Tribhuvanamalladeva as found in  
the Chhabbi inscription <sup>is</sup> as follows:-

- (1) Samadhi-gat-a-pamcha-mahā-sābda;
- (2) mahā-mahēśvaram;
- (3) Sakal-arttijana-dānēśvaram;
- (4) Bhāgavāsi-pure-var-ādhiśvaram;
- (5) Jayanti-vadhukēśvara-dībya-srī-pāda-padm-  
ārādhakarū;
- (6) Septa-Kōtiśvara-dēvara-labha-vara-prasādarū;
- (7) mṛga-nāṭ-ānōdarū;
- (8) Tṛyakṣa-Kṣmā-sambhavarū;
- (9) chatur-āsīti-nagar-ādhi-sṭhita-lalāṭa-lōchanam;
- (10) mahā-mahim-ābhīrāmam;
- (11) Kādambo-chakri-Wayūravarma-mahipālaka-kula-  
bhūshanam;
- (12) paramādī (paramattī)-tūrya-nirghōshanam;
- (13) sākhā-charṣādra-dhvaja-virājatnam;
- (14) mānōttuṅga-siṅha-lāchhakam;
- (15) dat-t-artthi-kānchanam;
- (16) śamara-jaya-kāraṇam;
- (17) Kadambor-ābhāranam;
- (18) mārkolvara-gaṇḍa;
- (19) pratāpa-mārthanḍa;



The details supplied by the inscriptions of Tribhuvanamalla are as follows:-

The first record is a hero-stone found in the village Bailandūr in the Yallāpūr tal. It states that in the 8th regnal year of Tribhuvanamalla, Vijaya samvat sara on Guruvāra, Mārgasīra suddha chaturdasi, correctly corresponding to Thursday, 17th Nov., A.D. 1233, one Kal-nāyaka died in a scuffle when there was an attack of thieves in the village of Hamdināra and went to heaven.

The second record is the Nūlvi composite grant. It mentions that the twelve gavundas and the sixty-four Families of the village Nūlvi made certain grants in the twelfth year of Śrī Kādamba śrī Śivachitta Vīra Tribhuvanmalladēva on the full-moon day of Āsvina in the Hēmalāmbi samvat sara. The date corresponds to Monday, 19th October, A.D. 1237.

The third inscription is the Katnūr grant. Katnūr is a village about five miles to the south-south-west of Huhli. This charter registers a grant of two pieces of land for the worship of the god by one Imdeya Sāhani, a dignitary under the pasāita Hittayanāyaka and in his principality, during the reign of Vīra Tribhuvanmalladēva in the presence of the village officers, the Eight Hittus and the Pamēcha-matha. The date cited is the 17th year of Vīra Tribhuvanmalladēva, Sibhakrit samvat sara, Kārttika suddha punnami, Sōmavāra, corresponding to Monday, 10th November, A.D. 1242.

The fourth inscription is a hero-stone at Amminbhavi. It is dated in the eighteenth year of the king in the

śōbhakritu samvat̐sara, Chayitra śi 11 Maṅgalavāra. The date corresponds to Tuesday, 31st March A.D. 1243. The tithi quoted is 11 but the tithi given by the Ephemeris for the day is 9, ekadaśī <sup>noted</sup> falling on Thursday, April 2. The hero is described with various epithets such as sri Kādamba-rāya-Tribhuvanamalladeva-raṇya-bhara-bhāra-dhavureya-dik-kumjaraṇu, śrīman-mahā-pasāyṭam, parama-viśvāsi, atī-viśama-hay-arūḍha-pravudha-rekha-Revanta, bandhu-jana-chintāmani, śrī-Mulasthāna-dēvara-dībya-śrī-pada-padma-aradhakānu, etc. His name, however, cannot be deciphered. He fought with some king (arasara mēle), under orders of his king (i.e., Tribhuvanamalladeva), but the name of the adversary is also not readable. The hero must have been a great general of Tribhuvanamalla, who fought an aggressive war and laid down his life for his master. The hero-stone is a very big one being about ten feet tall and four feet wide, and is elaborately carved.

There is a fifth record of the king in the village Chhabbi on a Nandi-pillar. Unfortunately, the pillar itself is worshipped as the god in the temple, and the lower portion is fixed inside the concrete flooring. The villagers could not be persuaded to allow this portion to be dug out. The date and grant proper, if any, could therefore, not be copied out. As it stands, it gives the prasasti of Tribhuvanamalla and introduces his son Chattayya.

SHASHTHA III

Son of Tribhuvanamalla and Mahāikādēvi, Shashtha alias Chattaya or Chattayya III came to throne in the Parābhava samvatsara (A.D. 1246-47), as understood from the mention of regnal year in his Goa charter. Two regular records of the king have come to light so far. They are (1) the Goa copper plates and (2) the Budargingi inscription. In two others he has been incidently mentioned, viz., the hero-stones at Yalival. In another inscription at Kotbāgi he has been jointly mentioned with the Yādava monarch Mahādēva. A sixth reference is in the incomplete inscription of his father Tribhuvanamalla at Chhabbi. His name also appears on a Sankha stone.

None of the records expressly mention the capital or the extent of the dominion of Shashtha III. But from the Goa charter it can be presumed that Goa continued to be his capital. Likewise the presence of inscriptions in the border villages such as Budargingi, Chhabbi and Kotbāgi show that he held both the hereditary provinces of the Konkana Nine-hundred and the Halasige Twelve-thousand till the date of the Kotbāgi inscription i.e. A.D. 1264. How long thereafter he held the dominion in tact is not understood as we have no subsequent records of the dynasty. The Budargingi inscription incidently refers to the Halasige-nādu as the country under the rule of Chattayya.

Shashtha had a brother-in-law by name Kama alias Kāvāṇa. The sister of Shashtha was married to this Kāvāṇa. In the Goa charter he is called the establisher of Shashtha. This would indicate that Kāvāṇa rendered substantial assistance to

Shashtha in the beginning of his reign. The <sup>parents</sup> mother of 290  
Kavana <sup>are</sup> ~~is~~ stated to be <sup>Lakshmi and</sup> Lakshmidēva. No other details about  
Kavana are available. We are, therefore, unable to fix his  
identity in a known family.

The Yādavas of Dēvagiri were in possession of most  
of the country round about the dominion of the Kadambas of  
Goa except in the northern Konkana even during the days of  
Tribhuvanamalla, the father of ~~Shash~~ Shashtha. The contemporary  
monarchs <sup>the period</sup> for Shashtha were Kṛishṇa alias Kanharadēva (A.D.  
1247-60) and Mahādēva (A.D. 1260-71). No specific references  
are found as regards wars between Chattayya and the Yādava  
power. It must have been a matter of great persistence and  
considerable military strength that Chattayya held his  
own as far as A.D. 1264, the year of the Kotbāgi inscription.

The Chhabbi inscription describes Chattayya as a  
destroyer of the race of the enemies. The Budarsingi and the  
Kotbāgi inscriptions describe him as paschima-samudra-  
ādhipati. This shows that Chattayya maintained the supremacy  
of the dynasty over the Western sea.

The Goa plates describe Chattayya as unparalleled in  
liberality, truthfulness, bravery and literature. He is  
called śivachitta like his father, grand-father and great-  
grand-father Permādideva. Like his father and grand-father  
his tutelary deity was Saptakōtisvara-dēva. The Goa plates  
describe him as śrī-Saptakōtisvara-pāda-padma-prasāda-  
labdha-sthira-rājya-lakshmiḥ. Again like his predecessors  
he is called mahā-mahēśvara. He was an ardent devotee

of god Śiva. The Goa plates particularly refer to his everlasting devotion to god Viśvēśa (sāsvad-Viśvēśa-pāda-bhakti-yutah). This is also evident from the grants he made, one to god Gōvēśvara in Goa and two others to god Kapila-siddha-Wallikārjunadeva of Sonnaligeypura.

The earliest mention of Chattayadeva is in the two hero-stones at Yalival in the Kundgol tal., which are identical in contents except for the names of the heroes. One of them, mentions that at the instance of Chattayadeva of Halasige nādu Jōyideva of Guttolal carried out a cattle raid and that one Eragaya nāyaka of Kumdogola fought with Jōyideva and having won and turned back the cattle, died and went ~~gx~~ to heaven on Sunday, 15th March, A.D. 1248. The name of the hero in the second hero-stone is not decipherable. The samvatsara quoted is Kīlaka, which would be the third regnal year of Chattayadeva. Jōyideva of Guttavolal would be identified with Jōyideva II (of the Dynasties of the <sup>(161)</sup> Kanerese Districts), son of Vikramāditya II, of the Gutta family of Guttavolal. Incidentally it is noticed that Jōyideva continued to rule upto A.D. 1248, in which year we find an <sup>(162)</sup> inscription of his younger brother Vikramāditya III. In the <sup>(163)</sup> Haralhalli copper-plates of Siṃghana (A.D. 1238), Jōyideva II calls himself a feudatory of Siṃghana. The raid carried out by Jōyideva at the instance (besadi) of Chattayadeva would indicate that in A.D. 1248, Jōyideva had defied the power of Siṃghana and was under the influence of Chattayadeva, who did not subject himself to the rule of the Yādavas. Yalival,

Yalival, which retains its ancient name, is stated to be in the Belvola nādu in another inscription found in the village. Belvola nādu adjoined the Halasige nādu of Chattayadeva. For carrying out a cattle raid on Yalival, Jōyideva has to cross the Puligere Three-hundred country and come to the western border of the Belvola. Yalival was the very last village on the border of Belvola nādu. It is situated about four miles south of Chhabbi wherein we have found the Nandi pillar inscription of Tribhuvanamalla, mentioning Chattayadeva.

The next date for Chattayadeva is supplied by the Goa copper-plates grant. The plates state that Shashthadeva along with his brother-in-law Kamadeva granted a paddy land called kinjōlaga in the village of Śalikshetra-Śalibhatti, situated near the temple of Mūrti-Nārāyaṇa lying to the north of the capital city of Goa, together with a spacious house near the temple of Śāntikaridevi, to the raja-garu Viśṇu-dīkṣita, on the occasion of viśṇu-saṁkrānti, which occurred at 6 h. 1 m. after sunrise on Wednesday in the nija Āśvin of the Sādharaṇa saṁvatsara, corresponding to Wednesday, 28th Sept., A.D. 1260. Viśṇu-dīkṣita was the son of Nāgadēva and Jakalā and the grand-son of Nārāyaṇa-yajvan of the Gārgya gōtra. The kinjōlaga field was to the west of the bund of the tank named Śivachitta-tadāga.

The Budarsingi inscription dated on Sunday, 29th April, A.D. 1257 supplies the next date for Chattayya. It starts with a vachana from Śiddharamanātha, a social worker, saint and vachana-kāra of the 12th century and a contemporary of Basavēśvara, Channabasava and Allama-prabhu. After introducing

the reign of Chattayya, with the usual Kadamba prasasti, the epigraph proceeds to state that Chettaiyadeva granted the village of Vichchangi situated in the Sabbi kampana in the Halasige nadu under his rule to the temple of Kapilasiddha-Mallikarjunadeva of Somnaligeyapura.

The objects of the Budarsingi grant are stated as follows:-

Śrīmatu abhinava-Śrī-sālla-yōga-ramaṇīya-kshētrav-  
enippe śrī-Somnaligeya-puravar-ādhi svara-  
mahā-mahima Kapilasiddha-Mallikarjunadevara  
śiṅga-bhōga-rāṅga-bhōga-navīna-prāsāda-karṇa  
ashta-sashti-tīrtha-siddha-tatāka-khaṇana  
dīpānātha-ōdara-bharana chatuṣka-kālas-abhīśaka  
gō-prachāra nitya-hōma āvāsi-chhatra-ady-~~an~~eka-  
kāryake

These are the very objects for which śrī Siddharāma-nātha lived and strived for, during his life time. If we turn to the Siddharāma-charitra of Raghavānka, especially to chapter III (verses 9, 15, 21, 27, 33, 34, 35) and verse I in Ch. VIII, we get at the truth of the above statement. It was in the fitness of things that the Kadamba nripala (Chattayya) honoured them and made grant of a village for their execution.

The teachings of Siddharāma appear to have been inculcated well on the minds of the people of this area, which is rather distant from Somnalige. This is evident from the three grants found in the locality one at Budarsingi, the second at Katnūr two miles and a half to the south-west of

Budarsingi and the third at Kōṭbāgi. The Kōṭnūr inscription, which calls Siddharāma as jagad-aika-guru, although of the times of Yādava monarch Rāmachandra, makes a reference to the Kādamba nripāla, who cannot but be Chatṭayya himself. A side of the stone is broken off. An extract of the relevant portion as available is given here:

42. Srī sailadīda .. .. Kedāra .. ..
43. jipuḍu Saurashtṛam maḥakṣhetrad-abhyudaya .. ..
- .. ..
44. ddha-raya-kṛitaṁ II Somnāligaya purav  
adhipati .. ..
45. gāṁ nijada parusa-līngam samhuta guru  
Siddharāman-olevi .. ..
46. Kādamba nripālan-ēnded-Uchchhāngiyān  
atty-adaradīm mānīsa .. ..
47. da rāyaṁ II .. ..

We now come to the Kōṭbāgi inscription. It is an interesting record mentioning two kings viz., Yādava Mahādēva and Kādamba Chatṭayya, as in the case of the Rāyāpūr plates of the Kalachuri king Abaymalla and the Kādamba king Permādideva along with his brother Vijayāditya, though they were independent of each other.

The writing is inscribed on a Nandi pillar as in the case of the Budarsingi and the Chhabbi epigraphs. The epigraph starts with the oft-quoted vachana of sri Siddharāma as in the case of the Budarsingi inscription. It then mentions the date. The reign of the Yādava monarch Mahādēva is introduced next with the usual prasasti. A certain subordinate

chieftain is mentioned next. But owing to the damage to the stone the name and other details of the chieftain cannot be read. We then get a reference to the temple of Kapila-siddha-Mallikārjunadēva in identical terms as in the Budarsingi grant. The objects of the grant are also identical as detailed above while writing about the Budarsingi inscription. The epigraph then states that for the said purpose a grant of the village Kottibāge, situated in the Kumdūra-vishaya of the Halasige-dēva was made <sup>on 13<sup>th</sup> Sunday, 13<sup>th</sup> April, A.D. 1244,</sup> under the pleasure of the two kings (obhaya-rāya-sampṛiti-pūrvvakam), the Yādava monarch Mahādēva and the Kādamba king Chattayyadēva. Chattayyadēva is described as śrīmatu Saptakōṭiśvaradēva-labdha-vara-prasādam, śrī-Kādamba-kula-tīlakam, paschima-samudr-ādhipati and Sivachitta Bhujabala śrī Vīra Chattayyadēva. The reason why Chattayyadēva appears in the epigraph seems to be that the vill/age granted was in the dominion of Chattayyadēva. From the manner in which Chattayyadēva is described, he seems to be in the same independent position as in the times of the Budarsingi epigraph, <sup>and</sup> ~~but now~~ on friendly terms with the Yādava monarch Mahādēva.

The next reference to Chattaya is found in the Chhabhi inscription of his father Tribhuvanamalla referred to above. From the present portion of the record no more information about Chattayya is found except that he was the son of Tribhuvanamalla and that he was a destroyer of the races of enemies.

(165)

There is an undated sankha-stone on the way between Dēvikop and Sūlikatti, in the limits of Bhattikop village

in the Kalghatgi tal. It mentions the name of Chhattayadeva in connection with the sankha-stone as Kadamba-kula-tilaka-sri Sivachitta-Vira... Chhattayadeva-arasaru.

..

The prasasti of Shashtha III, as mentioned in Budarsingi inscription, is as follows:-

Nos. (1) to (18) as:

Nos. (1) and (2) of Tribhuvanamalla.

Nos. (9), (10), (12) to (16), (18), (19) and (24) of Shashtha II.

Nos. (22), (23) and (27) to (30) of Jayakesi I.

And the following:-

- (19) tyaga-jaga-jhampa;
- (20) raya-lalata-patta;
- (21) Kadamba-chudamani;
- (22) sri-Santa-Koti svara-deba-labha-vara-prasada;
- (23) sri-Kadamba-kula-tilaka;
- (24) paschima-samudr-adhipati;
- (25) Sivachitta Bhuja-bala-Vi(ra)-Chhattayadeva;

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Notes and referencesPERMĀLĀ DEVA

- (1) S.I.I., XV. pp. 6-7, No.7, A.R.No.452 of 1926.
- (2) See Part ~~May~~ III, No. 35.
- (3) Ibid., No. 36.
- (4) Quoting from ink-impressions.
- (5) See Part III, No. 40.
- (6) Ibid., No. 41.
- (7) Quoting from ink-impressions. Since published by Dr.P.B.Desai in E.I. XXX, pp. 74 ff.
- (8) I.A., XI, pp. 273-74.
- (9) J.B.B.R.A.S., Vol.IX, pp. 296-99.
- (10) See Part III, No. 44
- (11) Ibid., No. 45
- (12) ~~Quoting from ink-impressions~~ Ibid., No. 46
- (13) Quoting from ink-impressions.
- (14) Quoting from ink-impressions.
- (15) See part III, No. 47.
- (16) Quoting from ink-impressions.
- (17) See part III, No. 50.
- (18) Ibid., No. 51
- (19) Ibid., No. 53
- (20) Ibid., No. 54
- (21) K.K., pp. 467-74; also published in Prāchīna Karmāṭaka (1932) Vol. 1 part I by the same author, viz., B.C.S. Sarma. pp. 47-51.
- (22) B.G., p.19 together with note 3.  
Dr. Altekar in Indian Culture II, No.3, p.415.
- (23) B.G., p.19.
- (24) Dr. Altekar in Indian Culture II, No.3 pp.415-16.

- (25) E.I., XXIII, p. 276.
- (26) J.B.B.R.A.S., Vol. XII, p. 332.
- (27) B.G., n. 555.
- (28) J.B.B.R.A.S., IX, pp. 278 ff.
- (29) Ibid., pp. 266 ff.
- (30) See Part III, No. 55.
- (31) Ibid., No. 30.
- (32) Vol. 37, Nos. 1-2 for the year A.D. 1952, pp. 119-120.
- (33) Quoting from ink-impressions.
- (34) Journal of the Karnataka University, Social Sciences, for the year 1965, with a facsimile of the plates. /s
- (35) E.I.S.I., Genealogical tables: p. 336.
- (36) A.R.S.I.E. for the year ending 31st March 1937; App. E, IB4, No. 34.
- (37) E.I., XXIX, pp. 29-30.
- (38) See part III, No. 56
- (39) E.C., XI, Davanagere 44, Kannada text, p. 130, l. 39.
- (40) Mysore Inscriptions: Rices p. 117  
gandina Vijayadityana mandalana  
suttu .. .. danda-natha  
Chandugi-dēva II.
- (41) Ibid., p. 119.  
Komkannan sādhi si Vijayadityana  
kannan konḍa .. ..  
Hoysala Virā Ballāla dēvanḡe  
santōshavan māḍi .. .. II
- (42) Quoting from ink-impressions. See Part II, No. 35.
- (43) See part III, No. 36.
- (44) Quoting from ink-impressions.
- (45) See Part III, No. 39.
- (46) Ibid., No. 40.
- (47) Ibid., No. 41.



- (48) Quoting from ink-impressions. See Note No(7) above
- (49) Sāsana Parichaya; Dr. P. B. Desai, pp. 84-98.
- (50) I.A., XI, pp. 273-74.
- (51) See Part III, No. 30.
- (52) Ibid., No. 42.
- (53) See Part III, No. 20
- (54) J.B.B.R.A.S., IX, pp. 296-99. Verified from ink-impressions.
- (55) See Part III, No. 44.
- (56) Ibid., No. 45.
- (57) The four towns are Dāravāḍa, Narāṇḍrapura, Tadakōṇa and Ammeyabhāvi as mentioned in the Dēvarhūlī grant.
- (58) See Part III, No. 46.
- (59) Quoting from ink-impressions.
- (60) Quoting from ink-impressions.
- (61) See Part III, No. 47.
- (62) Quoting from ink-impressions.
- (63) See Part III, No. 48.
- (64) Ibid., No. 49.
- (65) J.B.B.R.A.S., IX, pp. 278 ff.
- (66) See Part III, No. 50
- (67) Ibid., No. 51
- (68) ~~Quoting from ink-impressions.~~ Ibid., No. 52
- (69) See Part III, No. 53
- (70) Ibid., No. 54
- (71) B.G., p. 463, Note 4.
- (72) See No.(34) above.
- (73) J.B.B.R.A.S., IX, pp. 266 ff. Verified from ink-impressions.
- (74) See Part III, No. 55.
- (75) E.I., XXIX, pp. 29-30.

- (76) K.K., pp. 383-84 and plate No. 52, opp. p. 384.
- (77) See Part III, No. 56.
- (78) Pl. see note (40) above.
- (79) B.G., p. 570 together with note, 7.
- (80) See Part III, No. 7.
- (81) Quoting from ink-impressions: since published in S.I.I., XV, pp. 278-80, No. 228.
- (82) See Part III, No. 43

~~122~~

VIJAYĀDITYA

- (83) Wide Note No. (65) above.
- (84) Wide Note No. (75) above.
- (85) E.C., V, p. 394.
- (86) J.B.B.R.A.S., IX, p. 242.

KAMALĀDEVI

- (87) J.B.B.R.A.S., IX, p. 267.
- (88) Ibid., p. 294.
- (89) Ibid., p. 267.
- (90) K.K., p. 199.
- (91) J.B.B.R.A.S., pp. 266-271 and 287-93.  
It is note-worthy that the epigraph is inscribed in two script, once in the Brāhmī (pp. 266-271) and again in the Kannaḍa (pp. 287-93).
- (92) Ibid., p. 294.
- (93) Ibid., pp. 310-313.
- (94) ancient Shrines of Goa; p. 19; Dr. V. T. Gune.

LAKṢMĀDEVI

- (95) J.B.B.R.A.S., IX, p. 242.
- (96) See Part III, No. 53

HAMPĀDEVI

- (97) See Part III, No. 44.

- (98) Nuttall B., also J. B. B. R. A. S., v. 242.
- (99) Vide No. (69) above.
- (100) See Part III, No. 63.
- (101) K. K., pp. 467-74.
- (102) See Part III, No. 58.
- (103) See Part III, No. 61.
- (104) B. G., p. 571.
- (105) Ibid., p. 502, Note (5).
- (106) Ibid., Note (7).
- (107) Ibid., pp. 502-3.
- (108) Vide Note (36) above.
- (109) K. K. pp. 404-17.
- (110) Quoting from ink-impressions.
- (111) Quoting from ink-impressions.
- (112) Ibid.
- (113) See Part III, No. 60.
- (114) Ibid., No. 61.
- (115) Quoting from ink-impressions.
- (116) Ibid.
- (117) B. G., Vol. I, p. II, P. 528.
- (118) The Kirihalesige plates.
- (119) Ibid.
- (120) Quoting from ink-impressions.
- (121) Vide No. (69) above.
- (122) Vide No. (101) above.
- (123) J. B. B. R. A. S. IX, pp. 241-46.
- (124) See Part III, No. 7.
- (125) J. B. B. R. A. S., IX. pp. 304-9.

- (126) B.G., p. 570, Note 8.  
 (127) See Part III, No. 57.  
 (128) Quoting from ink-impressions.  
 (129) See Part III, No. 58.  
 (130) Nimayasāgara Ed., Ch. 13., vv. 318-20, p. 110.  
 (131) Vide No. (109) <sup>above</sup> / Corrected from ink-impression.  
 (132) See Part III, No. 59.  
 (133) S.I.I., Vol. XV, No. 232, p. 284.  
 (134) Vide No. (113) above.  
 (135) History of Kannada Language: R. Narasimhacharya.  
 P. 142.  
 (136) Vide No. (114) above.  
 (137) K.K., pp. 418-27. Corrected from ink-impressions.  
 (138) Vide No. (100) above.  
 (139) Quoting from ink-impressions.  
 (140) Ibid.  
 (141) Vide No. (110) above.

VAJRADĒVA

- (142) See Part III, No. 62.  
 (143) Off-print from Prabuddha-Karnāṭaka; n. 34;  
 by Dr. P.B. Desai.

~~144~~

TRIBHUVAN MALLĀDEVA

- (144) See Part III, No. 64  
 (145) Ibid. No. 7.  
 (146) Ibid. No. 65  
 (147) Ibid No. 66 (See Note (153) below.  
 (148) See Part III, No. 67.  
 (149) J.B.B.R.A.S., Vol. XV., p. 395, quoted by  
 Dr. Fleet in B.G. Vol. I, p. 11, p. 524 note (2).

- (150) Quoting from ink-impressions.
- (151) S.I.I., Vol XV, No.179, pp. 221-22. A.R.No. 427 of 1926.
- (152) Ibid., No.187 pp. 228-230; A.R. No.426 of 1926.
- (153) The hero-stone which has since been published in the S.I.I., Vol XV, at S.No. 231 (A.R. No.248 of 1926), has been incorrectly ascribed to the reign of Permādi-deva.

### SHASTHA III

- (154) I.A., Vol. XIV, pp. 288 off.
- (155) Ibid.
- (156) From ink-impressions; since published by me in the E.I., Vol. XXVI, pp. 164-66.
- (157) S.I.I., Vol. XV, p. 350 and 351.
- (158) See part III, No. 69.
- (159) Vide No.(148) above.
- (160) ~~Quoting from ink-impressions.~~ See Part III, No 68
- (161) E.G., pp. 579 and 583.
- (162) A.R.S.I.E., 1933-34. B.K.No.91.
- (163) J.B.B.R.A.S., Vol. XV, p. 383; quoted by Dr. Fleet In E.G., p. 583.
- (164) Quoting from ink impressions.
- (165) Vide No.(160) above

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CULTURAL HISTORYCHAPTER II. ADMINISTRATION

The Kaderbas of Goa were feudatory kings of the status of mahāmandalēśvaras from the days of Guvaladeva I (c. A.D. 985), unto A.D. 1156, when Bijjala usurped the Chalukya throne. From A.D. 1156, they were independent sovereign kings until the close of their dynasty some time after A.D. 1264.

Even as feudatories they wielded absolute power within their dominion. The mahāmandalēśvaras were independent kings except for recognising the overlordship of the paramount power. They maintained an army of whatever strength they desired. They were waging wars against neighbours and other powers whenever occasions arose. They had their own foreign ministers (sandhi-vigrahi). They had their own ensigns, emblems and coinage. They accompanied their monarchs with their armies whenever called for, during their campaigns. They were sometimes utilised by the monarchs for quelling rebellion of other mahāmandalēśvars or smaller chieftains.

KING

The king was the head of the state and carried on the administration assisted by a cabinet of ministers.

QUEEN

One of the queens was designated as the crowned queen,

patā-mahādevī, prathamā-mahīshī or mahā-rajñī. She was the queen for all administrative purposes. No definite powers and functions of the crowned queen are mentioned. But she must have had the privilege of appearing in all public functions of the state along with the king. She was also appearing in the religious activities with the king.

#### YUVARAJA

One of the princes was designated as yuvarāja (heir-apparent), during the life time of the ruling king, as enjoined by the śrūtis. Thus, Permadideva ~~was~~ designated yuvarāja by Jayakēśi II during his life time. Further Vijayāditya was designated yuvarāja during the life time of Permadideva.

#### SUBORDINATE CHIEFTAINS

A mahāmandalāśvara family of the Gāṅgas was ruling the Kādaravallī Thiruv as subordinates of the Goa Kadambas from about A.D. 1080. This family had the distinction of the pancha-mahā-sābdas. It had its coins called Gāṅga-paṇi-gaḍyāṇa.

There were a few families of mahā-sāmantas and sāmantas ruling certain tracts and individual villages under the Goa Kadambas. Thus, the rulers of Tambūr and Bharanipura were mahā-sāmantas ruling their principalities which consisted of about 36 to 40 villages. Both had the honour of the pancha-mahā-sābdas.

The following sāmantas or sāvāntas are mentioned in the records:

- (1) Ajjagāveya Tāllaya sāvānta (A.D. 1132),
- (2) Mallavya sāvānta of Bharanī (A.D. 1138),
- (3) Sāmantā Malarasa of Mēdanige (A.D. 1139),
- (4) Sāmantā Kaggā of Nelkumda before he became the ruler of Tambūr (A.D. 1149),
- (5) Savadiya Kāveya/ sāvānta (A.D. 1163),
- (6) Mallasahageva sāvānta (A.D. 1163),
- (7) Kāleya sāvānta (Somankop, A.D. 1168),
- (8) Chāndeya sāvānta (A.D. 1201) of Kattūr.

#### CABINET

A full-fledged cabinet of ministers is mentioned in the Marcella plates (A.D. 1038), together with the names and the subjects dealt by them. They have been detailed while writing about Guvaladeva II.

The composition of the cabinet was as follows:

- Two mukhya svikaranas (finance ministers),
- One adhyaksha (President),
- One pratihastaka (Vice-president),
- Three pradhānas (ministers),
- One mahalla (antahpur-adhyaksha),
- One sānhi-vigrahika (minister for foreign affairs),
- One purōṭhas (head of religious activities of the royal house-hold).

The next reference to ministers is in the Co plates of Guvaladeva III (A.D. 1107), wherein three ministers,

<sup>son</sup>  
 Kālapa, his son Nāgana and the latter's Kālina are mentioned for the three kings Shashtha II, Jayakēsi I and Guvaladēva III, respectively. This would indicate that ministers were appointed on hereditary considerations. A similar position is found in the Marcella plates wherein it is stated that the post of purōdhas in the ministry was passed on to a younger brother by the elder one due to oldage (from Gōvardhana to Nārāyana) and the change was accepted by Guvaladēva.

#### MAHĀPRADHĀNA

One of the ministers was designated as the mahā-pradhāna, mah-āmatya or the Chief Minister. Jayakēsi I appointed Chchhadama as his chief Minister according to his missing copper plates (A.D. 1053). In the Panaji plates (A.D. 1053), we meet with the expression purōhita-mah-āmatya-svami-bhūpāl-a-sannidhau. Permādi dēva had Bābhana danda-nātha as his mahā-pradhāna in A.D. 1160-62-73 (Golihalli A and Sigigatti inscriptions) and Chhattavya as the mahā-pradhāna in A.D. 1176 (Golihalli B) Jayakēsi III had Isvarārya as his mahā-pradhāna in A.D. 1201 (Kittur enigraph).

#### JOINT POSTS

The office of the mahā-pradhāna was sometimes joined with the offices of senādhīpati, mane-verggade and hadapavala as in the case of Bābhana danda-nātha. Likewise Chhattavya was senādhī-pati and hadapavala. Further

the office of sanchi-vigrahi was joined with that of maha-pradhana as in the case of Jayakesi of Tambur. The office of antapur-adhyaksha was joined with that of maha-pradhana as in the case of Lakshmarasa and Singarasa who were the maha-pradhana, antapur-adhyaksha, maneverggade and pasavita of Mailaladevi.

#### RAJA-GURU

Chandrasekhara-bhattopadhyaya was the raja-guru of Jayakesi III as mentioned in his Dodwad plates (A.D. 1208). Vishnusarma was the raja-guru of Shashtha III as mentioned in his Goa plates (A.D. 1250).

#### QUALIFICATIONS OF MINISTERS

Apart from the educational and military qualifications, they had the following qualities in them:-

Karandira inscription 4:

- a) kula-kram-agataru (born of noble families),
- b) naya-suddharu (possessing clear political wisdom state-policy),
- c) antaru (reliable, trustworthy),
- d) sanyadol (brave, heroic),
- e) aminol (might, daring),
- f) chaturyadol (skill, dexterity),
- g) mantra-nischavadol (experts in advice and decision),
- h) nij-esa-bitadol (in <sup>diligent</sup> securing the good of master);

Golihalli A:

- i) sēva-priya (taking delight in the service of the master),  
 j) viveka-bh (<sup>full of</sup> discrimination),  
 k) samasta-rajya-bhara-nirūnita (<sup>with</sup> in whom the entire responsibility of the administration was entrusted),  
 l) prabhu-mātr-ōtsaha-sakti-traya-sānnana (possessing in ample measure the qualities of command, advice and energy).

DIVISIONAL ADMINISTRATION

For administrative purposes, the country was divided into various units and officers were appointed over them. Thus, the Narendra inscription B mentions that Gōvipayya-nāyaka was the pradhāna of the third division (mūranava patthaleya) and Mahādēva was the palihata (deputy) for the first division (modala patthaleya). The Golihalli inscription mentions that mahā-nradhāna Bavayya was also patthali-karana (perhaps head of all the officers of patthalis).

NĀRGĀVUNDAS

The nārgāvundas were another set of divisional officers. Thus, the illustrious family of Chāvunda was the nārgāvundas of Muṇḍa Thirty over four generations starting from the reign of Śaśtha II (c. A. D. 1010) to the reign of Gūvaladēva III (A. D. 1125). How long before or after these dates they held the position is not known.

### NAD-ADHIKĀRIS

In the Bhāviḥaḥ inscription, we meet with the four nad-adhikāris of Kumāra in Śivarāja, Nāgavarmā, Gaṅgaṇa and Saṁkarayya. They seem to be sub-divisional officers for Kumāra-nāda.

### MAHATTARAS AND ADHIKĀRIS

In the Tambūr Fort inscription we meet with a class of officers called mahattaras. What duties were normally entrusted to them is not known. Likewise, we meet with an adhikāri in the Muttage inscription.

### VILLAGE ADMINISTRATION

Individual villages seem to have their own masters, in some cases, who were the full owners of those villages. They would be like the savantas having sway over individual villages. They are different from the gavundas. They were called prabhus, mahā-prabhus, ūr-odeyas, chakravarttis, etc. Thus, in the Miśrikōṭi inscription, the family of Daśrāja of Pulivara is called chakravartti and Mallarasa of the family is called ūr-odeya. Māvalli had three mahā-prabhus in Mahādeva, Biddana and Padmana. Mallarasa was prabhu of Tammivūr in A.D. 1156. Malavari Māchanna was the odeya of Kulvalli. Tinnā-gaṇḍa was the prabhu of Maṇikyaśura. Somaśvarabhaṭṭa, Mahēśvarabhaṭṭa and Govindabhaṭṭa were the ūr-odeyas of Kāmadhānu. Siddanūr (Hosavalal) had four prabhu-mukyas headed by Dāmōdara-bhaṭṭopādhyāya and Ananta-bhaṭṭopādhyāya.

The village executive officer and the representative of the government in the village, where there were no prabhus, urodeyas, etc., as mentioned above, was the gavūda. The word has been variously spelt as gāmūda, gāūda, gāvūda, gūūda, gaūda, etc. Two of the spellings, viz., gāūda and gāmūda (found in the Hundikatti inscription of A.D. 1142) suggest the formation of the word as from grāma + uṇḍa (Sanskrit grāma-bhōktā), an example of are-samāsa, meaning the enjoyer of the village, therefore, its master, controlling officer or principal executive officer. In important villages, there were more than one gavūdas. Amrān-bhavi, Kumāra, Tadakōḍ which were mahā-pattanas had twelve gavūdas. Likewise, Mūle had twelve gavūdas and Palgūṇḍige had six. Gavūda was also called perggade or the modern heggade of the North Canara district.

The next village officer was the sēnabōva or karana or srikarana, the village accountant. He maintained the village accounts.

The gavūda was also assisted by the village police talāri and the village servant bāragi.

We have discussed about officers of taxes and akariggā else-where.

Nāda - Kulakarani

Corresponding to nāda-ādhikāris and nāda-gavūdas there seem to have been nāda-kulakarani. Thus, we meet with the Māvale-nāda kulakarani in Sēnabōva Jōvaradeva in the Tāmbūre hero-stone of AD 1135 (Part II, No 28)

2. TENURES

Various types of tenures by which villages were held by local rulers, or were granted to others, are mentioned:

Mannaya sāmva:

In the Mukkal inscription (A. D. 1079), Bīrayadēva, son of mahāmandalēśvara Śāntivarṇadēva, is stated to be ruling Pannasōge by mannaya sāmva. The Kāṭrolli inscription states that Azikēsari, a Gāṅga scion, styled as a mahā-mandalēśvara held the Kēdarvallī Thiruvadā by mannaya sāmva, under the Goa Kadambas.

Ēka-prabhu-sāmva or Ēka-bhōga-prabhu-sāmva:

The Tāmbūr inscription (A. D. 1144) states that Mādīrāja, styled as mahā-prachanda-dāda-nāyaka, having the honour of the pañcha-mahā-sābdas, was ruling Tammiyūra Twelve with ēka-prabhu-sāmva. The Kalkunḍi inscription (c. A. D. 1150) states that Suriga, styled as mahā-samanta, having the honour of the pañcha-mahā-sābdas, was ruling the Bharanī Twelve, the Hagadage Twelve, the Kāhavāda Twelve, the Kānnile Twelve, and some villages by ēka-bhōga-prabhu-sāmva. The Mānagunḍi inscription B calls Tinnā-gaṇḍa as the ēka-bhōga-prabhu of Mānikyaoura.

Tribhōga tenures

The Tāmbūr inscription of A. D. 1156 states that samanta Kaggā was ruling Tammiyūra Twelve, The Māvāle

Twelve and the Puligōḍu Twelve under tribhōga tenure.

The monarch Vikramāditya is stated to have given the Palasige-dēsa to his son-in-law Jayakēśi II on tribhōga tenure as a marriage gift.

Grants of villages were made under tribhōga tenure. Thus, the Halsi inscription states that Permadideva granted the village Sīmdavalli on tribhōga tenure. The Rāvaṇūr plates state that the village Bellavura was granted on tribhōga tenure. Likewise Nēgāve was converted into an agrahāra with the lands under tribhōga tenure while there were other lands which were tribhōga-rāhita.

#### Prabhu-sāmya-

The Kalkundī inscription states that the local gāvande was ruling Kalukundī and Kōṇanahalli under prabhu-sāmya.

Some villages had their masters who seem to be the full masters of the village. Thus the Mīśrikōṭī inscription calls Dāsirāja as the chakravartī of Palivara. The inscription also calls Mallarasa as ūrodeya and mahā-prabhu. Kadāliganahalli was under the prabhutva of its master.

Individual lands were granted under different tenures such as manneya-sāmya, tribhōga, talavritti, stana-mānya-umbali, paramēśvaradatti, manyaḍa keya, hadavala-geya, goravambola, talāra, etc.

#### Assignments to queens.

Queens held certain villages as their personal property, perhaps during their life time only.

There is no internal evidence to <sup>arrive at</sup> ~~find out~~ the nature of these sāmyas or tenures.

### 3. LAND MEASURES

Kamma, kāmbha, kōla, gale, māra, kayva, gēna and mattara were the various land measures. Kamma is the same as kāmbha. In Sanskrit we find the measures as daṇḍa, hasta, vitasti and nivarttana. Kayva is hasta or a hand. Gēna is vitasti or a span. Daṇḍa is kamma (rod), kōla (stick) and gale (plough beam). A māra is the length between the extremities of the middle fingers with outstretched hands. I consider mattara and nivarttana as same, mattara having been derived from nivarttana.

A vitasti or gēna is twelve <sup>angulas</sup> long. An angula is  $\frac{3}{4}$  of an inch. So a vitasti or gēna is nine inches long. A hasta or kayva is twice a vitasti or gēna i.e. 18 inches long. A māra is four times a kayva. Apté's Sanskrit dictionary gives a daṇḍa as four hastas long. So a daṇḍa, kōla, kamma or gale would normally be six feet long.

The same dictionary gives daṇḍa as the beam of a plough. This is exactly the same as gale in Kannada.

Variations of the above units are found in the inscriptions. Thus, we have a daṇḍa equal to thirteen vitastis, called the dāna-chintāmani daṇḍa cited in the Dēgava inscription. This would make the daṇḍa equal to 9 feet 9 inches long.

As to gale, we have different gales as gale and piriya gale. At any rate, a gale or a piriya gale may vary from six feet to nine feet. This is the average length of a gale we find in villages. If the oxen are small, the gale is made of six feet. If they are big, the gale is made of 7, 8 or 9 feet. In the Sedāmbi inscription we meet with a kurite instead of a gale. Kurite is also an agricultural implement used in levelling the ploughed ground and in removing weeds, roots, etc. It will have also a beam like the gale.

As noted above kamma or kōla is the same as damda or a rod. Different kinds of kōla are given such as hiriya kōla (the longer rod) (Mavalli and Madanabhaṇi inscriptions); Kumāra kōla (Narēndra inscription); and Narēndrapurade hiriya kōla (Bōkyāpūr inscription). Another kōla is the Sivachitta-kōla appearing in the Muttage inscription, meaning a kōla adopted by king Sivachitta Permaḍideva. Elsewhere we find pārvara-kōla or hariva-kōla (Tegūr inscription), meaning the special kōla used for grants to brahmins.

In the Bōkyāpūr inscription, mattara itself seems to have been used as a unit of length. Thus, the record states 'Narēndra-purade hiriya kōlaḥ=omdu mattara=agalaḥ irivaḥ=agalu panneradu mattaru nilad=are bhāge haralu bhāga māda-bhūmiyaḥ, etc. But the number of kōlas in a mattara is not mentioned.



The damda in the Negave inscription was of thirteen spans as mentioned above. The Aptés Sanskrit dictionary gives a nivarttana equal to twenty rods. At this rate the area in a nivarttana would be thirty five gunthas. Forty gunthas make an acre. At this rate, a vritti which consisted of sixty nivarttanas of dry land and sixteen nivarttanas of paddy land with an additional area enough for planting 150 creepers of betel leaves, would be a tolerably big holding equal to 52 acres of dry land and 14 acres of paddy land together with betel-leaves plantations of 150 creepers.

Mattara appears as mattar, matte and mattala also. If we take one hundred kammas square as constituting a mattara and a kamma equal to four hastas or two yards, equating a kamma with a damda, the value of which is given as four hastas in the dictionary, we arrive at the area of a mattara as 8.2 acres. Sri. Chennamallappa Galgali (Jayakarnataka, Vol. 8, page 85), has arrived at the same area for a mattara. The mattara may comprise of eight acres and odd in some cases. But I think it is too big an area for a normal mattara. Perhaps we may take 1000 square kammas equal to a mattara which would give 33 gunthas in a mattara for a kamma of four hastas or one maru (six feet). The size of a mattara would vary according to the length of the kamma, kōla, damda or gale. These may vary from six feet to nine feet, excluding special cases. In the Gudikatti inscription we come across a paralu gale as measured by the pura-gativa gēna kōla. But the number of gēnas in the kōla or gale

is not given. At the above value of kemna, kōla, etc. (six to nine feet), a mattara may vary from 33 gunthas ~~to~~ 674 gunthas, which would make a mattara equal to about one or little less than two acres at the most. One acre is equal to 0.4 hectare in metric system.

It is interesting to note that the scale of a rāya-rākha-māra is understood to have been cut on a post in the gate-way of the Gadag fort. It measures 7 feet and 9 $\frac{1}{2}$  inches. Twenty such māras made a bighā.<sup>(1)</sup> Thus, a bighā would be equal to a nivarthana in principle and for that season a mattara. The extent of this bighā would be about 25 gunthas.

Another scale-mark is found in the Basavanna temple at Navalgund. It measures 7 feet 6.6 inches. Other scale-marks are found in the temples of Annigeri and Aminbhavi. They measure 10 feet 6.3 inches 10 feet 11.8 inches and 10 feet 6 inches.<sup>(2)</sup> A bighā of these units would be about 40 to 44 gunthas.

The principle of maintaining some standards<sup>d</sup> of units in a public place was thus in vogue.

There is no difficulty about the unit of the measurement of a house-site, cattle-shed, matha or site for hay-stack.

(1) and (2) Sir Walter Elliot in I.A., XV, 1886.

The unit was generally a hasta or kayva. A hasta would be two vitastis or eighteen inches long as mentioned above. A hasta is kayva in Kannada, as vitasti is gana. A variation of the unit is a raja-hasta, which may have been slightly longer than the ordinary hasta.

#### 4. LAND PRICES

Coming to the prices of lands, we find a few references which would help us to arrive at the approximate price of a mattara of land. In the Managundi inscription 4 ten Lokkiya gadyanas were paid for purchasing one mattara of paddy land for being ~~xx~~ granted to god Bhairava-deva. A gadyana, is given as equal to 48 gunjas of gold in the Apte's Sanskrit dictionary. At this rate ten gadyanas would be equal to 5 tolas of gold. This would be a tolerable ~~xxxx~~ price for one mattara of paddy land which according to me would be about one acre. If we take a mattara equal to 8-2 acres, the price 10 gadyanas would be too low for a paddy land of about 8 acres. Elsewhere in the same inscription we find references to sales as follows:-

(1) Land producing four cart-loads of paddy and a small house purchased for 52 gadyanas.

(11) Land yielding nine cart-loads of paddy and a hakkala ~~xxxxxx~~ piece (dry land) and a small house-site were purchased for 60 gadyanas.

In the first of the above sale, taking the produce of one mattara of land equal to one cart-load (about twelve bags of the present day, the cart being the old-fashioned

big one with solid wheels, called bhandi then and even now), and deducting about 12 gadyānas for the house, we get the same price of ten gadyānas for one mattara, as in the case of the earlier sale. In the second sale the yield is given as nine-cartloads, which would make 9 acres according to our estimates. These nine acres and a house-site got 60 gadyānas. Deducting one gadyāna for the house-site and about 5 gadyānas for the hakkala we arrive at about 6 gadyānas per acre. This low price may be due to larger holding and other considerations, such as distance from the village, nearness to forests and trouble from forest animals, increased cost of production due to poor soil conditions, the condition of land (neglected or well-cultivated) at the time of sale, etc.

In the Kāmadhēnu inscription A we get another sale recorded. In the transaction, one mattara of paddy land, two mattaras of hakkala land and a house measuring 21 kayva long and 7 kayva broad are sold for 60 gadyānas.

A Kayva is the same as a hasta equal to 24 angulas or 18 inches. The house would be  $3\frac{1}{2}$  feet long and  $10\frac{1}{2}$  feet wide. It was intended for being rented and so it must be a tolerably good house. We may take its price as 16 gadyānas. Of the remaining 34 gadyānas we may take the price of one mattara of paddy land as 17 gadyānas and two mattaras of hakkala land as 17 gadyānas. The paddy land is stated to be below the Devīngere tank, i. e., it was assured of water supply. The annual income from these sources is stated to be 10 gadyānas, i. e., an investment

yielding 20% revenue. Taking the yield of the paddy land as 16 bags (the land being below a tank.), and the annual income from this source as 4 gadyānas, one gadyāna or half a tōla of gold would fetch 4 bags of paddy, which appears to be reasonable price for paddy. A tōla is equal to 11.66 grams or 180 grains Troy.

The Bet<sup>dur</sup> inscription (A.D. 1122), records another sale. In this case half a mattara gaḍḍe (paddy land) was granted to the Mūlasthanadēva established in the village. The price of it was contributed by five people as follows:

Davadhara Ghesāsa	:	one <u>gadyāna</u>
Rajasetti	:	three <u>gadyānas</u>
Bavasiḡa Kalliseti	:	one <u>gadyāna</u>
Senabōva Baladēva	:	One <u>gadyāna</u>
Mailaya Nalanayya	:	one <u>gadyāna</u>
Total	:	Seven <u>gadyānas</u>

The value of half a mattara of paddy land, viz., seven gadyānas is reasonable and compares well with the value arrived at in the above Kāmadhenu case.

Looking the other way round we find in the Kiribalasige grant that twenty-six malavaramari nishkas were allotted for rice at the rate of six prasthas per day plus double the quantity for five festivals. A prastha is given as equal to 32 nalas. A nala is given as equal to 1/8 seer. Thus a prastha would be <sup>equal</sup> to 4 seers. At the rate of six prasthas per day, the quantity of rice for the year would be 8760 seers and adding 120 seers for the five festivals, the grand total would be 8880 seers or about 70 bags of 128 seers each. The

cost of this was 26 malavaramāri nishkas. So one nishka would fetch 2.7 bags of rice or about 4 bags of paddy. We had arrived at the rate of 4 bags of paddy for one gadyāna. The exact values of malavaramāri nishka, gadyāna, lokki nishkas (which appear later in the same grant) are not known. But they may not be much different from one another.

In the Narendra inscription B a sale of betel-nut leaves garden of 1200 creepers and trees is noted for 13 gadyānas.

In the Goa plates of Śivaladeva III (A. n. 1107) several sales are noted. But they are of no use for fixing prices of land per acre or mattara as the extent of land in them is not mentioned. Thus a rūgiva is purchased for 150 coins (presumably br̥had-bhadrava-gadyānas as mentioned in another sale). The fields named asuli, balana, natti, hadda khajiyaka, komdhalka, etc., are purchased for 100, 100, 500, 300 and 300 coins respectively.

The vritti of a chalari is purchased for 50 gadyānas as mentioned in the Bailur inscriptions. Likewise the Kirihalesige plates state that three vrittis of Patmanābha Vaiṣṇava were confiscated for misappropriation of ornaments worth 500 nishkas.

5. SURVEY AND SETTLEMENT

The Gudikatti inscription mentions as follows:

' Srī-karanada = Arasimayvanum =

Ākaranada Chatta-gaundānum nād-alatayal I

Srī-kara pagevan = kerezim

gerijavadada poladolag = aldana matadi II

and then,

- Kanda

Puragatiya gēna-kōlalu paralu olod-inmattar, etc.

The above passage shows that the two officers Srīkaranada Arasimayva and ākaranada Chatta-gaūda measured and fixed two mattars of land by the plough-beam equal to a kōla of spans of the town-way, which were the measurements in vogue in that 'nāda' (area). Srīkaranada would be the officer responsible for the recovery of the land revenue, the śāhabhōga of the present day at the village level and the ākaranada would be the officer responsible for fixing the land revenue for the place, called ākara in the present days.

In the Mōdigatti inscription we again meet with the officer ākarika in Malla-gaūmida. He would be <sup>a similar</sup> ~~the same~~ officer as ākaranada Chatta-gaūda mentioned above. In the Ūlīhalli inscription A we meet with the expression agariga-gaūda-geva. This agariga-gaūda would be the gaūda entrusted with the work of an ākarika.

These scattered references would show that lands were measured, whenever necessary and their revenue was fixed.

6 BOUNDARY MARKS

Several kinds of boundary marks were used both for individual lands and villages. We get a regular inscription of 47 lines describing the boundaries of the village Dāgāve. Besides the natural boundary marks such as hallas, roads, hillocks, ridges, lakes, tanks and the like, we find the following marks mentioned:

- i) Nāgara kallu = (a stone with the figure of a snake),
- ii) Līngada kallu = (a stone with the figure of līṅga),
- iii) hātala natta kal = (a fixed stone with the mark of a hand),
- iv) sattugad kal = (a stone with the mark of a ladle),
- v) natta kallu = (a fixed stone),  
(nikhata prastarah  
in Sanskrit)
- vi) kalla-numjikaya mōgana sale = (a stone fixed on a heap of stones),
- vii) bettada natta kal = (a stone fixed on the hillock),
- viii) kalla-numja = (a heap of stones),
- ix) muḡudde = (three heaps, as in modern days, in three directions in a group),
- x) guḍde = (a single heap).

—(Mansikatti inscription)

The following coins are mentioned in the Kadamba records:

- i) Bṛihad-bhāirava-gadyāna : Panaji plates (A.D. 1107)
- ii) Nishkas called bhāirava : ibid.
- iii) Gadyāna : ibid.
- iv) Gaṅga gadyāna : Kādrolī inscription (A.D. 1098)
- v) Lokkiya priya srāhe : Mahagundi A (A.D. 1202)  
gadyāna
- vi) Kaṭi gadyāna : ~~XXXXX~~ Madanabhaṇḍi inscription (A.D. 1134)
- vii) Gadyāna : Several inscriptions
- viii) Lokkiya ponna gadyāna : Kāmadhenu A (A.D. 1129)
- ix) Nishka : Halgi inscription (A.D. 1169)
- x) Malavara-māri nishka : Kiri-Halasige plates (A.D. 1199)
- xi) Lokki nishka : ibid.

Bṛihad-bhāirava-gadyānas and nishkas called bhāirava appear to be gadyānas or nishkas with the legend 'malege bhāirava'. Malavara-māri nishkas appear to be nishkas having the legend 'malavara-māri'. A gadyāna and nishka appear to be the same, nishka being the Sanskrit word for gadyāna. The Gaṅga mahāmandalāsvara family ruling at Kādrolī seems to have continued its own coinage, under the name Gaṅga-gadyāna, even when they ceased to be independent and accepted the over-lordship of the Goa Kadambas by about A.D. 1080. Or it may be that coins issued by them during their independent period

were current in the subsequent period. Lokkiya nonna gadyāna and Lokkiya priya sraha gadyāna and the Lokki nishkas were the gadyānas and nishkas minted at Lokkigundi, modern Lakkundi in the Gadag tal. The exact origin of Kati-gadyāna is not understood.

The exact weights of these various types of gadyānas or nishkas are not known. They may approximate half a tola in weight.

Plate 50, obverse 382 in The Kadamba Kula would be a coin called the malavare-mari nishkas issued by Jayakesi III.

The next coin in valuation appears to be a nonnu or honna. From the Sangamāśvar inscription (A.D. 1082) we arrive at its value as equal to half a gadyāna.

The next coin that appears frequently is the pāna or hana. From the Kāmadhenu inscription we arrive at the relation between the gadyāna and the pāna as ten pānas for one gadyāna. This is the same relation mentioned by Sri. Dinakar Desai in his book The Mahāmendalāsvaras under the Chālukyas (p. 364). Also in the Sādāmbi inscription, we meet with the name of the coin as mudra-pāna.

The next coin that appears is the pāga, hāga or vāga. In the Siddanūr inscription (A.D. 1158), the word 'pāṭiga' appears in place of 'pāga'. Pāga, may have therefore, been a short form of pāṭiga. The Kittel's Kannada dictionary gives the value of a pāna as ~~next~~ equal

to four pāgas. The Saṃamēśvara inscription (A. D. 1082) states that five gadyāṇas fetched three dharaṇa ponnas for a year at the rate of interest of one pōsa per month for a gadyāṇa. This would give twenty pāgas for a ponna or forty pāgas for a gadyāṇa. The dictionary value is thus confirmed by the inscription.

The next coin mentioned is bāle in the Māhagundi inscription. It also appears in the Bēda broken ~~XXXX~~ tablet. The Kittel's Kannada dictionary gives a pāga equal to two bāles.

Next, we meet with the vīsa and ara-vīsa in several inscriptions. From the same dictionary we learn that two vīsas formed a bāle. ara-vīsa would be half a vīsa as ara means half in Kannada.

Three more smaller coins are met with. They are (1) kāṇi (2) talige and (3) balla. The Golihalli inscription B mentions the kāṇi. The Pañaji plates mention a coin kāṇika in Sanskrit. It may be the same as kāṇi. The Amminbhavi inscription (A. D. 1112) mentions the coin talige. Balla is mentioned in the Dhārwar inscription (A. D. 1117) and the Amminbhavi inscription of A. D. 1071. The values of all these three coins are not known.

The Kirihalesige plates mention a coin tāra in Sanskrit for purchase of ghee, milk, curds, sugar, etc. From the calculations, we arrive at 16 tāras for a pāga. So a tāra would be a coin equivalent to the vīsa. It is called elsewhere tare in Kannada.

...  
 Sri. K. N. Chitnis in his thesis for Ph. D. 'Government and Administration under the Keladi Rulers' has arrived at the following results:

1 <u>Gadyāna</u>	=	2 <u>Honnus</u>
1 <u>Honnu</u>	=	2 <u>Dharanas</u>
1 <u>Gadyāna</u>	=	10 <u>Hannas</u> or <u>panas</u>
1 <u>Pana</u>	=	2 <u>Addas</u>
1 <u>Pana</u>	=	4 <u>Pāgas</u> or <u>Hāgas</u>
1 <u>Haga</u>	=	2 <u>Bāles</u>
1 <u>Bale</u>	=	2 <u>Vīsas</u>
1 <u>Vīsa</u>	=	2 <u>Are-vīsas</u>
1 <u>Are-vīsa</u>	=	2 <u>Kāsus</u>

The coins adda and kāsu, mentioned by him, do not appear in the Kadamba records. As to dharana, I am inclined to take the word dharana to mean 'weight'. Weight may be equivalent to that of a gadyāna or a ponna, half of a gadyāna. Other coins and their values are similar to those found in the Kadamba records (A. D. 1050 to 1250).

### 8. MEASURES

We often meet with the term sautige in connection with oil granted for the temple lamp. Sautige was a measure for oil. It appears to be a small measure as the word survives in the sense of a ladle or a spoon.

Another word met with oil is sollaga in the Muttage inscription (A. D. 1199-1200). In the Old Mysore area sollaga means one-fourth of a seer (volume). In the Dharmwar area it means four seers (volume).

The Halegi inscription mentions that the oil-men granted one solasiga of oil per oil-mill. Solasiga may perhaps be the same as sollage.

The same inscription mentions a māna of oil as granted by some other oil-men. From the Saneśvēśvara inscription we learn that one pāga fetched six mānas of oil.

The Māvalli inscription mentions the measure ommāna as hēringe ommāna bhatta (paddy) - Gmmāna would mean one māna.

The Narandra inscription B mentions māna and bala as measures for rice.

The Tāmūr inscriptions mention settuga bhatta.

The Dīmbavali inscription mentions a kolaga bhatta.

Siddhanhalli inscription mentions a banniga-kolaga for grains.

The Dhārwar inscription mentions a māna as a measure for grains.

In the ~~Kirk~~ Kirihalesiga plates we meet with the measure prastha (in Sanskrit) for rice. It appears to be equal to four seers. The Antes' Sanskrit dictionary gives 32 palas for a prastha and 1/8 seer for a pala, as mentioned earlier.

Hāra and khanaga are mentioned in several inscriptions.

Kittel's dictionary gives the relation between the various units as follows:

4 <u>solleges</u>	= 1 <u>Māna</u>
4 <u>Mānas</u>	= 1 <u>Balla</u>
4 <u>Ballas</u>	= 1 <u>Kolaga</u>
20 <u>Kolagas</u>	= 1 <u>Khamduga</u>

Kolaga appears to be equal to a hēra.

Kittel's<sup>1</sup> Kannada dictionary also gives māna as half a seer. This seems probable for the māna of oil mentioned above. But the māna of grains may be a bigger unit and may fit in as given in the above table of calculations.

There is no internal evidence apart from what is pointed out above to arrive at the exact capacities or relations between the different kinds of measures mentioned above.

## 9. TAXATION

Āya (Sanskrit), supka and tāre<sup>2</sup> (Kannada), were the general terms for taxes.

### LAND REVENUE:

The land Revenue is mentioned in the following expressions:

śiddhāyadolage gadvāna omdu

(one gadvāna in the śiddhāva), Makkal (A. D. 1079)

dvī-nishka rāj-āva-ōtnatti parinattam

kshētram (land taxed at two nishkas as the state revenue) Dadwad plates (A. D. 1207)

dēvara tōmtada āya (revenue on the temple garden)

Tambūr (A. D. 1125)

dēvara tōmtada keyya batte sūṅkamāṁ kuliya sūṅkamāṁ 330

(revenue on the temple garden and  
the second crop), Tambur (A.D. 1156)

tōmtada batte sūṅka,

Tambūr (A.D. 1125)

In the Dhārwar inscription we find the term her-  
jjumka. Elsewhere we find per-jjumka. Per or her means large,  
big, etc. in Kannada. Jumka is sūṅka, i. e., a tax. Herjjumka  
or perjjumka would <sup>mean</sup> be the big tax.

Aruvāṇa appears to be also a land tax. We meet with  
the tax in the following expressions:

Kaygaṁ manegaṁ tōmtakem aru-vaṇaṁ gadyaṇaṁ  
mūṁ paṇav-aru, Mugad (A.D. 1045)

Aruvāṇa appears in several inscriptions, i. e., Jinnūr,  
Sīgigatti, etc.

Likewise the tax talasārige appears in several  
inscriptions.

#### PANNAYA:

Pannaya appears to be a land tax of the imperial  
government. we meet with the tax in the following expressio

dēvara tōmtada kuliya sūṅka batte pannaya  
Madenabhavi (A.D. 1138)

#### VADDARĀVULI:

Vaddarāvula appears to be a tax of the nature of income  
tax. Vadda means ~~the dues or taxes on a money lender~~

331.

We get the term vadda-vyavahāri in the Mavelli inscription. Vadda may perhaps be the same as vaddi in modern Kannada meaning interest. Awula is income. So vadda-awula would be a tax on money-lenders and other income earners like the merchants and businessmen. We meet with the tax vadda-awula in the Kadrolli inscription of A. D. 1075, where it is mentioned that Kāśavādītvadeva granted 5 nom-gadyanas in the vadda-awula, under orders of Somesvarabhatta.

Tax on artisans and others pursuing various businesses:

The Tambūr inscription of A. D. 1156 mentions taxes such as antalasāri, bīra-vana and handaru-vana on bananjigas (traders), senigas (businessmen), asagas (washermen), etc. The Muttage inscription of A. D. 1223 mentions the taxes of talasāri and bāyivanna on the badagis (carpenters). The Targan inscription also mentions similar taxes on the badagis. The Hasarāmbi inscription mentions tax (tere) on the families of tāligas (oil-men) and kumbāras (potters). Talasāri and bīra-vana on oilmen and potters is mentioned in the Sīgigatti inscription (A. D. 1162) also. Vana in the above compound words, bīra-vana and handaru-vana is nana, a coin.

#### DAŚAVATTA:

The daśavatta (daśa-bandha in Sanskrit) tax on binnaṇis, i. e., artisans is mentioned in the Tambūr inscription of A. D. 1144. Daśabandha appears also in the Panaji plates (A. D. 1059).

HOUSE TAX:

In the Tēmbūr inscription of A.D. 1144 mention is made of the house tax, vāgila-vāga, being granted to the temple by Mādīrāja danda-nāyaka. 'Vāgila' (bāgila) means a door and vāga means 'pāga' a coin. So vāgila-vāga would be the door tax or house tax (bāgila-pāga).

MARRIAGE TAX:

A tax on marriages was levied. We get mention of it in the Tēmbūr inscription of A.D. 1156 as hāmdaru-vana. Hāmdaru means a pondal and vana which is same as pana is a coin. In the Madanabhaṇi inscription (A.D. 1138) it is more clearly mentioned as 'maḍuvevalli hāmdara pana one'. The tax was also called belagode-vana. We find it as maḍuveya belagode-vanamumam in the Siḍḍhanaballi inscription (A.D. 1159). Maḍuve means a marriage in Kannada.

SALE TAX:

Sale tax was recovered on almost all the commodities that came for sale in the market. It was recovered either in cash or kind. In the Sōmanakon inscription (A.D. 1168), we find that paddy of vakkula-kolaga was recovered for every ponnu worth of grain on all grains that came for sale either from outside or offered for sale locally and were actually measured, i.e., sold. The same inscription mentions the tax of a vīsa on betel-leaves and betel-nuts worth a ponnu. The Dhārwar inscription (A.D. 1117) mentions that five vīsas were recovered for one cart-load of grains (dayasada bhāṇḍige vīsavayānu), and one balla was recovered for a hēra (about one bag). Likewise two manas were recovered

for the load of a mule and one mana for a head-load.

#### MINOR TAXES:

The Halsi inscription (A.D. 1169) and Dodwad plates mention kar-onakara in general terms. Una-kara would be a minor tax.

Soda, mūlika, kāru and kāru-hana are mentioned in the Būdersingī inscription.

Hadike and hāraṇa are mentioned in the Mānagundi inscription, B.

Paripum and pāraṇayum are mentioned as kirukula (minor) in the Mugaḍ inscription (A.D. 1045). Pāraṇa may have been the same as hāraṇa of the Mānagundi inscription.

#### DANDA:

Danda, i.e., fine was another source of income. It is mentioned in the Būdersingī, Rayapūr, Mānagundi and Dodwad records.

#### DARŚANA:

Darśana, which is same as kāṇika in Kannada was another recovery by the state in the form of presents. In the Halsi inscription it is stated that no darśana was to be paid to the king, queen, prince or minister. In the Kurdikēri inscription we find the expression gatrada darśanada vomaṇu panamam.

#### OFFICERS OF TAXES AND CU/STOMS

In Tāmbar (A.D. 1156) we meet with the superior officer gunkada Mādhava-rāja danda-nātha, under whom another officer Ācharasa was working. In the Muttage (1) Māna and balle appear to be smaller units here than those mentioned on page 329 ante.

inscription (A.D. 1223) we find the śūṅka-ādihikāri Uṇṇakara-  
nāyaka. In Mavalli inscription (A.D. 1125), mention is made  
of śūṅka-verggades Nāṇṇavya-nāyaka and Timmanayya-nāyaka.  
In another inscription at Tāmbar (A.D. c. 1140), we find mention  
of the śūṅka-ādihikāri Vemayya, who granted the talasāriḡe  
tax on one house of taligas to the temple. Like-wise  
in the Maṇḍaṇḍi inscription (A.D. 1202) we meet with the  
śūṅka-ādihikāris Dēvayya and Chāṇḍayya who granted the  
talasāriḡe tax on oil-mills to the temple. In the  
Madanabhavi inscription śūṅka-verggade Saṅkaravva-nāyaka  
is stated to have granted the kuliva-śūṅka-batte panṇava to  
the temple. In the Tasarāmbi inscription we meet with a  
lady śūṅka-ādihikāri Lakṣmādevi. In the Kurūṭikēri inscription  
Nāṇṇa, brother of Anantapālayya, was the panṇavade  
śūṅkada adhiśthāyaka verggade over the divisions of  
Palasige Twelve-thousand, Kolāmbavāḍi Thirty-six-thousand  
and Alāṇḍe Thousand.

#### 10. WARFARE

Warfare was carried on with elephants, horses, <sup>and perhaps</sup>  
chariots and <sup>with</sup> foot-soldiers. We have the expression chatur-  
aṅga-bala-gūṭradhāri and chatur-aṅga-siṅga used with  
Mādīraja of Tāmbar. Chatur-aṅga of the army is the traditional  
four arms of the army, viz. hastī, ratha, asva and padātī.  
Likewise the Kiriḥbalasige and Uḍḍavāḍ plates mention dvipa-  
haya-rathah. Padātī was always there. Kings, heir-apparents  
and generals generally fought from elephant-backs. For  
strength, grandeur and command elephant ~~was~~ was the best

conveyance. In the Tambūr hero-stone, Bijjala is represented as seated on an elephant. Permādi deva is described as mounting his elephant Vijaya while proceeding for an expedition, even as a prince (nija-vijaya-raj-arūdan-agalke). The strength of the army was counted on the strength of the elephant force. The elephant force of the Kadambas of Goa was formidable (divirada-nikaraiḥ).

Cavalry was the next important section of the army. Almost all generals, big and small, were experts in horsemanship. Marttanda is called duṣṭ-āsva-malla. His son Nākarasa is called ati-viśama-turaḥ-arūḍha-prauḍha-Rēvanta. Bommarasa, cousin brother of Nākarasa is described as viśama-sūkala-hay-arūḍha-prauḍha-Rēvanta. Hāvivalla is called atīśava-Rēvanta. Senapati Singarasa is called duṣṭ-āsva-malla and ati-viśama-rasa-turamigama-patiyam Rēvantan=ant=ar=eralu (Rēvanta was the son of Sārva and Samjñā). The cavalry was well-equipped and properly protected. From the representations in hero-stones we notice that the horses were protected by a coat of mail unto the knee, a breast-plate and a steel covering to the head. Even the neck and the loins were covered by protective straps. Saddles, stirrups and reins were supplied for the rider. The horseman was also covered with necessary steel helmets, breast-plates, etc. He carried a spear, a dagger, a xx sword and a shield. When kumāra Mallevya of Kāmadhenu mounted his horse and took the sword in his hand, it is stated, no enemy could stand before him, thus:

Turagaman=ere khadga-late keygalav=  
yatt=ire kumara Mallayya  
Murid=ade Mari mirid=ade mrityu  
Kadamgide=ardda Bhairavam  
Kalardd=ade sinham=urvvi=ade  
her-vulli hayd=ade kala=nakkasam I  
marald=ade Moreyam talare kuṭṭ tuven=a  
raṇa=raṇgadalli bhi-  
kara=mada=varanam jita=ranam  
Vijayarkana gandha=varana(m) II  
Channakamala.

The last section was the infantry. It was divided as kāl=āla (soldiers with swords and shields), bill=āla (archers, with bows and arrows), komta=damniga (lancers and spear-men). Some of them were selected for their strength and bravery as dimgarigas (personal body-guards) of the kings and generals.

The various designations of the officers in the army were as follows:

sāhani, patta=sāhani.  
padavala, piriya padavala.  
dandadhina, danda=natha.  
chamūpa, danda=nāyaka.  
sēnāpati, sēnādhipati.  
mahā=prachanda=danda=nāyaka.

The times required that all young men of the days be trained in the art of warfare. Occasional cattle raids both by

organised armies of alien chieftains and others, raids by robbers and frequency of wars necessitated acquisition of physical fitness and skill in the <sup>use of</sup> weapons of war by one and all. An idea of military training is found from the following line describing Vijayāditya:-

Bhrīgau kumtē nrāsē dhenuśi viśhamē ch=āśi-nhalakē

and

turaṅg=ady=arōhē, etc.

To die as a hero in fight was considered as a great virtue. The oft-quoted verse in the hero-stones, viz.,

jītena labhyatē lakṣmī-ritan=āni sur=āṅgaṇā I

kṣaṇa-vādhvaṁśīni kāyē kē chintā maraṇē raṇē II

kept up their spirit for adventure and heroism. Further, the sense of duty of the regular soldiers was so high that they preferred to die fighting for their master, whose salt they ate, rather than run away from the battle-field. The expressions 'jōla-waliyam nīgi satta' and 'kaliya=āgi satta' are as frequently met with in the hero-stones.

There used to be a professional class of soldiers, who took service with others who employed them, as revealed by the expression sāstra-jīvigal found in the Tāmkūr inscription.

Navy has been discussed under the heading 'Navigation'.

RELIGIONI. GENERAL

Religion was a powerful force moulding the life of the people in all <sup>walks of</sup> life during the period of the Kadambas of Goa. Religion had been one of the prime principles which sustained life and passed on the culture from generation to generation. In spite of the tumultuous political activities of the period, touching the life of every citizen, and numerous wars, big and small, occurring practically every year in every district, it is a point for thought how society continued to live and live apparently better than before. To my mind, it was religion, together with the code of life associated with it, that has been the inner element by which life went on progressively during the days in question.

<sup>P</sup>Philosophy and ethics were inseparable from religion. Heads of religious institutions were generally scholars well-versed in the prevalent systems of philosophy. In addition of ~~to~~ maintaining the institutions and providing for the religious aptitude of the people, they had to enter into discussions on the merits of their systems, whenever such occasions arose. This kept up their intellectual acquisitions always sharp and ready at hand, which in turn augmented the respect they commanded and ~~their~~ prestige and influence over the society, *they wielded*

Hinduism and Jainism were the two predominant religions during the days in question. The Kadamba dominion was throughout a strong-hold of Saivism, orthodox in the

earlier part and the resurgent in the latter part of their period. Vaiṣṇavism was there to a certain extent, but to the average citizen Śiva was the ~~and~~ most popular. <sup>Buddhism</sup> ~~Buddhism~~ was still lingering on, and there were a few followers of Islam in coastal towns. There are no traces of Christianity <sup>noticed so far</sup> in the area and period in question.

Let us now examine these various religions systems in detail.

## 2. BUDDHISM

Hsuen Tsang notes in the early part of the 7th century that there were about 100 sanghāraṃas with 1000 priests, who were followers of both the Mahāyāna and the Hīnayāna sects in the region of Kōṃkaṇapura and that in the city itself there were two sanghāraṃas and three <sup>(1)</sup> stūpas with priests who were all men of distinction. Kōṃkaṇapura has been identified with Banavāsi by some scholars. It is also likely that it was Chandrapura, the <sup>(2)</sup> ~~then~~ capital of Konkana. We have a Bhōja record of Aśmākītarāja of the early sixth century, which mentions grants of the village Sundarikā in the Dīnaka-vishaya for the enjoyment of the Buddhist vihāra by the king at the request of the chief Kottipeggili, in the lineage of the Kaikeyas of Nandipalli. The gift village was entrusted to the Ārya-sangha, i.e., the assembly of Buddhist monks in charge of the vihāra. This copper plate grant clearly shows the existence of Buddhist establishments in the coastal region of the North Canara District and the Goa territory. The capital of the Bhōjas was Chandrapura, modern Chāndōr in the Goa territory. The plates

have been found in Hirēgutti, a village in the Kumtā taluk. Earlier, we find the Buddhist influence in the region over the members of the Chutu family as indicated by the Banavāsi Prākṛit inscription recording the gift of a nāga and a vihāra. Kōḍabaliśiri, a princess of the Ekshvāku house, which was a great patron of Buddhism, figures in a Nāgārjunakonda engraving as the foundress of a vihāra. She was the consort of the mahārāja of Vanavāsa i.e. Banavāsi. This mahārāja may be identified as a prince of the ~~xxx~~ Chutu family. <sup>(3)</sup> More than half a dozen coins were found in the village Ganjigatti in the Kalghatgi tal. of the Dhārwar dist., while digging the earth, about fifteen years back. These coins, which are for the present in the Deputy Commissioner's office at Dhārwar, bear the figure of an elephant with some letters. They may perhaps be the coins of the Bhōjas. The pertinent point here is the figure of elephant found on the coins. The seal of the Hirēgutti plates bears the representation of an elephant. It may be noted that Buddha is symbolically depicted as an elephant. The representation of an elephant on the coins and the seal would show the Buddhist leanings of some of the Bhōja kings, and for that reason of their subjects also.

The find of an image of Buddha in dhyāna mudrā at Mushir near Colvale in the division of Bārdes in Goa territory, testifies further the existence of Buddhism in that territory. <sup>(4)</sup> The image is assigned <sup>15</sup> the period of first or second century A.D.

With this back ground, however, when we come down to the age of the Kadambas of Goa, we do not find epigraphical references to Buddhism. But turning to contemporary literature, we find that the famous Jain writer Hama-chandra mentions two Buddhist monks (Jatis) at the court of the Kadamba mahāmandalēśvara Jayakēśi I, in Chandrapura. (5) Jayakēśi as we know ruled from about A.D. 1050 to A.D. 1078.

It would thus seem that Buddhism had not disappeared completely in the period and ~~the period and~~ the territory in question.

### 3. JAINISM

Unlike Buddhism Jainism had far better days. The religion vied with Buddhism during a couple of centuries, before and after Christ for supremacy in the Kuntala country and was eventually able to evolve as one of the principal religions of ancient and mediaeval Kamātaka.

During the period of the Rāshtrakūṭas and the Gāngas, it was the dominating religion in Kamātaka. Its influence began to wane with the rise of the Chālukyan power in the tenth and eleventh centuries. During the period of the Goa Kadambas it was still a religion of a considerable proportion of the population. As in other parts of the country, the Jain Church had organised itself into different monastic orders. These orders had crystallized themselves into what are known as the saṅghas and their sub-divisions, the ganas and the gachchhas. While introducing a particular teacher of the sect, it was a common practice to mention

the saṃgha, gana and the gachchha to which the teacher belonged. It was also a practice to mention a long line of teachers, before introducing the teacher at the time of the grant. These practices have helped us considerably to know these divisions and sub-divisions of the period and the traditional continuity of the priest-hood. The religion was fortunate in having a galaxy of brilliant teachers.

Zealous bands of monks and ascetics, preceptors and teachers, by their immaculate religious practices and incessant preaching of the holy doctrine, attracted the minds of both the classes and the masses. (7) The popularity of the religion may also be ascribed to numerous scholars, writers and poets who composed several Jain purāṇas and standard books both for the learned and the laymen. In fact, the Kannada literature owes its <sup>crowning</sup> ~~own~~ glory to <sup>its</sup> ~~the~~ Jain writers as is well known to the literary world. Even the inscriptions of the Jain faith in the period show a marked excellence in literary style.

As observed above Jainism was the faith of a large number of people in the dominion of the Kadambas of Goa. The Kadamba Kings were not themselves Jains. But they patronised the religion as they did in the case of other religions.

Two of the saṃghas, namely, the Yānanīya or Yānuniya saṃgha and the Mūla saṃgha, are met with in the area in question. In the Yānanīya-saṃgha, the sub-divisions that are found are the Kāreya gana at Malkankon, Kalbhavi and Alnāvar, the Kandūra-gana at Bannigatti and the Kumudi gana at Mugad

and Garag. The Yapaniya-saṅgha is also met with at ~~XXXXX~~ Māṅguṇḍī. The sub-division of Sūreṣṭha gana in the Mūla saṅgha is met with at Tambūr and Siddhavanahallī, the Balātkāra or Balagāra gana at Golihallī and the Sēnagana at Mavallī.

The earliest of the mention of the Yapaniya saṅgha is found at Palāsīkā or modern Halasde in the Khānānūr tāl. of the Belgaum dist. This is from the period of the Early Kadāmbas. Mrigēśavarman (c. A. D. 470) caused to be built a Jinalaya at Palāsīkā, through devotion to his father and made grant of lands to the Yapaniyas, <sup>(8)</sup> ~~XXXX~~ Nirgranthas and Kurchakas. Like-wise, his son Ravivarman (A. D. 503) established his ordinance at the great city of Palāsīkā that Jinendra's glory, the festival of which used to last for eight days, should be celebrated regularly <sup>(9)</sup> every year.

Likewise Harivarman, son of Ravivarman, also made <sup>(10)</sup> grants to Jains and Jain temples. A temple of the Arhat was built by Mrigēśa, son of the general Sīṃha at Palāsīkā.

The next mention (again of the Yapaniya saṅgha) <sup>(11)</sup> is found in an inscription at Kalbhāvi in Bail-hongal tāl. of the Belgaum dist. The epigraph is inscribed in the days of mahāmandalēśvara Kāṃcharasa, a scion of the Gāṃgas, ruling over the tract known as Kadalavallī Thiruv, in the eleventh century, at the occasion when Kāṃcharasa raised and restored the grant which had come from Saigottā Gāṃga. The date of this occasion is not mentioned. The earlier grant is <sup>(12)</sup> mentioned in detail and is also dated. In the Saka year 771



Nāgachandra, described as a Charitra-chakravarī. The latter had a number of sahadharmis, viz., Niravadyakīrtti, Vāsudēvasvāmī, Pārsvadēva-svāmī, Subhachandra, Mādhavēndra, Balachandra and Rāmachandra. The last mentioned teacher had two disciples in Munichandra and Ravikīrtti. Likewise, Niravadyakīrtti had the disciple Gōvardhanadēva. Gōvardhana's disciples were Anantavīra and Kumārakīrtti who was well versed in tarka, śādhānta and vyākaraṇa. Dāmanandī was the (13) disciple of Kumārakīrtti and traividya Gōvardhanadēva was sahadharmi of Dāmanandī. At the time of the grant, traividya Gōvardhanadēva was the teacher at Muzad. The purpose of the inscription is to record grants by nārggāvūṇḍa Chāvūṇḍa, for the maintenance of a Jain temple called samvaktā-ratnākara chaityālaya, built by Chāvūṇḍa.

This family of nārggāvūṇḍa Chāvūṇḍa was a devout Jain family. Three generations are mentioned in the present enigraph, viz. B Chāvūṇḍa, his son Nāgadēva and his grandson Mārttandā. Mārttandā continued the good services rendered by the family in the cause of his religion by repairing the chaityālaya constructed by his grandfather and by further adding a nāṭaka-sāla to the temple.

The next Jain enigraph, found in the dominion, is the Alṇāvar inscription of Gūvaladēva III (A. D. 1081). It is a highly worn out inscription, the stone having been out and used as a step-stone in the local masjid. A line of Jain teachers is mentioned, but it cannot be deciphered as the portion is worn out. It appears that one Warasimhasetty

constructed a Jinalaya in the capital town of Anilāpura (Alnāvar) and made grants to it of lands purchasing them from others. Anilāpura was one of the capitals of the Goas Kadambas and it is significant that jinalayas were constructed in it as in the case of Palāsikā, one of the capitals of the Early Kadambas. The point is mentioned only to show that the Kadambas, either of the Early dynasty or the later one, were patrons of Jainism. The Jain order and sub-division, though not clearly readable, appears to be the Yapaniya saṅgha, Mallān-anvaya and Kāreya gana, as has been the case in the pedestal inscription to which we will revert later on.

To the same period (about A.D. 1080) be ascribed a broken piece of epigraph found in the village Kādrolli in the Bailhongal tal. of the Belgaum dist. From the existing portions it can be made out that the Jain order mentioned is Yapaniya saṅgha. One neragade Bhivamayya seems to have constructed a basadi and made grants to it. The name of the āchārya is preserved as Sibhachandra Siddhantadeva.

The next epigraph, again belonging to the same Yapaniya saṅgha in the illustrious Vīr-anvaya, Polārivan-bhavi, Mallān-anvaya and Kāreya gana is found in Malakanakop (A.D. 1103) a village in the Kalghatgi tal. The line of teachers starts from Jayakīrtti deva described as Jaina-siddhanta-saṅgha. His disciple was Nāgachandra. Nāgachandra has been described as a mantra-vādi-nikara-lalāma and vidya-nidhi. He had a co-teacher, whose name is not readable except the later part,

viz., 'chandra. He has been called siddhanta-ratnakara. Nāgachandra's disciple was Kanakasanti who is called a siddhanta-siromani and Kāmahara. Mahendrakirti, Mahavira and Santiviradeva were the disciples of Kanakasanti. At the time of the grant the last named three divines were living. Of them Santiviradeva was the religious teacher of Sagala Bammiseti. Some other teachers ~~were~~ of the above referred to sangha, anvaya and gana are mentioned. They are Śrīdhara, Ekavira and Munichandra. Looking to the epithets of all these teachers of the line, it is clear that they were great scholars. Malakankop was, thus, a place of celebrated Jain teachers.

In this village, Puligōḍa Bammiseti constructed a Jain temple and made grants to it. The recipient of the grant was Santiviradeva.

...  
We now come to a secular grant (A.D. 1126) by a Jain family of divisional officers during the last days of Guvaladeva III. It is a grant for the upkeep of a tank. The family, which has appeared earlier in the epigraph of the period of Chattayya II, is that of nārggavunda Chāvunda, Marttanda, who had erected a nataka-sale, had also constructed a tank at Mugad. In this epigraph Bammarasa, a nephew of Marttanda makes grant of a wet land for the maintenance of the tank. The epigraph is remarkable for the mention of numerous charitable deeds performed by this eminent family of Jain nādgaudas, for the religious fervour of the family and for the cultural influence the family spread over the society in the locality by the exemplary character of its members. The

The epigraph states:-

Kere-bhavi-basadi-dēgula-  
maravatige-satray-embā dhammamav-initum I  
naredavu 'ugūḍa-mūva-  
ttara vibhu Chāvunda-ravanindam jagadī II  
— Kēṇḍa.

His wife was Chattiyakka. The catholic nature of the members of the family is revealed in the above phrase basadi-dēgula (Jain temples and Hindu temples). But it is specifically made clear in the case of Chattiyakka. The epigraph states that she was 'sakala-dhamma-priya', a woman to whom all the religions were dear. Gojjiyakka wife of Marttanda is compared to Ghatantaki amongst others. We have (15) a Ghatantaki basadi in Moreb, in Navalgund tal. where a nishiddhi memorial is found of one Nāgachandra śiddhāntadēva, a disciple of Jayakīrttidēva of the Yapaniya saṅgha. The narggāvunda family of Mugad was attached to the Yapaniya saṅgha as seen earlier.

Sāsana-dēvatās have a distinct deified position in the Jain pantheon, e.g., Padmāvatī was a sāsana-dēvatā of Pārsvanātha tīrthamkara. Gojjiyakka is called a sāsana-dēvatā.

Nakarasa was son of Gojjiyakka and Marttanda. The poet describes the religious fervour of Nakarasa as:

'Nakāṅge Jain-dhamma-patākāṅge' and later on,  
 'Parama-Jina-charana-sarasi-ruha-bhriṅga'.

His ~~uncle~~ cousin brother Barmarasa, the grantor in the epigraph, is called 'Jinendra-pada-namkaja-shat-pada'.

The Yapaniya sangha, Mailap-anvaya and Kareva gana appear in other areas such as Saudatti, the ancient Sugandhavartti (the capital of the Rattas); in Hannikeri a village in the Belihongal tal. and in Badli, a village in the Saudatti tal., Belgaum dist.

We now come to the period of Jayakēsi II. We have two Jain inscriptions one at Tāmūr Fort and the other at Mavalli, both dated in Dec. A.D. 1125. The teachers mentioned are:

Vasupūjya munindra  
(described as siddhanta-chakravarttigal)

disciple

Ayyapandita  
(described as Jina-samaya-varddhi-chandramanu)

co-teacher

Mēghachandra vratipati.

is described as

Mēghachandra was an ornament to the Lady Speech. He was also a scholar in Jainism. These teachers belonged to the Mūla sangha and Śūrasṭha gana.

As stated in the epigraph, Jayakēsi II had an elder sister by name Padmavati. She was married to Hāriballa, a prince of the Hāṇḡgal Kadamba family. He was then the ruler of Banavasi Twelve-thousand. One Barmmachayya was the minister of Padmavati and Hāriballa. He is described as follows:

Manaman sri-Jina-raja-charu-charan-ambhojatadl ni shtheyim  
tanuvam Jaina-vi siddha-margga-charita-vyaparadol samtatam I  
dhanaman sad-budharol yasō-vaniteyam dig-bhittiyol kūdi sa-  
j-jana-chintamani Bammachayyan-esedam sanyaktva-ratnakaram II  
 — Mattebhavikridita.

His brother Rechamalla is called Jaina-pada-sarōj-anata-bhrīṅga. These two brothers conceived an idea of constructing a Jain temple at Tāmūr. So they constructed a charming Jina temple at Tāmūr purchasing the site for it and made grants for its maintenance and for the food of the ascetics living in the temple.

It may be noted that there were a number of Jain temples at Tāmūr during the period in question. One such basadi is Vāvanayyana basadi, which is referred to while describing the boundaries of fields.

There is another fragmentary inscription in Tāmūr belonging to the Jain faith (c. A.D. 1140).

It mentions that grants were made by the tālligas and the dealers in betel-leaves to the nakara-Jinalaya and also cash grants were made for the chaitra and Jōgīna punnive festivals. The more interesting part of the epigraph is a grant by a courtesan, Padmavati by name who has been described as a vāra-vadhū-tilake, Jina-pada-nīreja-vinayana-bhāṅgi, etc. Her guru was Nagachandra munipa.

It is further noted in the epigraph that a minister by name Basavanna made grants of land and a site for the dāna-sale and for the cattle and a house of oil-men for the

perpetual lamp of the nakara Jinalaya. Further sumk-adhikari Vamayya remitted the taxes of tala-sariga and bira-vana on the house of the taliga, which was assigned to the temple for the supply of oil by the minister Basavanna. No details of mantri Basavanna are found as the epigraph is a broken piece. But he appears to be a saiva Hindu making grants to a Jain temple. Sumkadhikari Vamayya may perhaps be a Jain, for name sake, as we have come across a Vavanayya basadi in the fort inscription referred to above.

We meet with the Mula sangha, Sūrestha gana in Kadakol, tal. Haveri, dist. Dhārwar; the same sangha and gana with Chitrakut-anvaya in Sortur, tal. Gedag, dist. Dhārwar, Mula sangha Sūrestha gana Chitrakut-anvaya in Hungund, tal. Hungund, dist. Bijapur, in Chanda-kavathe, tal. Sindgi, dist. Bijapur; and Sūrestha gana Chitrakut-anvaya in Siddhenahalli near Tambūr (to be referred to later).

The next epigraph of the period of Jayakesi II is that of Mavalli, two miles from Tambūr (A.D. 1125). The family introduced is that of Parṇavati, elder sister of Jayakesi, her husband Hakiballa, her daughter Chattaladevi and her minister Bammachayya. The grant was made by Bammachayya for the daily ~~taxxks~~ worship and supply of food to the monks of the temple of Santinatha of Mavalli and entrusted to the acharyya of the temple, viz., Vari shēṇa-paṇḍita. Mavalli had several Jain temples (Jina-grihaṅgalim). Vari shēṇa-paṇḍita belonged to the Mula sangha, Sēṇa gana and Pogari gachchha.

We have come across Bāgiyakka wife of Bammachayya in the Tambūr fort inscription, where the name appears as Bāgavve. This Bāgiyakka is described as surpassing Attimabbe in her religious fervour. The import of this statement would be brought home if we know who this Attimabbe was. Attimabbe, who had the nick-name, 'dāna-chintāmaṇi Attimabbe', was the wife of the general Nāga-deva, son of Dhalla of the Vaṇi family. When her son Talla was governing the Masavadi country, she constructed a Jain temple at Lakkundi and made an endowment for its maintenance in A. D. 1007. This Lakkundi epigraph furnishes an elaborate account of this great pious lady and mentions that she had constructed by the time 1500 Jain temples. In Sāntinātha Purāṇa, Ponna enumerates several facts about her. Ranna describes the illustrious personalities of his time in his 'Ajita-Tīrthāṅkara Purāṇa Tilaka', who were known for their philanthropic activities, adding to the glory of Jainism. In this context he mentions the following names, stating that each one of the preceding personality was excelled by the succeeding one in religious fervour; thus

Bātuga II, Maṇula, Nolambantaka, Chavundarāya,  
Samkaraganda and Attimabbe.

This purāṇa was written by Ranna in A. D. 993. He thus puts Attimabbe at the top of the most conspicuous Jain philanthropists. The composer of the Mavalli epigraph calls Bāgiyakka as excelling this Attimabbe of legendary fame. A considerable portion of the epigraph depicting the line of teachers is worn out. Out of the line of teachers mentioned,

names of Sēnadeva, called rādhāntik-āgrasara and gupti-  
vyāpti-yuktam, Padmasēna, Nāgasēna, Vasunūjya called  
viśva-vidyā-vidan, Chandraprabha, Jinasēna-munimdra  
described as kathā-prabandha-rachana-pravina, Nayasēna,  
Manikyāsēna digāmbara and Vārishēna described as sahitva-  
vidyā-samanvita, can be read. Padmasēna is described as  
āgama-sabda-lakṣaṇa-sikṣa-vidan, yogi-bhūṣaṇa and  
siddhanta-chakreśvara. Gupti is a technical term in the  
Jain philosophy. It means protection. There are three  
kinds of protection, viz., manō-gupti, vachana-gupti  
and kāya-gupti. They mean protecting the mind, the speech  
and the body from wandering towards sensual pleasures,  
flagrant and wanton speech and wandering of the mind. The  
last mentioned Vārishēna was the preceptor in the Jain  
temple of the place at the time of the grant. A gissinti  
of Vārishēna is mentioned. But her name cannot be read.

The Jain order of Mūla saṃgha, Sēna gāṇa and Pogari  
or Hogari gachchha appears in other places, of Karnāṭaka such  
as Arasibidi (A.D. 1047) tal. Hungunda and Honavād (A.D. 1054)  
tal. Bijāpūr; both in the Bijāpūr dist.

During the same period, we get a reference to basadi  
of Manikyadeva in the agrahāra Kōḍana-pūrvvada-valli  
(Mukutthana Hubli in Bailhongal tal.) and to a boundary mark  
of the land granted for the manifold worship of  
Pārsvanāthadeva of the basadi <sup>built</sup> by mahāmandalēśvara Mārasimṣadēva,  
apparently of the Gaṃga stock, in the village Hunṣikatti,  
(16)

(A.D. 1131) in the same Bellhongal tal.

Another broken piece (A.D. 1140) found at Kulvalli, tal. Bell-hongal, discloses a grant made by Permāḍideva son of Jayakēśi II to a basadi got constructed by him in the village. At this time Permāḍideva was only a prince and heir apparent. The recipient of the grant was Kaṇṭi Rāma-srī.

We now come to the period of Permāḍideva, son of Jayakēśi II. The very first inscription of Permāḍideva as a mahāmandalēśvara is a Jain one (A.D. 1147-48). It is a mutilated epigraph found in the village Bammigatti, tal. Kalghatgi. From the information available we learn that one Siṅgaṇa, a minister of mahā-sāmānta Suriyamaṣya of Bharanipura (Bammigatti) constructed a Jain temple and made grants of land and house-sites for its maintenance. The preceptors mentioned are Sūbhachandra, Chandrakīrtti, Anantavīra and some others whose names are lost. They belonged to the Yapaṇiya saṅgha and Kaṇḍūra gaṇa.

Yapaṇiya saṅgha and Kaṇḍūra gaṇa appear in Hooli, tal. Saudatti, dist. Belgaum, in Saudatti itself and in Hoolūr, tal. Muddebihal, dist. Bijāpūr.

The next Jain epigraph during the period of Permāḍideva is from Siddhanahalli (A.D. 1159). It is also a broken piece, the earlier portions having been cut off. The Jain monastic order found is Sūrastha gaṇa and Chitrakūṭa-śavaya. These details would make them a sub-division of the Mūla-saṅgha. Mahā-sāmānta Kuḍrayya, ruler of the principality of Tambūr constructed a Jain temple in the village Bīraṇahalli

(now called Siddhanahalli) and made grants, inter alia, for the food of the ascetics residing there. The recipient of the grant was the āchārya Gunanandi. His guru appears to have been Bōdhichandra. Gunanandi is described as viśva-siddhanta-pravīṇa. The grant was further entrusted to Nēnichandra, a truthful disciple of Gunanandi. Nēnichandra has been described as a veritable mine of all the sāstras.

The next Jain inscription during the reign of Perumādideva is that of Gōlīhalli in the Khannanūr tal. (A.D. 1176). It refers to the construction of a Jain temple by Aṅgadiya Malliseti, Gautamesetti and Gaṅgiseti in Kiru-Sāmpagadi (Gōlīhalli). The guru-kula of these settis was in the Mūla sāṅgha, of the Nandi sāṅgha-anvaya, Valagāra gana (also called subsequently as Balagāra gana and Balakkāra gana). The guru-paraṃpara starts from muni Vardhamāna. His disciples were Viḍyānanda-svāmi, Aṣṭōnavāgīdēva, Parvōnavāgīdēva, Guṇachandra bhattāraka and Kukkuṭāśanadēva. These were followed by Śrīdhara munīndra. Śrīdhara munīndra is described as Balagāra-gana-sarōvara-nalin-ākar, Gupta-samiti-samyama-yukta, akhila-karma-dalanavarggal, and apagata-tāndra. Śrīdhara was succeeded by Chandrakīrti and the latter by Meghechandra and Śrūtakīrti-dēva, who is called Bhāratīpati. Śrūtakīrti's disciple was Nēnichandra bhattāraka. Nēnichandra had a distinguished disciple in Vāsupūjya traiṇidyadēva. He has been described as one whose lotus feet were licked by the multitudes of bees in the form of rays from the crowns of kings, as one whose fame was manifested in the circle of the learned, as a friend of the

goddess of speech, as a king amongst ascetics, and rādhanta-chakresvara. His co-teachers were Maleyāla-pāṇḍitadēva and Kumudachandra-pāṇḍitadēva. Kumudachandra was a great debator. His disciple was Vāsurūjya bhāṭṭarakadēva. He was spreading the Jina-dharma by his truthful and attractive character. His disciple was Padmaprabha, a vidyā-niṣṭhi and a rising moon spreading lustre in rādhanta. Padmaprabha's disciple was Tribhuvana, well-versed in the two āgamas, naya, vicāra and sāhitya-kalā. The family of Gaṅgiśetti was a lay disciple of this Tribhuvanadeva. The epigraph then proceeds to state that while Mallālamahādēvi and her son Vīra Pannādīdēva were ruling from ~~their~~ their capital at Gōve, their minister, ~~aide-de-camp~~ and general Chattayya and Mallāla-mahādēvi herself, made grants to the Jain temple constructed in the village by Gaṅgiśetti, under orders of the king. The recipient of the grant was Vāsurūjya, the disciple of Nemichandra.

The monastic order Mūla saṅgha Balagāra gāṇa appears in Konnūr in Gōkāk tal. It is interesting to note that many of the teachers in the Konnūr line are ~~strikingly~~ strikingly identical with those mentioned in the Gōlihalli epigraph, e.g., Pakṣhōnavāsi, Srīdhara, Vāsurūjya trāividyā, Maleyāla pāṇḍita, Nemichandra and Padmaprabha. Balatkāra gāṇa is also found at Gudigere tal. Kundgol, Dist. Dhārwar.

We now come to the period of Jayakēśi III. an inscription at Mānagundi quoting various dates in the years A.D. 1203, 1215 and 1217 during the reign of Jayakēśi III, refers to the Vāṇanīya saṅgha and Kāreya gāṇa. The preceptor

during the period of the grants was Bahubali vratipati. The name of his teacher is lost in the damaged portion. This teacher was a son of Ekaviracharya. Grants were made by the village prabhu Tippagawunda, Masanasettiya Satavva, Ketisetti of the profession of goldsmith and others for the eight-fold worship of the god in the Nagara-Jinalaya, for the maintenance of the temple and for the food of the ascetics, washing the feet of Bahubali śiddhāntideva. A grant during the joint reign of Vajradēva, in the year A.D. 1221 mentions an alienation of the rights of receiving taxes by the vrittīmantas, brahmins holding shares in the village, viz., Sachchidanandasvami, Narayanabhat tōpādhyaya, etc. The grant by brahmins to a Jain temple is noteworthy and would indicate the way in which followers of different religions were living in amity and adoring gods of other religions.

We now come to miscellaneous references to Jainism during the period or the dominion of the Goa Kadambas.

(17)

a) In Chabbi, tal. Hubli, there is a nishiddhi stone dated on Sunday, 23rd April, A.D. 1060. It records the death of the teacher Kanakenandi, a disciple of Bahubali, of the Sāsa gāṇa. The stone was not erected by the kanti Bhāgiyabhe. We have come across kanti Ramagiri in the Kulvalli broken epigraph. The references to a kanti, a Jain female recluse is illuminative of the way in which females took part in the propagation of the Jain faith.

b) There is a very fine image of the twentyfour tīrthanekaras in the Jain basadi at Amminbhavi. The image,

though not dated, appears to have been chiselled during the period of the Kadambas. It represents a digambara Jina in the centre. Above him are twenty-one small Jinas, which with the two beside the central figure, under snake-hoods, would make up for the twenty-four tirthankaras. The image has been described by srī Cousens as a specimen of fine art in his Chalukyan Architecture, p. 152.

c) Image of Pārśvanātha found in Alnāvar about forty years back. The image is since removed and established in a Jain temple at Havagē, about five miles south of Alnāvar, in the Halyāl tal. There is an inscription on the pedestal of the image which though not dated, can be ascribed to the close of the twelfth century or the beginning of the thirteenth century. The inscription states that one Kōtara Kallagāvunda, a lay disciple (gudda) of Gṇavatiyavve, who was a disciple (śiṣṣhiti) of the preceptor Maḡhanandi of the Kāreya gana and Mallān-anvaya in the illustrious Yāvanīya saṅgha, got the idol of Pārśvanātha prepared for the Nekara Jinālaya of Anilapura. The interesting point is the mention of a gudda (lay disciple) to a śiṣṣhiti. It discloses that there were ladies amongst the regular religious disciples of teachers and these nuns had in turn their own lay followers. It is in the fitness of things that Gṇavatiyavve be in the Yāvanīya saṅgha as this saṅgha in particular advocated liberation to ladies.

(18)

d) A niśiddhi stone set up on a tank-bund at Garag, tal. Dhārwar, records the death by samādhi of the preceptor

Santivīradēva of Kumudī gana of the Vāpanīya saṅgha. It is dated in Vikrit saṃvatsara, without mentioning the Saka year. On palaeographical grounds, it can be ascribed to the thirteenth century. The date would thus be Thursday, 8th August, A.D. 1230. The date would be during <sup>the</sup> reign (19) of Tribhuvanamalla. There is another stone by the side of the above one which mentions a field belonging to Kumudī gana in the Vāpanīya saṅgha. These epigraphs would disclose the existence of a Jain centre at Garag.

(a) In the same locality, in Tarkod, tal. Dhārwar (20) we find a small writing inscribed above a niche in the Kalanēśvara temple. It mentions Chandrenātha Jina and the teacher Vasupūjya, disciple of Balachandra of Vāpanīya saṅgha, Svama-pāshana gachchha and Vrikshamūla gana.

We thus find that Jainism was as much a living and active religion as Hinduism throughout the period of the Kadambas of Goa.

#### 4. HINDUISM

Unlike Jainism we find a paucity of details regarding Hinduism and its various religious systems.

##### (a) Religion of the royal house-hold

The religion of the royal house-hold was the orthodox smārta Hinduism characterised by Saivism. The origin of the dynasty is ascribed to god śiva. The early kings made



pilgrimages to Prabhāsa, Cokama, Sthānaka, etc. Later on the kings are called Sapta-kōtī-svaradēva-labdhā-vara-prasāda and mahamahēśvara. The last king Shashtha III made grants to the temple erected by the Vīra-saiva saint-philosopher Siddharāma and for his likh aims and objects and to the temple of Gōvēśvara, the iṣṭa-dēvatā of śrī Allamaprabhu. Shashtha I is called smārta and paṇḍita. <sup>He was</sup> ~~was~~ a follower of the precepts laid down by the smṛitis and the purāṇas. He used to take daily bath with the waters of the river Ganges. He used to offer the ābhikṣa-dānas the śhōḍaśa-dānas and the tulā-puruṣa-dānas. The Narāndra inscription states that Chhattayya got several sacrifices performed and gave away some villages to brahmins. Likewise the same inscription states that Jayakēśi I also got some sacrifices performed and granted agrahāras to ritvijas. In the Goa plates of Guhaladēva III, we get detailed information about religious heads in the royal house-hold. Thus, Sōmārya was the atharvan and head in santika-paushtika. Jaysantabhatta was the paṇḍita. Mayyala was the jyōtiṣhī. Iśvarārya Dvivedī and Nārāyanārya were dharmadhikāris. Kēśvārya and Sōmārya were the rāja-gurus. Ajjamabhatta was the purohita. Ajjala Ghalsāsa was the pattavardhana in Vēdas. Gōvinḍa was the pattavardhana in Yajaka and Gōvinḍa Dvivedī was the head of the vājnikas. The above details indicate the nature of religion followed by the Goa Kadambas.

#### (b) Religion of the public.

Coming to the population at large we find that Saivism had a strong hold on the minds of the public. Leaving aside

the followers of Jainism, by far the majority of the Hindus were worshippers of god Śiva. The brahmin population of the agrahāras and the brahmanurīs had Vaiṣṇava leanings and followed the orthodox brahmanical religion as enjoined by the śrūtis. Thus the brahmins, to whom the Dēgāve agrahāra was assigned, are described as śat-karma-nirmāṇa-nirata and asēṣa-varṇ-aśrama-dharma-dhuraṇdhara. The Hubli charter describes the brahmins of Hubli as santa-sōma-saṁsth-āvabhrit-ava-gāhana-pavitrikṛita-sārīraṇum. Aditya, son of Paramēśvaramāṅgala is described as kramik-agnihōtri in the Marcella plates. In the Dēgāve inscription and the Dodwad plates arrangements were made for keeping the religious fire while distributing vṛttis to brahmins. The mahājānas of Halyāl are described as agni-śtōm-ady-anēka-yajñ-āvabhrit-avagāhana-pavitrikṛita-sārīraṇum. Dravida Vāsudeva-bhattopādhyāya, who consecrated the idol of Varahadeva, is called sapta-saṁsthā-pārāga and mantrika-dhuraṇdhara. The brahmin ūrodayas of Sāsala are described as agni-śtōm-ady-anēka-yajñ-dharma-sāstra-pravīnar.

(c) Religious fervour.

The people were full of religious fervour. High and low called themselves as devout followers of god Śiva under different names. Suriga, a mahāsēnanta of Bharanipura, calls himself Suriyamēśvara-dēva-labha-vara-prasāda. Another chieftain at Tambūr calls himself as Mallikārjunadēva-labha-vara-prasāda. Paṇchikabbe and Arasikabbe of Terasikon are described as Bhavana-Bhavanī-varadīm tavada guṇaṅgalane padedar. Bollimayya in the Sēdāmbi inscription is described



as īśvaraṅg-atibhaktā sōmēśvara-dāgi. Sānta-gāvunda of Saṅgamēśvar is described as Śiva-dhamma-nemna, Śiva-pāda-pāṅkaja-bhramara. Kālimayya of Amminbhāvi is called Śiva-dhamma-nimmala and Śiva-pāda-sāmbhka-bhriṅga. Kallagāvunda of Saṅgamēśvar is called sōmēśvara-dāgi. Naganna of the same place is similarly described. Even a sāvāgi-brahmin Prayāga-bhātta of Kundūra is described as Saṅkara-dēvara tottu and māhēśvara. Jakka-gaṇḍa of śīgīgatti is described as Māhēśvara-pāda-payōja-bhriṅga. Masaṇagaṇḍa and Ketaṇagaṇḍa are called Śiva-pāda-abja-nimmala-bhriṅga. Pulikara Chāvanna is called Sōma-nātha-dēvara dāsa. Padmiyakka of Muttage is called Śiva-dhamma-parāyane.

Then we may look at these verses describing the persons as follows:

Mallisettti of Kemadhenu:

Śiva-pāda-bhaktāṁ kēlire  
Śiva-lēṅkaṁ Śivana tottu Śiva-gaṇa-mitrāṁ I  
Śiva-pāda-pādma-bhriṅgaṁ  
Śiva-alāṁ Mallisetтивāṁ pogaladarār II

Sōvagavunda of Hasarambi is similarly described.

Bhāgiyakka of Belvāntar:

Hara-charaṇa-yugaḷaṁ hri-  
t-saraśjadali niliśi bhaktiyimḍaṁ I

#### (d) Temples.

Temples were centres of religious worship. It was in the temple that people listened to the readings of purāṇas

and dharma-sāstras. Wherever separate buildings (mathas) were not available, schools were held in temples. Even the mathas were in the precincts of the temple. Religious discourses (vyākhyāna) were held in temples. Free meal houses were attached to temples and food was supplied free to the needy. Ascetics and religious mendicants lived in temple compounds. Temples were seats of festive gatherings and rejoicings. People used to visit temples in distant places to see the dēva-kāryas. The temples and their adjuncts were supported by the endowments of kings, chieftains, religious minded merchants and others.

#### (e) Worship

Worship of the deity was carried on daily and in some temples three times a day. The Halsi inscription refers to pañcōpachāra pūjā and the Golihalli and Managundi inscriptions refer to the ashta-viḍh-archana of the deity. snāna, gandha, pushpa, dhūpa, dīpa and naivedya were the normal accompaniments of the pūjā. These were included in the usual term ānga-bhōga for which grants were made. Karpūra, tāmbūla, vastra were also supplied in the pūjā in some temples. Houses of oil-men were assigned for the perpetual lamp of the temple. Likewise houses of pot-makers (kumbhāra) and bāragis (servants) were attached for some temples. Male and female attendants (parichāraka and dāsi), garland-makers (mālākāra) and musicians (tūrya-kāra) were found in the temple establishment of more important temples. In one case (Halsi) we

find an accountant and an auditor appointed for looking after the income and expenditure of the temple. Various festivals were observed in the temples and special worship was offered on those occasions. The usual ones were the chaitra and the pavitra. Special occasions were the abhyaya-dina, grahana, ayana and vishuva, etc. Dipavali mahotsava was one of the important festivals.

(f) Paraphernalia of the temples.

The usual adjuncts of the temple were a satra, where free food was supplied to the ascetics, staying in the temple compound as well as to all those who came to the temple as devotees for worshipping the god from outside and all those who came there as guests, mendicants or in other capacity (avasi, atithi, abhyagata, tapodhanas, naiṣṭhika tapodhanas, etc.) For this purpose a paka-sale was usually provided. Likewise in some temples, as in the case of Tambūr, a dāna-sale was provided, where donors came and got themselves weighed against gold, silver, coconuts etc., and distributed the proceeds in charity. Houses for worshippers (pūjāri) and accountants (lekha) were provided in some temples. Occasionally a nataka-sale was constructed for the temple. The services of musicians, dancing girls, actors, etc., would constitute the raṅga-bhōga and the ata-kuta of the temple. For the flowers of the deity usually we find a flower garden attached to the temple. In a Vaishnava temple we come across a tulasi-vatika as in the case of the Varaha-Nṛsiṃha temple at Halsi.

(g) Devara-pura

The various establishments concerned with a temple were located near-about the temple and the locality called 'dēvara-pura', temple-town. Families of worshippers, or architects, musicians, drummers, gardeners, dancing girls, servants, cooks, etc. lived in this dēvara-pura. Likewise shops supplying materials required for worship and other articles to the above families were also located in this dēvara-pura. The Tāmbar inscription (A.D. 1156) mentions shops of śaṇḍigas, baṇajigas and asagas in the dēvara-pura-vargga. Likewise the Belvatar inscription (A.D. 1149) refers to ten houses in the dēvara-pura-vargga. This dēvara-pura has to be distinguished from the brahmapuri, which was a brahmin establishment.

(h) Ornaments

Popular temples and those patronized by kings had a number of ornaments to be put on the idol on occasions. They were deposited in the house of the pūjārī or some reliable person. In the Haldī inscription we get an interesting information about the ornaments of the deity misappropriated by the trustee. It so happened that the ornaments of god Nṛsiṃha, which were purchased for five-hundred niṣkaṣ (gold coins), were deposited in the house of Padmanābha Vaiṣṇava. Padmanābha had misappropriated the ornaments. This fact came to the notice of Jayakēśī III at the time when the ornaments were to be put on the god. He, therefore, confiscated the three shares (vṛttis) of

Padmaṇabha which the latter had in the village of Sāmpat and assigned the shares to god Nṛishimha in lieu of the ornaments.

(1) Various temples in the Kadamba dominion.

Let us now examine the temples found in the Kadamba dominion.

Most of the temples mentioned or built are Saiva temples. Occasionally we come across <sup>n</sup> Vaishava temples and others common to both the sects. We may deal with these temples first.

Temples of Grām-ādhidēvatā and other goddesses:

In two places we find temples of tutelary goddesses.  
~~xxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxx~~ At Kummudāvada  
 (c. A.D. 1080) there was the temple of Kumudabbe and at  
Kulvalli (A.D. 1162) there was the temple of Kūlakabbe.  
 In both these places the villages bear the names of the  
 deities.

In Kurdikēri (A.D. 1126), we find another temple of goddess by name Abbikabbe,

In the Terligon inscription (A. D. 1080) we meet with the goddess Bhavāni as worshipped by the ladies Arasikabbe and Nannikabbe in the family of Mūka-gāvanda.

In Devarakubli (A.D. 1206), the mahājanas established the idol of Mahālakṣmīdēvi. Kamalādēvi, queen of Pērmāḍidēva . got the temple of Mahālakṣmī constructed at Dēgāve (A.D. 1174).

Gaṇḍa-gōpāla Kālīma made arrangements for lectures in the temple of Sarasvatī at Goa, under the name Bhāratī-dēvī or Vaṣ-dēvī (A.D. 1107). In the village Siḡiḡetti, (A.D. 1162) we come across the goddess Sarasvatī under the name Sārada.

In the Saḍaśivagaḍ plates we find Vijayāditya making grants to the temple of Ārya Bhagavatī in the Karwar tal. (A.D. 1179).

In Siḍḍapūr, we find an idol of goddess Bhagavatī of Mūlasthanā god, the idol having been got made by one Sāgalara Kammāra-setti (c. A.D. 1150).

The mahajanās of Halval are stated to have obtained choicest boons from goddess Kānchīdēvī, whose temple is referred to as Bhagavatī's temple (A.D. 1144).

In Goa, we find the temple of Sāntikārīdēvī mentioned in the Goa charter (A.D. 1250) of Shashtha III.

#### Temples of <sup>n</sup>sub-god

An epigraph in Amminbhavi mentions grants to the satra of the temple of Āditya-dēva (A.D. 1112). The mahajanās of Halval were worshippers of Bhāskaradēva, whose temple appears to have been located at Halval.

It is interesting that Halval and Amminbhavi were both agrahāras.



### Temples of Brahmadeva

In the Narendra inscription B (A.D. 1122-26) we find mention of god Brahma, while grants of rice were distributed amongst various temples. In the Mattage inscription A, Brahmaya-deva appears as the grāma-deva (A.D. 1192). While describing boundaries of field granted to the temple of Mailalēśvara, a reference is made to the temple of Brahmadeva in the Mimbavali inscription (A.D. 1174). In the Kurdikēri inscription (A.D. 1126) we get a reference to god Brahmaya-deva.

### Temples of Vishnu

The Tāmbar broken slab of Guvaladeva III, states that a temple of god Vishnu was constructed at Tāmbar (c. A.D. 1120). The Dēvarasigihalli inscription states that Jōiya-bhūpa made grants to the temple of god Pull-amboruha-nābha (Vishnu).

### Temples of Nārāyanadeva

The Tāmbar inscription of Permedideva (A.D. 1156) mentions the temple of Nārāyana-deva as Chamundesvarada Nārāyanadeva. Temple of Kamala-nārāyana, joint with that of Mahalakṣmi was got constructed by Kamaladevi at Degave (A.D. 1174). Goa charter (A.D. 1250) of Shashtha III, refers to the temple of Mūrti-Nārāyana.

### Temples of Nṛsiṃha

A temple of Nṛsiṃha was got constructed at Halasige and the idol established by one Matayōgi at the instance

of Permāḍiḍeva (A.D. 1169). The god is called ananta-vīra .  
vikrama and the abode of prosperity of the mighty Kadambas.  
 The Halyal inscription states that the mahājanas worshipped  
 at the feet of god Naraśiṃhadeva (A.D. 1144).

#### Temple of Varāhadeva

In the temple of Nriśiṃhadeva at Halsi, Jayakēśi III  
 got an idol of Varāhadeva established through Dravida  
 Vasudeva Bhattōpādhyaya (A.D. 1199).

#### Temples of Kēśavadeva

In Gūḍikatti, Mailaladevi got the idol of Kēśavadeva  
 installed as learnt from the inscription on the pedestal  
 of the idol (A.D. 1124). The Amargol inscription states  
 that mahāpradhana Jakkarasa constructed the temple of  
 Kēśavadeva in Ambaragola and established the idol of the  
 god (A.D. 1119). The Narēndra inscription B (A.D. 1122-26)  
 mentions the temple of god Kēśavadeva.

#### Temple of Vināyaka

A damaged pedestal inscription at Siddanūr, tal.  
 Dharwar, states that the idol of Vināyaka was got made  
 for some one (c. A.D. 1150).

#### Community temples

Temples were constructed and worshipped by associations  
 or bodies. Thus the temple of Śaṇiḡeśvara was specially  
 worshipped by the Kurumba-śaṇiḡes and grants were given  
 by them for the temple at Hubli (A.D. 1198)

The temples of Ugarēsvara found in Managundi (A.D. 1203) and Madakihonnihalli appear to have been constructed and maintained by the body called Ugura Three-hundred (A.D. 1156).

In Kurāṭikēri we find the temple of Bhōjaṅgēsvara apparently built and maintained by the Five-hundred and Four Eleya Bhōjaṅgas, an association of betel-nut-leaves dealers (A.D. 1108).

Temples of Nakha(ka) rēsvara are met with in the Misrikōṭi (A.D. 1136) and the Tambūr (A.D. 1144) inscriptions. Nakara or Nakara-samūha was an association of merchants. We also meet with Jain temples by name nakara-jinalaya.

The temple of Kammadēsvara in Misrikōṭi was likewise a temple of those who pursued Kammata (A.D. 1136).

#### Temples of Mallikārjjunadēva

In Amminbhavi inscriptions (A.D. 1112 and 1149) we meet with the temple of Mallikārjjunadēva for which the Sixty Families made a grant. In the Bhāvīhāl inscription (A.D. 1126) we meet with the temple of Mallikārjjunadēva of the Māṇḍavya-tīrtha. In the Bailūr inscription (A.D. 1162) we find the temple of Mallikārjjunadēva for which grants were made.

#### Temples of Īsvara

We find Īsvara temples under the name Rāmēsvara at Kādroḷli (A.D. 1098), Dharmēsvara at Dhārwar (A.D. 1117) Wachēsvara at Misrikōṭi (A.D. 1136-53), Holēsvara at

Hunṣikattī (A.D. 1142), Chāṇakēśvara and Baiśēśvara at  
 Byahattī (A.D. 1166), Rēchēśvara at Sēdāmbī (A.D. 1164),  
Bontēśvara at Galigi (A.D. 1202), Sullēśvara at Muttagē  
 (A.D. 1223), Kamalēśvara at Dēgāve (A.D. 1174), Kuṇḍak  
Lakṣmānēśvara at Tēragāṣṇ (A.D. 1217) and Kuṇḍāra (A.D. 1176)  
Chāṇundēśvara at Tāmbūr (A.D. 1144), Galagēśvara at Māvallī  
 (A.D. 1128) and near Balōge (A.D. 1134), Hulilēśvara at  
 Bōkyāpūr (A.D. 1163), Pāṇchikēśvara at Dōdwād (A.D. 1209)  
 and Siddhēśvara at Sīgīgattī (A.D. 1162) and at Māṇagundī  
 (A.D. 1203).

#### Temples of Gōniya Sūla-nāni-dēva

In the Sīgīgattī inscription (A.D. 1162) we find  
 the temple of Gōniya Sūla-nāni-dēva.

#### Temple of Pāṇchalīṅgādēva

In the Siddanūr inscription B we meet with the  
 temple of Pāṇchalīṅgādēva.

#### Temple of Sadāśiva

While describing the allotment of rice to various  
 temples in the Narendre inscription, it is stated that  
 two māṇas of rice were allotted to the god Sadāśiva.

#### Temples of Sōmanātha

The Hasarāmbī inscription (A.D. 1171) states that  
 grants were made to god Sōmanātha. In the Kēmadhēnu  
 inscription B (A.D. 1171) we meet with the temple of  
 Sōmanātha. In the Muttagē inscription B (A.D. 1202) we  
 find the temple of god Sōmanāthadēva.

### Temples of Bhairavadeva .

We find temples of Bhairavadeva in Amaragol and Kumtura mentioned in the inscriptions in those places (A.D. 1119 and 1125 respectively).

### Temples of Gramesvara, Kudiyesvara

We find temples of Gramesvara in the villages of Jinnur (A.D. 1138) Madakihonnihalli (A.D. 1156) Byahatti (A.D. 1166) and Menasundi (A.D. 1202) as mentioned in the inscriptions in those place. Further we find the temple of Kudiyesvara in Kurdikeri (A.D. 1126) Ku-diya means a village. So Kudiyesvara <sup>would</sup> ~~may~~ be same as Gramesvara.

### Temples of Mulasthanadeva

Temples of Mulasthanadeva were fairly common. We find such temples in Sedambi (A.D. 1062), Kumtura (A.D. 1125), Sangamesvara (A.D. 1082), Kittur (A.D. 1201), Mukkal (A.D. 1103), Nigadi (A.D. 1112), Betdur (A.D. 1122) Muttaga (A.D. 1199), Tergeon (A.D. 1217) Katnūr, (A.D. 1242) Siddapur, (A.D. 1120 and 1135), Amminbhavi (A.D. 1146), Bailur (A.D. 1162), Somanakoo (A.D. 1168) and Degave (A.D. 1174). The temple at Amminbhavi is called Svavambhu Mulasthanadeva.

### Sivalayas

Temples merely called Sivalaya, Sivagriha, <sup>-nilaya</sup> Nridanhalaya and Mahesa were located in Sangamesvara (A.D. 1082), Amminbhavi (A.D. 1071), Mukkal (A.D. 1079) and Devaresigihalli (A.D. 1094), respectively.

### Temples of Kalidēvasvāmi

Like the temples of Mūlasthanādēva, temples of Kalidēvasvāmi were also fairly common. We find temples of Kalidēvasvāmi in Kumāūra (A.D. 1125), Tersikon (A.D. 1080), Kolanūra (A.D. 1082), Kittūr (A.D. 1201), Mōmīgatti (A.D. 1124), Kāmadhenu (A.D. 1129) and Madanabhavi (A.D. 1138). The gods in the last two places are called Svayambhu Kalidēvasvāmi. In Kalghatgi (c. A.D. 1080) There was a temple of Kalēśvara.

### Temple of Gōkamēśvara

The famous temple of Gōkamēśvara at Gokama, Kuntā tal., North Canara dist. figures more than once in the Kadamba records.

We now come to the two important temples at Goa.

### Temple of Saptakōtīśvaradēva.

Saptakōtīśvara was the tutelary deity of several kings in the dynasty. The temple was situated in Goa as learnt from the Goa plates (A.D. 1250) and the Nēgave inscription (A.D. 1174).

### Temple of Gōvēśvara

We find Shashtha III making a grant to the temple of Gōvēśvara, (A.D. 1250). Gōvēśvara was the iṣṭa-dēvatā of śrī Prabhudēva, whose sayings (vachanas) end with the name of the god Gōvēśvara or Guhēśvara.

(j) Temples in the name of persons

We now come to the popular practice of constructing an Īśvara temple and naming the deity after a living or dead person in his commemoration. In the concluding portion of the Mānagundi inscription B, we find a specific reference to this custom. It so happened that one Bhairava, son of Huliyamaṣetti, died on being struck by a cart. His father established a god named Bhairavadeva, in the name of his son in front of the idol of Siddhēśvara.

Sṛīman mahāpradhāna danda-nāvaka paṣāyita Mailaladeviyara maṇe-verggade Siṃgarasa constructed the temple of Lakṣmanēśvara in Kumāūra, the then capital of Mailaladevi, evidently after the name of his grand-father Lakṣmarāja or Lakkarasa.

Babana danda-nātha who was the mahāpradhāna, śaṇādhipati and maṇe-verggade of Permaḍideva constructed the temple of ~~XXXXXXXX~~ Hemmesvara, apparently after the name of Permaḍideva in Kiru-sāmpagādi. Likewise we find temples of Hemmesvara in Bailūr and Dēgave.

In Dimbavali, Mādirāja danda-nāvaka and the local prabhus made grants to the temple of Mailalēśvara, apparently built in the name of Mailaladevi.

In Bhattikop, Bammagavunda constructed the temple of Karuvesvara under the name of his father Karuva-gavunda.

In Ugnikeri Mūka-gavunda seems to have constructed the temple of Mūkesvara in his own name.

Śvara

Some of the temples mentioned above, e.g., the temples of Māchēsvara, Rēchēsvara, Bontēsvara, Chamundēsvara, etc., appear to have been constructed in memory of persons named, i.e., Mācha-gaunda or Māchīsetti, Rēchēssetti, Banta-gaunda, Chamundēgaunda, etc.

In Mukkal Barmmasetti constructed the temple of Barmmesvara, apparently under his own name (A.D. 1079).

#### (k) Purposes of grants

##### 1. Dēgave inscription (A.D. 1174)

- (1) satr-artham (for the sacrificial session),
- (2) tri-kary-artham,
- (3) sēstra-vyakhyān-artham (for discourses on religious and sacred treatises),
- (4) Rig-ved-ādhyāpan-artham (for the teaching of the Rig-veda),
- (5) Yajur-ved-ādhyāpan-artham (for the teaching of Yajur-veda),
- (6) bala-giksh-artham (for the primary education),
- (7) prap-artham (for drinking water stations),
- (8) agnīstha-pravarttan-artham (for keeping the sacred fire),
- (9) ghatik-ādhyāy-ādhyānan-artham (for secondary education),
- (10) devīngere-samvardhan-artham (for the up-keep of the devīngere tank),



2. The Gṛa plates (A.D. 1107)
  - (9) similar to No. (3), has vyākhyānam Bharati-grihe,
  - (11) lekḥaka (accountant),
  - (12) acharya (preceptor),
  - (13) Vag-devi-pūjaka (worshipper of Vag-devi),
3. Mukkal (A.D. 1079)
  - (14) For the clothes of the ascetics,
4. Tegūr (A.D. 1082)
  - (15) For the repairs of the temple,
  - (16) For the offering of god,
  - (17) For the gandha (sandle-wood paste),
  - (18) For the dhupa (incense),
  - (19) For the dipa (lamp),
5. Mugad (A.D. 1195)
  - (10) Similar to No. (10), for the keep of the tank,
6. Mattage (A.D. 1223)
  - (20) Āta-kūta (for the meeting of play and dance),
  - (21) For the food of the preceptor,
7. Somanākoppa (A.D. 1168)
  - (22) Chaitra festival,
  - (23) Pavitra festival,
  - (24) For the food of the pūjari (worshipper),
  - (25) For the hay to be used for roof of temple and temple-school,
  - (26) For the flower garden,



## 8. Belvantar (A.D. 1149)

(27) For the food of visitors and guests,

## 9. Budarasingi (A.D. 1257) and Kotbagi (A.D. 1264)

(28) amga-bhoga (like gandha-dhupa-kumkuma tam-bula-  
pushpa, etc.),(29) raṅga-bhoga (like ata-kuta, nritya, mala etc.),(30) navina-prasada-karana (for new constructions),(31) ashta-shashti-tirtha-siddha-tataka-khanana  
(for digging tanks),(32) diṇ-anath-odara-bharana (for supplying food to the  
poor and the destitute),(33) chatushka-kalas-abhi shēka (for the ceremony of  
abhi shēka of the kalasa),(34) gṛ-prachara (for the maintenance and development  
of cows),(35) nitya-homa,

(36) for supplying food to the inmates of the temple,

## 10. Tergaon (A.D. 1217)

(37) for the oil for one day in the festival of  
dīpavali,

## 11. Golihalli (A.D. 1160-63)

(38) for the ashta-vidh-archana of the god,

(39) for the perpetual lamp of the god,

## 12. Haldi (A.D. 1169-72)

(40) for the pañch-ṛpachara-pūja of the god,

## 13. Kirīhalasige (A.D. 1199)

- (41) for daily nivedya with payasa, six vrasthas of rice,
- (42) for milk for the daily payasa,
- (43) for curds for the daily nivedya,
- (44) for mugdha (kidney bean),
- (45) for godhuma (wheat),
- (46) for sugar,
- (47) for ghee,
- (48) for two garments of god,
- (49) for vithika, (tambula), with maricha and other requirements,
- (50) for camphor,
- (51) for kumkuma,
- (52) for celebrating festivals of:
  - (a) Pavitra,
  - (b) damana,
  - (c) abhyudaya-dina,
  - (d) Karttika,
  - (e) ayana and visuva,
  - (f) grahana,
  - (g) dipavali mahotsava,
- (53) for the temple servant (paricharaka),
- (54) for the musical instrument players,
- (55) for the garland-maker,
- (56) for the cook,
- (57) for the maid-servants,
- (58) for the auditor,

14. Taṁbūr (A.D. 1125)  
 (59) for fruits and flowers,  
 (60) for the charuḡi,  
 (61) for the alms-house,
15. Dodwad plates (A.D. 1209)  
 (3), (4), (5), (6), (7) and (8) and,  
 (62) for the teaching of Sama-vēda,  
 (63) for the teaching of Kaṁva-sakha,  
 (64) for the reading of purāṇas,  
 (65) for the festival of maṇas,
16. Kāmadhenu (A.D. 1129)  
 (66) for the servant maintaining the flower garden,
17. Nareṇdra A (A.D. 1125)  
 (67) for vidyā-dāna (education),  
 (68) for pātra-pāvula (for dancing girl),
18. Haṣarāmbi (A.D. 1171)  
 (69) for earthen pots for nivāḍya and chchhatra,
19. Siddanūr (A.D. 1120)  
 (70) for white-washing the temple (sōta sunnakke),

(1) Objects of grants

- (1) Taṁbūr (A.D. 1125)  
greyō-nimittav-āḡi (for religious merit),
- (2) Kaṇakūr (A.D. 1104)  
ninna dhammav-āḡi (for your own merit),

## (3) Narendra A.

parōksha-vinay-arthav-āge (as a mark of  
obedience in the absence of),

## (4) Nigadi (A. D. 1111)

devara bhinnav-ada-kāla (at the time when the  
idol was mutilated, for warding off the evil  
effects),

## (5) Panaji copper plates (A. D. 1089)

grant given perhaps in recognition of  
services of Chhadama,

## (6) Misrikoti (A. D. 1136).

emma-jatīyam vrittiyalu nelasidan-ēdu  
(grant given in recognition of having performed  
the duty of his community),

## (7) Kirihalasige (A. D. 1199)

samrajya-samridhy-artham (for the prosperity  
of the kingdom),

## (8) Goa plates (A. D. 1250)

ayur-arōgy-asavaryy-abhivridhy-artham  
(for the increase in longevity, health and  
prosperity),

## (9) Siddhapur (A. D. 1120)

ayum sriyum pechchutirkke  
(for the increase in life and wealth).

(m) Priests

Priests in the Hindu temples, in the Kadamba dominion were mostly Lakula Śaivas. They had their names ending with the suffixes śakti, rāsi, jīva, pāṇḍita, dēva or a combination of them. They were generally very learned persons following a disciplined code of life. For temples of lesser importance, they were called āchāryas and for important temples they were designated as sthān-āchāryas. In some temples the āchāryas had to be celibate and in others they were persons having wives and children. The celibate āchāryas were called naiśṭhika tapōbhāṣas. We may note the places where the āchāryas are called sthān-āchāryas.

- i) Pādma[rāsi-pa]ṇḍita was the sthān-āchārya of Ādityadēva in Amminbhavi (A.D. 1112).
- ii) Chāṇḍrabhūṣaṇadēva, described as munīśvara, son of Śivasaktidēva, who is also described as munīśvara (the family is called tāpasar), was the sthān-āchārya of Siddhēśvara temple in Maṇagundi (A.D. 1203).
- iii) Vāmasakti-pāṇḍita-dēva was the sthān-āchārya of the temple of Kalidēvasvāmī in Mōmīgatti (A.D. 1124).
- iv) Tejōrāsi-pāṇḍita, son of Deverāsi-pāṇḍita was the sthān-āchārya of the Kalidēvasvāmī temple at Kāmādhēnu (A.D. 1128).

- v) Vaḡīśvara described as śaṇ-muṇiśvara-chaḡḡamani was the sthān-āchārya of the Svayambhu temple at Kundūḡola, figuring in the Tāmbūr inscription of A.D. 1144;
- vi) Vaṇadeva-paṇḡita-dēva, described as erḡkoti-chaḡravartti was the sthān-āchārya of the Svayambhu temple at Mulaḡaḡḡda, appearing in the Belavantar inscription (A.D. 1149), as the guru of Viśvēśvara-paṇḡita;
- vii) Haḡumaṇṡa ~~naisthika~~ naisthika was the sthān-āchārya of Dēvaḡuramatha, appearing in the Sigḡgatti inscription (A.D. 1162);
- viii) Wallikārjjuna, described as udāra-tapaṡvi, śrutapaṡi, bratipaṡi, muṇiśvara, etc., was the sthān-āchārya of Mūlaśthānadeva of Mutḡge (A.D. 1199-1202);
- ix) Bomṡey-Amareśvara-dēva was the sthān-āchārya at Pasarige, (Hasarāmbi) appearing in the Galigi inscription (A.D. 1202);
- x) Paḡmarāṡi-paṇḡita was the sthān-āchārya of Mūlaśthānadeva at Tērgaon (A.D. 1214);
- xi) Sāmbhudeva was the sthān-āchārya of the Sullēśvara temple at Mutḡge (A.D. 1223);

Others who are merely called āchāryas are noted in the following places:

- 1) āchārya Dhammēśvara-jīya at Kāḡrolli (A.D. 1098);
- ii) āchārya Sōmēśvara-paṇḡita at Dāravāḡa (A.D. 1119);
- iii)

- iii) Holesvarada āchāryya Chāndrabhūṣaṇādēva, son  
of Sivāsakti-pāṇḍita at Huṅgikatti (A. D. 1142);

Still others are mentioned without being called āchāryas:

- i) Chāndrāsi-jīya in the Sedāmbi inscription;
- ii) Nirvāṇa-sakti-jīya in the Mukkal inscription;
- iii) Uttava-rāsi-pāṇḍita in the Amminbhavi  
inscription (A. D. 1112);
- iv) Mārkandēya-rāsi in the Kanakūr inscription;
- v) Tejorāsi-pāṇḍita, disciple of Kriyā-sakti-pāṇḍita  
in the Nigadi inscription;
- vi) Chāndra-rāsi in the Amminbhavi inscription (A. D. 1163)
- vii) Nāgarāsi-pāṇḍita, son of Dēvarāsi-pāṇḍita  
in the Siddāpūr inscription (A. D. 1120 and  
A. D. 1135);
- viii) Dēvarāsi-pāṇḍita in the Amargōl inscription;
- ix) Sōvarāsi-pāṇḍita, son of Amara-rāsi-pāṇḍita in  
the Ugnikēri inscription A;
- x) Ukkāvarāsi-pāṇḍita, son of Gaṅgarāsi-pāṇḍita in  
the Ugnikēri inscription B;
- xi) Saṅkarāsi-pāṇḍita-dēva in the Jinnūr inscription;
- xii) Somesvara-pāṇḍita, son of Viśvēśvara-pāṇḍita,  
described as yati-pati-tilaka and bratīsa  
in the Siṅgaṇahalli fragment;
- xiii) Chāndrabhūṣaṇa-pāṇḍita, son of Viśvēśvara-  
pāṇḍita and Bhāgiyakka in the Balvāntar  
inscription;

- xiv) Viśveśvara brati-nātha, disciple of Īśāṇasakti-pāṇḍita-dēva in the Tambūr inscription;
- xv) Rudrasakti-pāṇḍita-dēva in the Madaki-honnihalli inscription;
- xvi) Śivasakti-pāṇḍita, son of Kēdārasakti-pāṇḍita in the Bokyaṇūr inscription;
- xvii) Dēvarāsi-pāṇḍita munipa in the Bailūr inscription;
- xviii) Dēvasakti munipa in the Īgigatti inscription;
- xix) Vallikarjjuna-pāṇḍita, his disciple Dēvarāsi-pāṇḍita and his disciple Rudrasakti-pāṇḍita in the Bhattikop inscription;
- xx) Amritarāsi-pāṇḍita of Holikanahalli in the Somanakop inscription;
- xxi) Divyasakti of Bagulagere in the Hasarāmbi inscription;
- xxii) Vemasakti of Gideyahalli in the Mūbevali inscription;
- xxiii) Sakti-śiva-dēva, also called Śrōtriyadēva in the Gōlihalli inscription 4.

Description of some of these āchāryas and priests may be noted:

Padma [rāsi-pa]ṇḍita of Amminbhavi is described as yama-niyama-svādhyā<sup>ya</sup>-dhyāna-dhāraṇa-maun-anuśthāna-japa-samāhi-sīla-sampannarappa.

Uttava-rāsi-pāṇḍita of Unkal is described as (1) yama-niyama, etc. as above (2) nudīṇa mattannarum (3) akalanaka-charitrarum (4) gotre-pavitrarum (5) sāraṇ-āgata-jana-raksharum (6) sācch-āchāra-naya-vinaya-

vibhūshanarum (7) Īśvara-pāda-pāda-sēvakarum (8) dēva-  
dvija-guru-vandyaman-asthāna-sōbhābhīmanarum (9) chatus-  
saṁaya - - - - (10) kk budha-jana-adhāra[rum] (11) ahara-  
dānigalūm (12) asrita-jana-kalpa-vriksharum and (13) nudida-  
ante māpparum.

Somesvara-Pandita of Dhārwar is described as  
 (1) yama-niyama, etc., as above (2) nija-tapa-prabhāva-  
kulisa-vidarita-pāra-saṁaya-kudharar (3) anavarata-  
santarjjita-makara-kēṭana (4) nirantara-yasās-chāndrika-  
vikasita-vibudha-jana-bhīṭ-kuvalavar (5) ārādhitā-  
Pārvati-pati-charaṇa --- ruha-bhrīṅgar and (6) anna-dāna-  
vinōdar.

Chandrabhūshana-pandita of Belventar is described  
 as

Śiva-pāda-pādma-bhrīṅgam  
Śiva-pād-amburuha-sākharaṁ Śiva-bhaktām I  
Śiva-śakti-mūrti yanigida  
Bhava[nālam] Chandrabhūshanam tapadindam II  
 - Kanda

Īśanaśakti-pandita-dēva of Tambūr is described  
 as (1) yama-niyama-japa-samādhi-krama-niratar (2) lōka-  
pūjyar (3) āgama-vidar (4) uttamar and (5) saṁyamar.

These extracts are sufficient to show the discipline,  
 learning, eminence, patronage, religious fervour, control  
 over the senses, etc., of some of the āchāryas. Whether  
 they were called sthānāchāryas, āchāryas or otherwise, they  
 were the trustees and superintendents of the temple-concerned.  
 A

establishment. They were recipients of the grants. They looked after the management of the temples. They supervised over the education imparted in the temple or the matha attached to it. Whenever a new temple was constructed the āchārya of a neighbouring temple in the village or of an adjoining village was entrusted with the management of the new temple.

These āchāryas had a guru-parampara of their own, either of the same place or of an outside bigger sthāna. Thus, Viśvēśvara-pāṇḍita of Belvantar and Devasekti-munipa of Śīgigatti claim their gurus as from Mulagūṇḍa and Devanūramatha, respectively, while Chandrabhūṣaṇa-dēva of Managūṇḍi has his gurukula in the same village. The position of a śiṣya was higher than that of a son, in as much as the śiṣya inherited the position of an āchārya and became the owner-cum-trustee of the temple establishment, while the son did not, unless he was designated as a śiṣya. Thus, Chandra-bhūṣaṇa-pāṇḍita of Belvantar, who was the son of Viśvēśvara-pāṇḍita of the same place, is designated as śiṣya in the same inscription and declared as odeya of the sthāna of Madavalēśvara temple in the village, built by herggade Kana.

In two of the records these āchāryas are called Lakul-āgama-siddhanta - - - and Lakul-āgamar, viz., Uttavarasi-pāṇḍita in the Aminbhavi inscription (A.D. 1112) and Somesvara-pāṇḍita in the Dhārwar inscription (A.D. 1117).



We do not find any mention of the Kālamukha-saivas. Sri. Kapatarai Krishnaraya has practically equated the Kālamukhas with the Lakulas in his learned book "Karnataka Lakula-Saivara Itihāsa." We have, however, no records in the Kadamba dominion either to support or otherwise the ~~any~~ equation.

An examination of the names of the Lakula-saivas shows that the suffixes sakti, raṣi and jīya are freely used while the suffixes pāṇḍita and dēva appear to be merely honorific. The father is named Siva-sakti-dēva while the son is named Chāndrabhūshana-dēva. Further, the name of the guru is Kriyā-sakti-pāṇḍita, while that of the disciple is Tejō-raṣi-pāṇḍita. In another case, the name of the guru is Malikārjjuna-pāṇḍita, that of his disciple is Dēva-raṣi-pāṇḍita and that of the latter's disciple is Rudra-sakti-pāṇḍita. The wife of Uttava-raṣi of Unkal was Chāndikabbe. Her father's name was Indraśiva-jīya. Thus, all the suffixes appear to represent the same sect of Saivas so far as the Kadamba dominion and period are concerned. A further examination of the suffixes reveals that the suffix raṣi is more common than others, and that the suffix jīya also was honorific at least in the beginning when it was started to be used for these Saivas. The suffix jīya has survived in the present days in the surname 'Jīra' as in the case of the double suffix appa and ayya in the surname 'Pai'. *jīra* is a short form of *jīya*.

(n) Goravas

We now consider the goravas. In two inscriptions, viz., the Amminbhavi (A.D. 1112) and the Siḡigatti (A.D. 1182), goravas appear in combination with others as follows:

Amminbhavi:PārvvaramGoravarāmGō-bra - - -Siḡigatti:PārvvaramGoravarāmGō-vrindamamPāndirām

The inscriptions state that those who destroy the grants will incur the sin of killing the above class of people, cows, etc. In several other inscriptions, we get the word ekkōti-tapōdhanarumam or tapōdhanarumam along with brāhmanas(pārvvaru), ladies, children, etc. In an extraneous record at Kiriḡimḡi, tal. Imḡi, dist. Bijāpur, dated on Wednesday, 25th Dec., A.D. 1196, the word gorava appears in the following connections:

Harī-grihadim Nara-grihadimSura-grihadim Aruha-grihade Bauddh-alayadiḡ IGoravara Savenara BauddharaNeravigalimḡ=Imḡi-nade sogayidi tōrkhum II— Kandā.

From the above passages we find that goravas were held in great respect as in the case of brāhmins and tapōdhanas. In the second passage, they are cited as

Hindu counterparts of the Jain ascetics and the Buddha monks. In the same Aminbhavi inscription, we find Chāṇḍikabbe, daughter of Indrasīvajīya and wife of Uttavarāsi, making grants of land from the goravāmbola. Goravāmbola is a compound word for goravāna hola, meaning the patch of lands belonging to the goravas. This would show that Chāṇḍikabbe, and for that reason Uttavarāsi and Indrasīvajīya were all goravas. It is thus clear that the term gorava stood for the term Hindu priest-hood.

In this connection it is interesting to note that ladies of the temple worshippers community in the Belgaum and Bijāpūr districts add the suffix rāsi to the names of their husbands while giving out their names, whenever called upon to do so, in ceremonies like marriages, etc., certainly without knowing that the suffix rāsi is a remnant of the far off olden days. Thus, if the present name of the husband is Sīvappa, they would give it out as Sīva-rāsi; if it is Chandraappa, they would utter it as Chandra-rāsi and so on. The community is known at present as goravas, pūjāris, hūgaras and in the Maharashtra bordering areas as guravas. Likewise in the Bellāri-Guntakal-Raichur areas, there is a corresponding community called Jīras, which is a short form of Jīyars. The practice of adding the suffix rāsi on similar occasions, is understood to be prevalent among them also. It may also be noted that the proper name Sīva with the suffix rāsi, as Sīva-rāsi, is current amongst the Hūgara community in the central parts of the Belgaum district.

From the above discussions, I believe that the modern jīras, <sup>hūgaras</sup> goravas or pūjaris, are the successors of the mediaeval jīyars and goravas, then forming the Lakula-saivas. Several of the Lakula-saivas might have merged as pontiffs and smaller mathadhikaris in the Vira-saivas. Several others might have remained as simple worshippers, in temples and taken to other vocations connected with the temple, due to want of patronage, change of conditions and sheer degeneration, and merged in the Vira-saivas. Some others as in Mahārāshtra, and the border areas, where the Vira-saiva influence was not strong, may have remained in an intermediate state.

(o) Non-Lakula-saivas as sthan-acharyas

An instance of a non-Lakula saiva appointed as a sthan-acharya is found in the Narāndra inscription B. The inscription states that Jayakēśi II entrusted the sthana of Śaṅkaradeva of Arakere to one Prayāge Bhattayya. Prayāge Bhattayya, who is also called Prayāgeśvara, is described as a māhēśvara and a śaṣṭi brahmin. His father was Sāgara-bhatta, described as vīpra-vīrudh-āgrani. His gotra is given as Kāsyapa-gotra. He received all the grants made to god Śaṅkaradeva. He is further described as (1) śāstr-āgama-vēda-mārgga-charita (2) īśvara-pāda-pūjan-ōdyōgi and (3) śaṅkara-dēva tottu.

(p) Vira-saivism

Vira-saivism seems to have made its appearance early

in the Kadamba dominion.

Śrī Allama-prabhu, saint-philosopher and first pontiff of the Śūnya-simbhāsana of Kalyāṇa appears to have hailed from Goa or at least spent his dedicative days in Goa, mediating at the feet of lord Gōhēśvara, whose temple was situated in Goa. This is clear from his vaḥanaś which are invoked in the name of Gōhēśvara, Gūhēśvara or Gōvesvara. The first epigraphical mention of god Gōvesvara is in the Goa plates of Śaśthē III (A.D. 1257). The period during which śrī Allama-prabhu spent his days in Goa may have been either during the period of Jayakēśi III (A.D. 1126-1147) or during the early years of Permadideve (A.D. 1147 onwards) before he went to Kalyāṇa, where he came in contact with śrī Basavēśvara.

It is significant that it is Jayakēśi II, who is described as maha-mahēśvara, for the first time among the kings in the dynasty, in his Aśōge plates (A.D. 1134). Thereafter all the subsequent kings, without exception, are described as maha-mahēśvaras.

The second pontiff of the Śūnya-simbhāsana, viz., Channabasavēśvara came to Ulavi in the Kadamba dominion after struggle started with Bijjala and his followers. One of the battles fought with the army sent by Bijjala or his successors is supposed to have been fought at Kadaravalli, inside the Kadamba dominion. He finally settled down at Ulavi in the Supa nētha of the North Canara dist. and having appointed Siddharamanātha as the next pontiff of the nētha, he ceased to exist. The reason why Channabasavēśvara came to the Kadamba dominion must have been ~~xxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxx~~

the prevalence of Vira-saivism in the dominion and the patronage given by the kings of Goa to that sect. Another reason could have been that, of all the feudatories, it was the Kadambas of Goa who persistently defied the power of Bijjala and declared independence, shedding their feudatory position. Kadambas were the only safest political power of the times who could have afforded asylum to the struggling followers of Basavēśvara after their conflict with Bijjala, throughout the earstwhile empire of the Chalukyas, or that of Bijjala.

(24)

The third pontiff of the Śūnya-simhāsana (according to the Nirāṁjana-Vaṁśa Ratnākara), śrī Siddharṣṇanātha, after he was so designated by the second one, śrī Channabasavēśvara at Ulavi, must have toured the Kadamba dominion before he returned to Kalyāṇa or Sonnaligeypura preaching and spreading the <sup>tenets</sup> of the Vira-saiva faith. This is evident from the fact that we find at least three places where he has been remembered and grants made for the purposes for which he strived. The places are Bidarasingi, Kothāgi and Katnūr (grants made in the years A.D. 1257, 1264 and c. 1280).

(25)

The fourth pontiff of the Sīvanubhava-charaṇti-patta or the Śūnya-simhāsana, viz., śrī Anādi-gaṇa-nātha came to Goa, where Allamaprabhu had his lord Gōhēśvara and stayed there for some years, spending his days in the worship of linga and devotion to jāṅgamas and before he ceased to exist, appointed Ādi-gaṇēśvara as the fifth pontiff of the Sīvanubhava-charaṇti-patta.

Likewise, the said fifth pontiff Ādi-gaṇeśvara resided in Goa along with his gaṇa-saṁḥa, engaged in the service of Jangamas. When Muslims entered the city, the bhakta-maheśvaras left the place, and the fifth pontiff Ādi-gaṇeśvara too, <sup>is stated to have</sup> left Goa and went towards Talakāṇa on the banks of the rivers Kāverī and Kapinī.

It cannot be an accident that all the first five pontiffs of the most august pītha, the Śūnya-simhāsana established by śrī Basaveśvara and his colleagues be connected with the Kadamba dominion. The Vīra-saīva faith must have caught the imagination of the people of the dominion and must have taken deep roots by the time the dynasty came to end. The seeds were already there in the form of the strongest faith in Sāivism in the dominion. The Lakula-saīvas seem to have slowly disappeared and merged in the Vīra-saīvas. As to the population at large, it was already Saīva, <sup>and</sup> the change over to Vīra-saīva must have been easier and quicker than the <sup>change of the</sup> mathadhikāris. The mathadhikāris, i.e., āchāryas, sthān-āchāryas, etc., might have been persuaded by the brilliant and devoted band of followers of Basaveśvara to follow Vīra-sāivism and such, who lingered with their earlier ideas of Lakula-siddhānta accepted Vīra-sāivism as the people at large had caught faith in it, by force of circumstances.

We may now discuss some of the references scattered over the Kadamba records which suggest a change over to

Vira-saivism from Saivism. I have already referred to the Kadamba kings being called maha-mahesvaras from Jayakesi onwards. The Sukshma Tantra defines mahesvara as:

Bhaktō mah mahesvaras ch=alva prasadi prana-lingakah I  
saranah Siva-ling-aikyah shat-sthalam mama

Parvati II 34 II

Athmaisham lakshanam vakshye srinushva su-samahita I  
tyakv=abhimano dehadau bhakta ity=uchyate

budhaish II 35 II

tach=chittam=malam yasya sa vai mahesvaras

smritah I

chittam suddham bhaved=yasya sa prasadi

bhavaty=asau II 36 II

Mahesvara is, thus, one of the followers of Saivism of ~~slightly~~ higher order than the bhakta and the second in the six grades including a sarane.

We again get the word mahasvara (Kannada form of the Sanskrit word mahamahesvara) in the Hubli inscription of Jayakesi III (A.D. 1198). It is stated therein that the community of Kurumba-senigas became famous throughout the world having obtained the name mahasvaras. Their activities are stated to have included executing repairs to Siva temples and spreading the Siva-dharma all over the country. The Hubli inscription uses the formula 'Sivaya namah', the panch-ekshari mantra, prevalent among the Vira-saivas, in the invocatory passage. Likewise the Madanabhatti inscription (A.D. 1134-38) also starts with the formula namah Sivaya.



In the Kānadhānu inscription A (A.D. 1129) we find a class of people called mahāsvara janaṅgalu who were entrusted with the duty to protect the grants along with others.

The Devar Hubli grant (A.D. 1206) uses the word 'Saraha' in the invocatory passage in the formula 'sri Mahalakṣmi-dēvi saraha'. Saraha is a word specially developed by the Vīra-saivas. In the same inscription, it is stated that Kālave and Lokana were to do the dēvakārya. It is ~~skatamitthak~~ significant that these two persons do not seem to be Lakula-saivas. It cannot be made out as to what <sup>sect</sup> community they belonged.

The āchārya of Hōlēsvara of Hunṣikattī (A.D. 1142) is described as:

Para śa Sadaśiva [nām]

[dha] riya d hrit-kamaladolage pranav-adi shadā-I

ksharama pathiyisi ti [t = vadd = i]

Uddad [parama] - śivayogi Chandrabhūshana-dēva I

Kānda.

The description of Chandrabhūshana-dēva has a tinge of Vīra-saivism.

Sōvagavūḍa of Sōmanakon is described as "śiva-bhakti-amrit-ṇadhiyole lingahavana idu pravimala-mativinda archchisi", i.e., having worshipped the linga with a clear mind, keeping it in the nectar of devotion of to śiva. This description indicates worship of a jāṅgama or chara linga in contrast with the sthāvara-linga.

The Kāmadhenu inscription (A.D. 1120) mentions that if one takes bath in the Urvā river one would go to the Sivalōka. Likewise the hero-stone at Kāvalwād mentions that the hero went to Siva-lōka. Normally we would have a hero <sup>stated as</sup> going to heaven (Sura-lōka or Svarga).

Lastly, we come to the Budarsingi and Kotbāgi grants which are obviously for the purposes advocated by the Vīra-saiva saint Siddharāmanātha. By the middle of the thirteenth century Vīra-saivism was sufficiently popular in the Kadamba dominion so that kings could make grants for the objects and ideals of the faith.

#### (a) Trinity of gods

The trinity of gods, viz., Brahmā, Viṣṇu and Mahēśa had a general grip on the minds of the people, the Takk Terasikop inscription <sup>mentions</sup> in the implicative passage ~~mentioned~~ that those who tamper with the grant would incur the wrath of gods Brahmā, Viṣṇu and Mahēśvara along with the nava-grahas, the ekādasa-rudras, the ashta-lokapālas and the seven-sages.

The Tāmbar inscription describes Seniga Chāvunday as follows:

Hara-charana-Kamala-bhriṅgam  
Hari-charan-ambuja-gilimham Brahma-padam-I  
buruha-nava-shatpadam sa-  
chcharitam Chāvundan-esave Tāmbranuradol II

— Kānda. —



### 5. ISLĀM

In the Panaji copper plates of Jayakēśi I, we get a family of a ~~Yak~~ Mohamadan, namely 'Chchhadama'. His father was Madhumada and grand-father Aliya. Aliya and Madhumada are sanskritised forms of Muslim names 'Mohamad' and 'Ali'. The family was originally residing at Chēmūlya from where it migrated to Goa. It is described as *belonging to* Tājīya-vamśa, i.e. a race hailing from Arabia. In the Marcella plates, Chchhadama (Chchhatama) is stated to have been the mukhya-svikarana in the cabinet of Guhalladeva II. In the Panaji plates, Jayakēśi is stated to have granted the village Laghu-mōrāmbikā, to Chchhadama. In a missing copper plate of Jayakēśi (A.D. 1053), Jayakēśi is believed to have permitted Sadanō (Chchhadama) to levy customs on ships, coming from different harbours in India, for the expenses of a big mosque built by him in Goa. The construction of a mosque would presuppose existence of a sufficient number of Muslims to offer prayers in it. The missing copper-plates are also believed to have mentioned that Jayakēśi appointed Sadanō as his Chief Minister.

Islām had, thus, made its appearance in Goa in the Kadamba dominion from the second quarter of the eleventh century.

### 6. CHRISTIANITY

No traces of Christianity are so far found in the Kadamba records.

- (1) Beal, Buddhist Records of the Western World, II pp. 254-55. Quoted by Sri. G.M. Moraes in his Kadamba Kula v. 256. Also Wallers, II, v. 239 quoted by Dr. A.S. Altekar in his Rashtrakutas and their Times p. 271.
- (2) E.I., Vol. XXVIII, no-70-75 Dr. P.B. Desai.
- (3) Ibid.
- (4) Ancient Shrines of Goa, p. 21. H. Dr. V.T. Gune.
- (5) Dvalasharaya, I.A., IV, v. 233 quoted by Sri. Vinakar Desai in his book The Mahāmandalāsvaras under the Chālukyas p. 418.
- (6) Jainism in South India, v. 75, Dr. P.B. Desai.
- (7) Ibid., p. 74.
- (8) I.A., Vol. VI, v. 24.
- (9) Ibid., p. 26.
- (10) Ibid., p. 30.32.
- (11) I.A., Vol. XVIII, Sanskrit and Old Kanerese Inscriptions. Dr. Fleet, No. 183.
- (12) Verified by me from ink-impressions.
- (13) Trīvidya means well-versed in āgama, tarka and vyākaraṇa.
- (14) Quoting from ink - impressions.
- (15) Jainism in South India, by Dr. P.B. Desai, v. 143.
- (16) Quoting from ink-impressions.
- (17) Ibid.
- (18) Ibid.

- (19) Ibid. .
- (20) A.R.No. 446 of 1926.
- (21) S.I.I., XI, p.II, p.280.
- (22) I.N.K.K.S., Kannadatext, p.82.
- (23) Niranjana Vamsa Ratnakara, Dr. F.G.Halkatti, pp.5-12.
- (24) Ibid., pp. 13-14.
- (25) Ibid., pp. 14-15.
- (26) Ibid., pp. 15-16.
- ~~27) Tantra Sangraha, S.A.Tonnigi, Mysore 1914 Ed., p.93.~~
- (27) Tantra Sangraha, S.A.Tonnigi, Mysore 1914 Ed., p.93.

## CHAPTER III

AGRICULTURE

Agriculture was carefully pursued with due attention to horticulture. The Kadamba dominion was in the safe zone of rainfall, as it comprised of the Komkana country from the Western Hills to the sea and the up-ghat only upto Khāṇepūr, Bailhongal (southern parts), Dhārwar, Hubli, Kalghatgi, Yallāpūr, parts Mundgōd, Halyāl and Sūpā taluks. *The rainfall in this area is more than thirty inches.* The principal crop was paddy. Other crops may have been jowar, wheat, rāgi, cotton, sāvi, gram, togari, <sup>h</sup>Murali, allu and beans such as urdu, hesaru, etc. We get mention of ~~wheat~~ wheat, sāvi, allu, urdu and hesaru. Paddy and rice are mentioned several times. We get reference to jowar in the phrase jola-valiyam.

(a) Irrigation

Paddy was grown both as a rainfed crop and under irrigation from tanks. In better lands superior paddy called gāndha-sāli was grown. Special attention was paid to construction and repairs to tanks. At least we get three inscriptions referring to construction of tanks and grants for their maintenance and repairs. The first is the brihat-tataka built by Nigumbara Dasa in Guḍikatṭi; the second is the one constructed by Mārtanda in Mugad and the third one is the Singevagatte referred to in the Muttaga tank-band inscription. Grants were made in all the three cases for the maintenance and repairs to the tanks. It was also expressed in the last two cases that the grants were

not to be used for any other purpose. All these were considerably big tanks and are still existing and used for irrigation. Besides these tanks, we get references to a number of tanks scattered over the records. Thus, in the Dēgave boundary inscription mention is made of a tank called Kōlīngere, and of two other tanks without names. In the Gōlīhalli inscription 4, we get a bagūli-gere. In the Dēgave inscription we meet with a dēvīngere. In the Kīrībelasige grant, the following tanks are mentioned: (1) vallī-jalāsaya 2) tadāga 3) Kūṁdal-akhyam sarah 4) Sarasvatī-tadāga 5) Palāsikā-grāma-vipani-tadāga. In the Goa plates (A. D. 1250) we come across a Sivachitta tadāga. In Tāmūr we meet with 1) hosagere 2) akkasāli-gere 3) peg-gere 4) adivala-gere and 5) bag-gere. In the Nārāṇḍra inscription we find 1) ara-kere 2) Sattikabheva-kere 3) kunṅg kumbara-gere 4) hesa-gere. In Maṇagūṁḍī, mention is made of Bommanahalli kere. In Hasarembi there was a sella-kere. In Sadaśivagad plates we meet with an ikshu-tadāga. In Sangamēśvar there was Balligaddinkere. In Nūlvi there was a gādiya kere. Two tanks are mentioned in Madakihonnihalli. In Terāsikop, there was a tank to the south of the village. Gaṇḍagopāla constructed a big tank in Goa under his name. In Nīgadi we come across a hīriya kere. We come across a tank in Bat<sup>dū</sup>gāl. Belvāntar had a tank called Suriga-gere. In Jinnūr there were two tanks named hosakere and arakere, which are still existing under the same names. In Siddhanahalli there was a big tank called

Kunṅga-  
nāyaka  
kere.

aduvaligere and another called daveyagatte. In Halyal there was a davingere, for which a grant was made for maintenance. We also get mention of canals (nir-vvari, <sup>upper reaches of a tank (kare-volu)</sup> kaluve), waste-weirs (bachchala), gates (tumbu), kodi (outlet for excess water), etc.

In the Hubli charter we find the description of fields as follows:

Ere halu haralu tomtada  
bariyolu kaluveyanumba gaddegalinam I  
pirid=Eleya Puruvalli  
dharey = ellam belasi-kalasavittam=irkkum II  
- Kanda.

'With various kinds of soils, such as black, time-worn and gravel, with gardens and paddy lands fed with canal water, great Eleya Puruvalli looked like having put on pinnacles in the form of ears of grain all over the land'.

#### (b) Horticulture

Horticulture was equally popular. We get references such as aynura marada tomta (Tambur inscription A.D. 1144); 1800 marada tomta (Narendra B), etc. The Hubli charter describes the Palasige country in the following manner: 'Palasige country is the country par excellence bringing beauty to the entire world. With its creepers of betel-nut leaves, areca palms, mango trees, citron trees, tanks adorned with vast clusters of lotuses, streams and torrents, sandy banks and parks outside the towns, it can be compared, to the Nandana gardens of Indra'.

'The country as though converted all the times into the spring season to its inhabitants with streams lost themselves in the limpid waters of the pools and flowing on and feeding with their flowing waters creepers, banana plantations, betel plants, coconut palms, citrons, black-sugarcane and so on, laden with fruits and leaves, putting the sky out of sight'.

The Mānagundi inscription A describes Manigundage in the following terms:

'Manigundage was ever beautiful, surpassing description on the earth with its immensely vast woodlands, with flowing canals, with its groves of trees bearing multitudes of leaves, ~~with its trees~~ fruits and flowers and with its flower lakes fed by mountain springs ~~and~~ refreshing the eyes'.

It would thus be seen that sugar-cane, coconuts, areca-palms, betel-nut leaves, bananas, mangoes, citrons, pomegranates and a host of unnamed fruit trees were reared in those days.

#### (c) Flower gardens

Flower gardens were equally well attended to and popular. We find arrangements made for flower gardens to several temples. Apart from that, we find several references to parks containing flower plants and creepers meant for the public for recreation. In the Guvaladeva inscription of Tanjūr we get a reference to a pushpa-nandana. In the Nulvi

inscription we find Nūlvī charming with a balasid-  
upavana. In Kāmadhēnu we find mention of a park with  
 parrots chirping merrily, and also a pū-dōmta (flower  
 garden). Tāmbūr is described as:

Soḡayipa-nūga - sāmkulad = aśhōka - mahijada  
pēmpuvetta sam-  
pagaya podaldu pūta-nava-pātala = oppuva  
nālikēradim I  
bagegoli <sup>ie</sup> s-yoppa chūta-late karttali s-irppa  
alevalli-balli ma -  
tiḡḡegala lile kang = esedu tōrugum = a puram =  
entu nōrppada II  
 - Chāmpaka mālā.

' Behold that town, pleasing to the eyes with  
 shining multitudes of areca - nk palms and aśhōka trees,  
 beautifully blooming sēmpage trees, newly flowering  
pātala trees (trumpet flower trees), elegant coconut  
 palms, attractive mango trees, batā-l-leaf creepers  
 casting dark shadows and the sportive jasmine creepers'.

The Māvalli inscription states that Māvalli had a  
 park shining with various kinds of flower - plants and  
 trees such as pārijāta, bakula, jasmine, etc. Ketaka plant  
 appears in the Pārajī plates. Nēlkunda (Belvontar) had  
 mango groves and was growing fragrant paddy. In another  
 inscription Tāmbūr is stated to be enjoying spring season  
 at all times with its number of parks surrounding the  
 town and lakes bedecked with lotuses. Sīgīgatti is described

as surrounded by fields of fragrant paddy, parks with flowering plants and lakes. Likewise Somanakop had parks with clusters of flowers and rows of blooming trees (turagida namadana-vanadi). Bharaminura was shining with various types of gardens (nana-vidh-odyanadim).

#### (d) Vegetable gardens

Mention of vegetable gardens and the community dealing with vegetables, viz., malagara is found in some inscriptions. In the Mavalli inscription we find mention of a malagara tomta. Likewise in the Tatur Fort inscription we find a reference to a malagara tomta. In the Jinnur inscription we learn that malagara Basantikabba made a grant of paddy land to the temple of Gramesvara. In the Nulvi inscription we find mention of grant of five sautaya kayis (cucumbers), five badane kayis (brinjals) and five hire kayis (ridged gourds) per day by gardeners from their vegetable gardens (badu-kayi tomtedolu).

#### (e) Kinds of trees

Mention of the following kinds of trees is found in the Kadamba records:-

- |      |  |   |   |
|------|--|---|---|
| 1)   | <u>Basariya mara</u><br>( <u>plaksho mahiruhah</u><br>in Sanskrit) | : | Hasarambi, Degave<br>Kiri halasige.             |
| ii)  | <u>Kara</u>  | : | Panaji plates.                                  |
| iii) | <u>Viakhyika</u>   | : |   |
| iv)  | <u>Chuta, Anra, Mava</u><br>(Kannada)                              | : | Panaji plates, Bailur,<br>Degave, Mavalli, etc. |

- v) Vada, Vata, Alada : Dēgave, Halā, Pēgura,  
mara
- vi) Nalikēra, Tengu : Panaji plates, Kamadhenu,  
etc.
- vii) Badira-vana : Panaji plates.
- viii) Punaseya mara : Tagūr, Dēgave, etc.
- ix) Mattiya mara : Dēgave.
- x) Muguliya mara : Dēgave.
- xi) Arjuna-mahā ruha (same as : Kirihalasige plates.  
in above)
- xii) Puga, Adake, Kawinga : Several inscriptions.
- xiii) Goliya mara : Kulvalli.
- xiv) Kambalada mara : Kulvalli.
- xv) Araliya mara : Muttage.
- xvi) Nelli tree : Dimhavali.
- Ketaka, Palala, Ashoka, Sompaga, Bakula and Parijata  
have appeared as flower plants and trees.

#### (f) Types of land

The following types of land are mentioned in the  
Kadamba records:

- (1) Gadde or gadde : Wet land growing paddy.
- (2) Hakkal : dry land fit for growing dry  
crops such as jowar, sajjē, navani,  
savi, baraga, hurali, etc.
- (3) Kariya keyi : land with black soil, fit for  
growing jowar, cotton, wheat,  
safflower, ellu (sesame), groundnut,  
etc.
- (4) Eres : same as (3)

- (5) Halu: time-worn soil, suited for ground-nut, jowar, etc, it is particularly suited for orchards.
- (6) Haralu: soil mixed with gravel, suited for all dry crops.
- (7) Ere bhaga  
haralu bhaga: a field containing partly ere soil and partly haralu soil.
- (8) Mada-bhamis: cultivable land.
- (9) Pala-galu: time-worn ancient soil mixed with pebbles, i.e., a mixture of (5) and (6) above.
- (10) Kharika:  
(*Gova plates, AD. 1150*) land containing excess salt and minerals near the sea, made fit for cultivation by proper drainage, use of suitable manures, etc.
- (11) Karekolage keyi: forsaken tank-bed used for cultivation.
- (12) Gavanigeyya: land set apart for cattle-grazing.
- (13) Moradi: Sandy and poor soil fields, generally not sown with any grains and left for grass to grow.
- (14) Khajjanaka  
Khajjana Marshy lands near sea-shore, akin to Khaka lands (No. 10 above), made fit for growing paddy by proper drainage, bunding, manure, etc. For a detailed discussion on the meaning of the term, please vide Dr. D.C. Sircar in E.I., XXXII, pp. 50-56

#### (g) Co-operative farming

The idea of co-operative farming is found in the grant of Gandagopala Kelima in Goa. He gave lands and

and houses to twelve learned brahmins on special conditions, after having brought the brahmins from different places. These conditions were that the twelve holdings of the brahmins should form a joint undertaking. They should be jointly cultivated and the produce shared equally by the twelve families. The lands and houses, being commonly held, should not be sold or alienated. Any one doing so was to be fined five hundred coins. The purchaser was also to be similarly fined. These conditions reveal that the ideas of co-operative farming were known and practised in those days.

#### (h) Encouragement to Agriculture

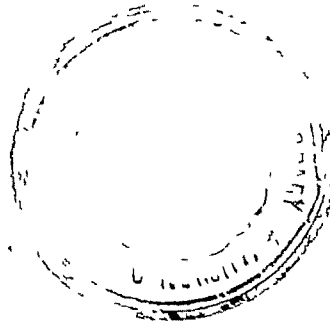
Jayakēśi I granted the village Laghu-mōrambikā to Chchhadama under certain concessions. The village was uncultivated for a long time, the family of its masters having disappeared (dhvasta-gāvamdak-anvayah). Chchhadama was to pay only thirty bhairava-nishkas for the first ten years and thereafter, from the eleventh year he was to pay thirty-five bhairava-nishkas as land revenue. As to other taxes, none except the pānga was to be paid. These concessions were made apparently as an incentive to bring the village lands under cultivation.

#### General

The agriculturists and gardeners were well organised. The agriculturists had their oft-mentioned organisation 'aruva<sub>tt</sub>okkai<sub>u</sub>'. Two organisations of gardeners are met

with - one 'The Five-hundred and Four' of growers of betel-plants and the other 'The Five hundred' of other gardeners in general. It appears that the māla-garas were included in the association called 'The Five hundred'. We meet with both these associations in the Siddanūr inscription (A.D. 1158), while the first association 'The Five-hundred and Four' is met with quite often. These associations are discussed under the heading 'Corporate Bodies'.

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## CHAPTER IV

### EDUCATION

Literacy and education were wide-spread in the Kadamba dominion. The very existence of numerous epigraphical records and copper-plates bears testimony to the fact. Those who erected the stones and created the records would not have taken the trouble to inscribe them on hard stones or copper-plates, if the people were not able to read them.

From the records we find arrangements made for imparting elementary, secondary and higher education. Facilities for students coming from outside were made and free lodging and boarding were arranged within the temple premises or matha compounds. Classes were held within the temple premises or mathas attached to the temples. Temples and mathas attached to them, thus, formed the earliest stage in education. They were found in every village and thus facilities for primary education were available for everyone.

The next stage of education was formed by the Ghatikā-sthanas where education corresponding to the secondary education of the present days was imparted. The ghatikā-sthanas were arranging debates on various subjects so that students could obtain mastery over subjects they studied and also be experts in the art of debating. Soma, grand-son of Lakshmarasa, the mane-verggaḍe

411

of Mallaladevi, is described as Sarasvatā-Lakṣmī-sūddha-jīvaṁ. Arrangements for the ghatikā-sthāna were made in the village of Dēgave, while converting it into an agrahāra. The village Ghalige in the Kalghatgi tal. appears to be a place, where a ghalige (The Kannada form of ghatikā) was being run.

We do not find mahā-ghatikā-sthānas like those existing in Salotgi in the Bijśūr dist. or Balligāne in the Shimōga dist., or Huvīnabāge in the Belgaum dist., in the Kadāmba dominion. Their place was, however, filled in by agrahāras and brahmapuris, which were centres of education. We find at least sixteen of them in the Kadāmba dominion as discussed further on.

From the qualifications of the sthān-āchāryas, āchāryas, tapōdhanas, Jain gurus, chieftains, officers and others we find that a number of subjects were being taught in the above institutions, besides the education at primary stage of reading, writing and arithmetic. We also find direct references for arrangements made for teaching them as in the Dēgave inscription or the Dodwad plates.

They are enumerated below, as culled out from various inscriptions:

- (1) Sakala veda (Rig-vēda and Vajur-vēda are specifically mentioned),

- (2) Vedāṅgas, i. e.,  
 (a) phonetics (b) grammar (c) prosody  
 (d) etymology (e) astronomy and  
 (f) kalpa, i. e., ritual or ceremonial science,
- (3) Nyāya, mīmāṃsā, sāṅkhya, yōga, vedānta,
- (4) Smṛitis,
- (5) Itihāsa and purāṇas,
- (6) para-jyōtiṣa (higher astronomy),  
 — Dēgave inscription.
- (7) Artha śāstra,  
 — Halyal inscription.
- (8) Jain-siddhanta,
- (9) Śabdānuśāsana,
- (10) Āhāra-śāstra,
- (11) Bhaiṣajya-śāstra,  
 — Mugad inscription.
- (12) Āgamas, tantras,  
 — Amminbhavi and Dhārwar inscriptions.
- (13) Sāhitya-śāstra,
- (14) Alaṅkāra-śāstra,
- (15) Authors like Patanjali, Chāṅakya and Śakra,  
 — Nareṇdra inscription.
- (16) Vādyā, {  
 (17) gīta, { Kirihalasige and Dodwad plates.
- (18) Nṛitya, - Dodwad plates.
- (19) Nāṭaka, - Mugad inscription.

- |  |                           |
|--|---------------------------|
| (20) <u>Bhṛīgu-vidyā</u> ,                   | for the warrior<br>class. |
| (21) <u>Dhanur-vidyā</u> ,                   |                           |
| (22) <u>Asi-phalaka-vidyā</u> ,              |                           |
| (23) <u>Kunta and prasa vidyā</u> ,          |                           |
| (24) <u>Riding of horses and elephants</u> , |                           |
| (25) <u>Silpa-sāstra</u> .                   | — Dēgave inscription.     |

Some of the above subjects, e.g., the Silpa-sāstra, vādyā, gīta, nṛitya, etc., appear to have been taught by experts in them admitting the aspirants as apprentices and trainees under their personal guidance.

#### Agrahāras

Agrahāras were villages or towns, wherein learned brahmins were residing and pursuing their religious and educational activities. They were centres of education at all levels, i.e., primary, secondary and higher. We find in the agrahāra of Dēgave, arrangements made for bāla-śikṣā (primary education), ghatik-adhyāy-adhyāpna (secondary education) and for the teaching Ṛg-veda and Yajur-veda and for sāstra-vyakhyāna (higher education). adhyāyana (studies) and adhyāpna (teaching) were amongst the principal duties of the brahmins of the agrahāra. The agrahāra of Ammayanabbavi was called bahu-vidyā-nidhi (a store of ample learning), in an inscription of A.D. 1112.

Administratively agrahāras were independent units. To avoid external interference, as it were, their administration was entrusted to a corporate body consisting of selected brahmins resident in the village, called the

mahājanas. The Aminbhavi inscription of Jayakēgi I (A.D. 1071-72) uses the term mahājana in the singular (nālnūrvarammahājanada sannidhiyal), thus indicating the corporate nature of the body. The number of these mahājanas varied according to the size and the importance of the agrahāra. The agrahāra of Amnayabhavi had four hundred mahājanas. Aminbhavi was one the four big towns (maha-pattanas) of the Halasige nadi. The agrahāra of Hubli had two hundred mahājanas. The agrahāra of Kisuvare ~~Hubli~~ had two hundred mahājanas. The agrahāra of Kisuvare (Betgeri) had sixty-two mahājanas.

It is important to note that the institution of mahājanas is found only in an agrahāra village and not in other villages. I have not come across any village, otherwise than an agrahāra, in which mahājanas are mentioned, so far as the inscriptions of the Kadambas of Goa are concerned.

Whether these mahājanas were included in the corporate body by birth or appointed by selection or were elected is not definitely known. In all probability, they were named so by selection in the beginning, when the village was converted into an agrahāra and thereafter, they continued to be members hereditarily. The Aminbhavi inscription of A.D. 1112 describes them as vams-āgraganyarum (the foremost amongst the race), which indicates their hereditary nature.

The mahājanas were extremely well-versed persons having qualified themselves in the various lores of traditional Hindu brahmanical learning, viz such as the vedas, the vedāṅgas, the upāṅgas, nyāya, mīmāṃsā, sāṅkhya, yoga, vedānta, sūriti, itihāsa, purāṇa, jyōtiṣa, tarka, vyākaraṇa, artha-sāstra, etc.

It is interesting to note that the mahājanas have been described as worshippers of Viṣṇu, Lakṣmī, Ādityadeva, etc., indicating their Vaiṣṇava leanings. Thus, the Betdūr inscription describes them as Pundarikākṣa -- -- Lakṣmī-viśālā-vakṣasthala-haṁsa-yuvati-sarōja-virajamānar. The Amminbhavi inscription describes them as kṣhīrā-sāgara-sāyya-sāyana-ōrasthala-sthita-Lakṣmī-sa-vakṣa-sthalarum. The Hubli charter describes them as śrī-mūrti-Nārāyaṇa-dēvara-labdha-vara-prasāda-sēditar. In the Dēvarahubli inscription they are stated to have established the idols of Mahalakṣmī along with that of Kamalēśa. In the Halval inscription they are described as śrīmat-Kāṁchidevi-labdha-vara-prasādarum, Bhāskara-dēva-charaṇa-pūja-karaṇa-parinata-antakkararum, and śrīman-Narasimhadeva-pād-arādhanā-tatparayenarum.

The mahājanas had the power to alienate lands of the village and assign taxes. Thus, they made grant of five mattars of land in Halval for the upkeep of the tank called Dēvingere. In Hubli, the mahājanas met in the assembly hall and granted eight mattars of land to god Sēṁigēśvara at the instance of the Kurumba-sēṁigas.

At Dēvarāṣṭrī they met likewise and made grants of land and stop to the temple of Mahālakṣmī and Kaṇaleśa and assigned taxes for the offering of the deities. In other places (agrahāras only), grants were made in the presence of the mahājanas, indicating thereby their consent. Likewise, assignments were made to deities at the request of the divyadīnabharṣa of Māgadh by king Jōyīra-bhūpa. In the Betūr inscription, before making the grant, orders of the mahājanas were obtained after making them due payments. Another important duty of the mahājanas was to decide civil disputes. In the Kitūr epigraph we find that the mahā-pradhana danda-nāyaka Īśvarārya directed the two contesting parties, Kalyāṇasakti and Sivasakti, over a land dispute to the mahājanas of Dēgave, who decided the dispute as described in detail while writing about Jayakēśa III. The mahājanas were also to protect the grants. The Betūr inscription <sup>also</sup> enjoins the mahājanas of the place to protect the grants made. The Aminbhavi inscription of A.D. 1071 also enjoins the mahājanas to protect the grants made.

The mahājanas were, thus, the administrative as well as judicial bodies meant for running the civil administration of the place without external interference, so that the educational institutions in the agrahāra could carry on their pursuits uninterrupted.

Agrahāras have been distinguished as (1) śānti agrahāra (2) Sarva-namasya agrahāra, (3) mahāagrahāra and

(4) ordinary agrahāras. In the Kadamba dominion, śāhī agrahāras of Pūrvavāḍavallī (Hubli), and Hambavolāl (Kurḍīkēri) are noted. The second category of agrahāras were the one at Kisavare (Betūr) and the newly created one at Dēgave. Mahāagrahāras were those of Pallāyāl (Halyāl) and Huppavallī (Devarahubli). Ordinary agrahāras were those at Kanakapūra (Kankūr), Gōḍuvallī (Gōḍhōlī), Ammayanabhāvi (Amminbhāvi), Tammiyūr (Tambūr) and Māgāḍa (Devarasīgihalli). We have an ~~exact~~ example of a village being created into an agrahāra afresh in the Dēgave inscription of Permedideva (A.D. 1169).

For the maintenance of the mahājānas, the village lands were divided into shares called vṛttis and the shares were distributed amongst the mahājānas, excluding such shares which were meant for other public purposes. Lands which were already alienated were also left out. The Dēgave inscription referred to above mentions that the village lands of Dēgave were divided into forty-seven and three fourths vṛttis, each vṛtti consisting of sixteen nivartanas of paddy lands, sixty nivartanas of lands fit for growing minor grains and garden land sufficient to plant 150 betel-nut leaves creepers. These vṛttis were distributed amongst thirty-one brahmins at the rate of one vṛtti or three fourths of a vṛtti per individual. We come across references to vṛttis in the agrahāra of Betūr also.

### Brahmapurīs

Next to the agrahāras, brahmapurīs were another important centres of learning. They were localities in a village or town, either agrahāra or otherwise, exclusively meant for the residence of brahmins. The Goa plates of Guvaladeva III (A.D. 1107), state that Gaudagopala Kalina created a brahmanuri containing beautiful mansions encircled with a rampart, in Goa, by the side of the tank constructed by him. He brought twelve families of brahmins from localities in the Goa territory, got them settled in the brahmapuri and made arrangements for their maintenance. These were brahmapurīs in the agrahāras of Hubli and Kanakapura as mentioned in the inscriptions in those places.

## CHAPTER V

### ENGINEERING AND TOWN PLANNING

#### (a) Roads

The subject has been discussed under the heading 'Communications'.

#### (b) Bridges

Although no mention of a road-bridge is found in the Kadamba records, we get the expression 'na, setu-bandhō na cha durga-rōdhō, etc., in the Dēgave inscription, which indicates that bridges were constructed wherever necessary.

#### (c) Tanks

A number of tanks were constructed during the period of the Kadambas of Goa. The very first inscription, viz., the one at Gudikatti refers to a tank constructed by Nigumbara Dasa. Some of the tanks were big ones like those at Gudikatti and Mugad. They are surviving till now. The engineering skill of the builder in the selection of the site, the design and the material of the bunds, is revealed in the fact that the tanks have lasted for such a long period of about eight hundred to a thousand years and are still in service. The accompanying system of canals, channels, gates, waste-weirs, locks, etc., is also still existing. The subject of tanks has been discussed in greater details under the heading 'Agriculture'.

(d) Buildings

No secular buildings are surviving to this day. Some of the temples, however, are surviving. The best examples of temple building in the Kadamba dominion are found in the Kamala-Narayana temple at Dēgave, the Varaha-Narasimha temple at Halsi, Chāmundēśvara temple at Tambūr, the Īśvara temple at Dēgulavattī, the Mahādeva temple at Surīa Tēmbadī (Goa territory) and so on. The construction of temple must have presented various difficulties such as selection of materials, adoption of design suitable for the site, difficulties in execution such as lifting of stone-beams, erecting of pillars, fixing them in proper position, etc. The engineers were experts in all such matters. The qualifications of the engineers, who were called sitradhārīs, are mentioned as prāsada-lakṣhaṇa-pratima-lakṣhaṇa-pravīṇa (experts in the characteristics of buildings and idols). Some of them were also parinata in the Bharat-āgama-sāstra-kalā.

Temples were constructed variously with wood, bricks or stones (daru-karma, īṣṭikā-karma and śilā-karma). Only stone temples have survived while others have perished in course of time.

Walls of the buildings were polished both inside and outside in some cases. An idea of the interior walls of the apartments in the royal palace is obtained from the description in the Halsi inscription. The simple minded

dangels who went to the sleeping apartments of Permāḍidēvs were confounded with the reflections of the king in the four walls and were perplexed as to who was the real one and which were the images or how could they multiply themselves into five. We have several examples of finely polished pillars in existing temples, wherein we can see our reflections.

The description of Manigundage pattana in the Managundi inscription B gives an idea about mansions and buildings in a town. Thus, it is stated "The goddess of that city appeared beautiful having for her hair the lapis-lazuli-hued turrets, for her eyes the lotus-like windows, for her upper garment the fluttering banners, for her round face the arches in the surrounding moat. Further the reflections of elephants moving in the streets of that town, in the bright polished marbles of the walls of rows of houses appeared like the paintings of elephants on those walls".

Besides the walls being constructed with polished stones in some cases as indicated ~~above~~ above they were plastered and white-washed wherever necessary. This is indicated by the expression dhavalikritasā dig-bhittisā and sōta-ganna. Occasionally paintings were drawn on the walls. Arches were constructed in front of the houses as revealed in the phrase griha-tōraṇa.

Tall buildings and spacious mansions had an attraction in those days as in the present days. Mavallī is described as having lofty mansions (unnata-saudha-salayim). Likewise

Tambūr is described as having beautiful palaces and charming rows of mansions (gōbhīpa-sauḍa-grihaṅgalīm manāṅgoli siva harṁya-rajjīyīm). Gove is described as having white plastered palaces (dhavalāra).

#### (e) Ship-building

With the Kadamba dominion abounding in teak and other variety of wood, the ship-building industry appears to have been quite flourishing. The Narendra inscription states that Chattayya constructed as though a bridge of ships upto Lankā. As discussed under the heading navigation, the Goa Kadambas had a formidable navy. Besides war-ships, vessels were used for coastal as well as deep-sea navigation. All this pre-supposes the building of ships of various kinds on a large scale.

#### Construction and maintenance of Forts

As the times required, kings in those days constructed and maintained various kinds of forts. The Katnūr inscription (c. A.D. 1280) refers to four kinds of forts, viz., jala-durga, nala-durga, giri-durga and vana-durga. The Kadamba country was so situated, that all these kinds of forts existed in that dominion. We have a few surviving parts of nala-durgas in Dharwar, Misrikōṭi, Tambūr, etc. Kiravatti is called Kōṭe-kiruvatti, perhaps owing to a strong fort existing there. References to kōṭe and kōṭe-galaga (fort and fort-fight) ~~xxxxxx~~ are found in here-stones.

(f) Town planning

Cities, towns and villages were well planned and constructed according to the needs and requirements of the times. Generally important towns and villages had encircling walls with gates in different directions. Tambūr is described as balasida kōṭeyinā-olage, i. e., inside the surrounding rampart. The principal gate was called śrī-vāgila or heb-bāgila. A śrīvāgila is mentioned in Kāmadhēnu and another at Gōlīhalli. A hebbāgila is mentioned at Sōmanakop and in another inscription at Kāmadhēnu. In Amminbhāvi (A.D. 1112) we meet with a nakara-vāgila. Important places had moats outside the ramparts. In suitable places tōraṇas (arches) were erected. Inside the towns, lanes were provided for different communities. Thus, in Tambūr we find mention of beautiful lanes of courtesans, lanes of brahmins where the sound of vēdas never faded and an attractive lane of agriculturists. The capital of Chhattayya is described in the Narēndra inscription as follows

Bhāv-ettam dhavalāravam kadakalām vaihali pū-  
dōntavim-  
bane talt-angadi-sūle-geri keregal-kang-  
oppamam-māde ne-I  
ttane bhaitrangala māle Gove-veras-ambhōrasiyol  
lileyim  
vanadhī sam nadedan maha-mahimeyim Saurashtra-  
desam baram II

— Mattebhavikāśita.

\* The lord of the ocean (Chattayya) proceeded to <sup>434</sup>  
 Saurashtra on the open sea with sport (from his capital  
 Chandrapura) with ships lined upto Goa, making the eyes of  
 the on-lookers fruitful by the sight, on-lookers thronging  
 the parks and gardens on every side, the white-plastered  
 mansions, the streets, the tables, the flower-gardens,  
 the pleasant looking lanes of shops and houses of courtesans  
 and tank-bunds\*.

In Muttage we find mention of the mūḍa-geryya  
 (eastern ward) and the paḍuva-geryya (western ward). In  
 Annabhaṇi (A.D. 1112) we find a gorava-gēri. In Gōlīhalli,  
 the lane of potters was situated in the southern part of the  
 village. In the Managundi inscription B we come across a  
hola-gēri (Harijana lane). When there was no place for  
 extension, houses were constructed outside the town. In the  
 Tambūr inscription of A.D. 1125 (1125) we get such a mention  
 as ūrinda horagana telliga-gēriyel.

The market area appears to have been in the centre  
 of the village with sufficient accommodation for different  
 kinds of shops, such as grain shops, cloth-shops, shops  
 dealing with cosmetics, grocery shops, etc.

More important temples had their own compounds  
 (pauli) and establishments called devara-nura.

In agraharas and other important places the brahmins  
 had their separate locality called brahmapuris.

There were a number of public buildings in some places. There was a sabha-mantapa at Dēgēve, a sabha-grīha at Tāmbūr and a savithāna in Hubli. They were meeting-halls or assemblies like the town-halls of the present days, where merchants, mahājanas or others held meetings. Tāmbūr had a music-hall and a bed-chamber. We find mention of a nataka-sala in Mugaḍ.

Villages and towns had suitable roads. Generally the principal street was called rāja-vīthi or rāja-bīdi. We meet with angadi-bīdis elsewhere.

Several towns had parks, and flower gardens. Some tanks and wells were kept apart for use of the villagers (ūr-umba kere, ūr-umba hokkarini). There were other lakes (vuṣkarinis, same as hokkarani in Kannaḍa) and wells for recreation (vilāsa-vapi for jala-kēli) in some places.

#### (g) Communications

There are several references in the Kadamba inscriptions to tracks, roads and highways. A country track is mentioned in the Kulvallī inscription. A similar track is mentioned in the Narēndra inscription A, as Savanana-palliya batte. The Katnūr inscription refers to the Nūleya batte. The Sōmanakop inscription refers to the Hagadage road. The Nāḍakihonnihalli inscription refers to the Bēgūra road. The Bailūr inscription refers to the Kerevāḍa road. The Wānagundi inscription A refers to the Huppavalli road. The Hubli inscription refers to the Unukal road. The

Dēgave boundary inscription refers to a bhāṇḍiya dārī (cart-road) from Kakkare to Kūlavallī. The Mānagundi inscription A also refers to a bhāṇḍiya dārī coming from Hallāṅgere. The Mānagundi inscription B, perhaps refers to the same bhāṇḍiya dārī leading from Navilūra to Hallāṅgere. The Halsī inscription refers to a sakata-mārga (same as bhāṇḍiya dārī in Kannada).

Coming to bigger roads, we find the Mugad inscription referring to the milāpura high-way (per-vvatte) and the Mēteya pervatte. The Kirihalasige copper-plates refer to two high-ways (mahā-mārga in Sanskrit for pervatte or hervatte in Kannada). The Siddanahalli tablet refers to another hervatte. The Dēgave boundary inscription refers to a high-way leading from Mindavallī to Karevāda and another highway leading to Mindavallī. The Narendre inscription A refers to a hed-dārī (similar to her-vatte), a big road. It also refers to a highway leading to Kennele. The Halsī inscription refers to two former roads (pūrvva-vithi-dvayam). Likewise the Kirihalasige plates refer to an ancient road (purātana adhva).

Lastly we came to the Dodwād plates which mention a national high-way, as it were, which was a hundred dandas wide leading to places like Nuchchanike, Simdūra and Maniyūra and passing through the western side of Dodwād. The highway is qualified by the phrase anavarata-sukha-sāṅghār-ārthan i. e., for the sake of constant and easy movements.

Likewise we find mention of roads inside a town or village. The Dēvara-Hubli inscription refers to a bazar street (ṣṇgaḍi hīdi) to the west of the royal street (rāja-hīdi). A similar reference to a rāja-vīthi is found in the Dēgave inscription. In fact every village seemed to have a rāja-vīthi, better translated as the principal<sup>al</sup> street. In the Kirihalasige plates we get a reference to a kṣapaṇak-ākhyā-griha vīthi, i. e., the Jain mendicant's house road. In the Managundi inscription B we get mention of a road passing through the town and leading to Nirusāgara and to another passing from the Harijana lane and leading to Kanagilehalli. In the same inscription we find a description of elephants moving in the streets of the town Manigundage.

We do not, however, find any references as to how the roads, highways and streets were constructed or how they were maintained.

#### (h) Means of conveyance

The cart (bhaṇḍi) appears to be the most common means of conveyance both for the movement of people and the agricultural produce. Other merchantile commodities were transported on oxen, mules and he-buffaloes (ṣṭṭa, katte and kōṇa) as mentioned in the Golihalli inscription A. People also carried on their heads articles for sale to the market places. For those who could afford, the horse must have been a popular mode of conveyance owing to its

strength, nimbleness and fastness. Princes, nobility and the like might be moving on elephants.

The cultured (like panditas, etc.) and the ladies of high status and means were moving in the palanquin (andolika) as mentioned in the Dēgave inscription.

#### (1) Navigation

We have seen in chapter II, of Part I, that navigation was already developed during the days of the Sinhala Silāharas. The Kadambas of Goa carried it further and also put the ships for military use. The Narendra inscription describes a sea voyage undertaken by Chattayya II to Saurashtra. In the missing copper-plate grant of Jayakesi I, Jayakesi is stated to have permitted his minister Sadanō to levy customs on coastal and other ships which came to Goa with goods from various places. As to the development of navy we have ample evidence. The Golihalli A and Narendra A inscriptions describe the naval attacks made by Chattayya against the kings of Goa. Vijayaditya, the father of Jayakesi II, is stated to have led naval expeditions with a number of vessels to various dvīpas, in the Dēgave inscription. All the Goa Kadamba kings have been called paschima-samudr-adhīśvaras. Various kinds of ships were in use such as vahitra (bhaitra), pōla, taramda, nau, pārada-vara-tarana, etc. Likewise, devices for throwing missiles were fixed on war-vessels as is learnt from the expression 'Nau-chakr-akranta-sindhōr-mukharite-nabhasah kshēpaka-dhvāna-nanaih.' The navy of the Kadambas of Goa

was quite formidable in so far as at least three of the kings are stated to have held offensive naval expeditions. Chattayya is described as:

“Jitva Simhala-Parasika-Kanaka-dvīp-adhipan-  
ambudhan I  
sajjīhuta-bhatair-vahitra-nivahan ” etc. and  
“bahitra-samtatigalinden setuvan katti I”

Jayakesi I is described as having attacked Lanka with na-chakra with kshepakas as mentioned above. Vijayaditya I is also stated to have led naval expeditions to various dvīpas with pōta-parammarabhih in the Dēgave inscription.

## CHAPTER VI

LANGUAGE AND LITERATURE

The period covered by the Kadamba inscriptions is far from about A.D. 975 to A.D. 1275. This is a pretty long period and is covered by the best compositions in the Kannada literary history - the so called periods of the Jain and Virasaiva poets. No conspicuous literary author, however, is known so far from the Kadamba dominion. The epigraphs fill up the lacuna and make good for whatever is not available from the literary side in the form of regular compositions. Many of the Kadamba inscriptions are of a very high literary standard both in prose and poetry. In reading the texts, one is taken unawares by the style, imagination, diction and musical cadence and is enraptured in going through them. Most of the poetical inscriptions are in the grand champu style making skilful use of the Rhyata-Karnataka metres - the sardula-vikranta, the mattebha-vikranta, the sragdhara, the maha-sragdhara and the champakamala. The composers have equally excelled in the use of the Kannada metre Kanda and have displayed its natural flow, force and succinctness in a remarkable manner. The prose passages that are interspersed in between the verses are generally short, simple, elegant and charming. Following inscriptions are illustrations of the above observations:

1. The Gadikatti inscription (A.D. 1052-53)
2. The Mugad inscriptions (A.D. 1045 and 1125)
3. The Narendra inscription A (A.D. 1126)
4. The Kadambaru inscription A (A.D. 1129).

5. The Tāmbar fort inscription (A.D. 1125, 1159 and 1169).
6. The Tāmbar inscription of Jayakesi II (A.D. 1144)
7. The Sīgigatti inscription (A.D. 1162).
8. The Hubli inscription (A.D. 1198).
- 9-10. Two Mānagundi inscriptions (A.D. 1202 to 1217)

The Halyaī inscription contains an interesting passage regarding literary compositions. It mentions literary pieces composed in easy and difficult styles in Sanskrit, Anabhrāṃśa and Paisācika languages, lucid with sweet and gentle constructions in various styles such as Gaudī, Vaidarbhī and Pāṇchālī. Of the three and a half languages referred to by Nagavarma in his Chhanḍambudhi, viz., Sanskrit, Prakrit, Anabhrāṃśa and Paisācika, we get mention of two and a half languages in Sanskrit, Anabhrāṃśa and Paisācika. Further, we get both the styles (mārgas), Vaidarbhī and Gaudī accepted by Daṇḍī, besides the Pāṇchālī of Vāmana. This mention of the languages and styles would indicate that the people of the place and therefore of the Kadamba dominion were conversant with those languages and styles, and took pleasure in them. The Halyaī inscription itself is an example of the Gaudī style. Likewise, the rasas and alākāras are mentioned in the Rayapūr plates wherein we find Vijayaditya described as excellent in poetical compositions replete with the nine sentiments and embellishments (nava-rasa-bharitā 'lāṅkrite sat-kavitve).

1. Nagavarma's Canerese Prosody by Rev. F. Kittel, 1875, p. 22.

Further, during the same period we find the Kannada language changing from the old to the then modern, from hale-gannada to the then hosa-gannada. This modern form or hosagannada is again hale-gannada to us. At the end of the Kannada commentary on Samādhi-sāṭaka of Pūjya-pada, Mēghachandra states that he wrote his work (the commentary) in very modern Kannada so that the son of Pāmpa could understand it (1) (vitata-vasōnidhi Pāmpana sutāṅge tiliv=āntu poṇcha-ṇosa-gannadadi). Mēghachandra wrote his commentary in A.D. 1148. Pāmpa would be Abhinava-Pāmpa, (2) About A.D. 1100, Nayasēna also spoke of a hosa-gannada. (3) still earlier, Chandrarāja, a poet of the period of Jayasīṃha Jagadēkanalla (A.D. 1014-42), states that he wrote (4) his Madanatilaka in ṇosa-gannada. We also get epigraphical evidence in support of this effort for the hosa-gannada in (5) the Sīrasaṅgi inscription of Sōmēśvara IV, dated in A.D. 1186, wherein the composer Vasumati says :

Sāsanaṃ=anusirvva neḍadim  
lēs=enisida Māya-arimṅga-mahim-ōṇṇatīyūm I  
Vasumati varṇnisidam  
Srī-sajjana-tīlakan=oseda ṇosa-gannadadi II  
 - Kaṇḍa.

1. I.A. XIV, p. 14.
2. Karnāṭaka Kavi-Charite; R. Narasimhacharya, Vol. I, p. 159.
3. History of Kannada Language; R. Narasimhacharya, p. 133.
4. Kannada Sahitya Charitre by Dr. R.S. Mugali, pp. 122-123.
5. Inscriptions in Northern Karnataka and the Kolhāpūr State; Prof. K.G. Kundanjar, Kannada Texts, p. 70.

'Vasumati described the greatness of Risya-sringa (Sirasangi) in modern Kannada under the pretext of composing the edict'.

It was also a period during which efforts were being made to use more and more Kannada words instead of Sanskrit ones, as in the case of Kabbigara Kavan, wherein Andayya wrote without making use of pure Sanskrit words. Whenever necessary a tadbhava was preferred to the pure Sanskrit one.

We notice the trends of the above changes in the inscriptions of the Goa Kadambas. The orthographical observations noted further would indicate these changes in language. Further, the use of tadbhavas is noteworthy, particularly in the Gudikatti (A.D. 1052-53) and the Hubli (A.D. 1198) inscriptions. The Hubli charter uses several Kosaganada forms also. The Gudikatti inscription uses the following tadbhavas:

ayada (ayudha), devala (dhaivala), Chatrayya, nicchalum, sitti, bannise, jalam, Sakam, stavarada tirtam, sagi (sasi), vamsa, serana, maula, sasana, sadira, kavila, isa, disa, stiram,

The Hubli charter uses the following tadbhavas and Kosaganada forms:

Halasige bannichohhasira, hyapti, Jekesi, stira, niccha-nichcha, byavamanam, haduva, ujjuga, raiyyam,

basantam, sad (for sasya) halu-gone, Hubballi (for Purvavalli), kalasa, savithana, mamasvara, hesaram, vinhana, seniga, turugidda, ranga-bhogekke, kayyalu, janangalu, agaladolage, kottaru, kirttiparu, ittaru.

Coming to Sanskrit, we find that there are a number of copper-plates and at least three stone inscriptions in Sanskrit besides Sanskrit verses interspersed in the Kannada inscriptions of the period of the Kadambas of Goa. The earliest stone inscription is in Sanskrit (The Gandēvi inscription, A.D. 1038). Of the others, the Dēgave and Halsi inscriptions and the Kiribalasiga, Rayapūr and Dodwad plates are highly poetic.

The following poets are noticed in the Kadamba records:-

Chandrasūri of the Śāliśrāmīya gōtra  
(the Gandēvi inscription, A.D. 1042);  
Chavundōja (Gudikatti, 1052-53);  
Vyavahāra-patra-kavi Vīśvarūpa (Panaji plates,  
A.D. 1059);  
Sānabōva Katilyana (Tersikop, A.D. 1080);  
Kavīnāmi chakravartti and rāja-guru Padmeya-bhatta  
(Goa plates, A.D. 1107);  
Nāgarjuna apandita (Mugad, A.D. 1128);  
Janagana-bharati Somadēva of Upamanyu gōtra  
(Asōge plates, A.D. 1134);  
Madiyana (Mavalli, A.D. 1125-37);

<u>Mathadhikārī</u> <sup>a</sup> <u>Madhusūdanasūri</u>	Halgi inscription,
(first part)	(A. D. 1169-72).
<u>Yajñeśvarasūri</u> (Second part)	
<u>Govindadeva</u> described as	(Dēgave, A. D. 1174).
<u>nirāṅkūṣa</u> <u>śrī</u> <u>in</u> <u>kavī</u> <u>va</u>	
<u>annamaya</u> (Dēgave <u>śimāgāsana</u> )	
<u>Tribhuvanavīdyā</u> <u>chakravartī</u> <u>ādityadeva</u> (Raypur plates,	
	A. D. 1182).
<u>Gaṅgadhara</u> <sup>h</sup> <u>sūri</u> (Kiri Palasige plates, A. D. 1199).	
<u>Chattanarya</u> (Dodwad plates, A. D. 1207).	
<u>Chattanarya</u> (Goa plates, A. D. 1260).	

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#### Patronage to poets and the learned

Generally ample patronage was given to literary persons. Kings, generals, chieftains, mathadhikārīs and others well-placed in society gave support to the learned, writers and poets. Bābhaṇa danda-nātha, the chief minister of Pernādideva, is described as Kavīndra vīra-prakar-amar-avanīja in the Golihalli inscription A. S. 1150. Suriga, the chieftain of Bharanipura, is described as kavī-gaṇakī-vadī-vagī-jana-kalpa-bhūja in the Kalkundi inscription (c. A. D. 1150). Jayadeva, the ruler of the principality of Taṭṭur, is described as śrī-kavī-jana-kalpa-vriksha in the Sedambī inscription (A. D. 1062). More instances of patronage can be quoted from the inscriptions.

We, however, find a reference where a Kannada-jāna is described as one engulfed in abject poverty. While describing the virtues of one Keti setti, the following verse appears in the Astakatti (Kalghatgi tal.) inscription (A. D. 1129):

Kada mūrkkhāṅge natāṅge nagnige  
karaṁ daridraṁ=cydirāda ka-  
nnada-jāṅge kavi svaraṅge badavaṅge  
iṣṭāṅge śiṣṭāṅge ka-  
ppadigaṁ — — — — —  
-kott-artthadim  
padedam Koppara Ketī setti jāṁam  
chandr-arkka-tār-ambaram II  
— Mattebhavikridita.

"Koppara Ketī setti obtained success (fame) as far as the moon, the sun and the stars lasted by giving away his wealth to the utter fool, the actor, the naked mendicant, the Kannada litterateur engulfed in abject poverty, the poet, the poor, the agreeable, the eminent and so on".

What is interesting is that the Kannada-jāna is described as one plunged in poverty. We see that even in these days the Kannada-jāna is a person, who can not be described as being in a much better condition. Of course, there were Kannada scholars who enjoyed royal patronage as noted above. But there must have been some

more who moved from courts to courts and nobility to nobility with their compositions in their hands, seeking for patronage.

### Grammatical notes

Some instances of deviation from the normal use of cases (Kāṛaka-vidhāna) and other grammatical peculiarities are noticed in the foot-notes of the texts of the inscriptions in Part III. A few more instances are given below:

i) The genitive case is used for the accusative in the following places:

a) gaddeya (1-23 Sēdāmbi)

ii) The nominative case is used for the genitives:

a) kero (1-16 Wugad, A.D. 1045)

iii) The genitive case is used for the nominatives:

a) tanna wadida (1-47 Wugad A.D. 1045)

b) Santa-gavandana wadida (1-3 Sangamēśvar A.D. 1068)

In 'Mayekkanu', we find the nominative case ending in nu for the feminine instead of the usual lu (1-8 Wandigatta hero-stone).

## LEXICOGRAPHY

Tadbhava words met with in the Gudikatti and the Habli inscriptions are noted above. Some other tadbhava words found in the records are noted below

dare, suka and soka, paladinda, mata, chittara-bira,  
doṣa, pasiva, barisa, podavi, siri, arihavam, sejjeva,  
dhavalāra, dēvasa, māsa, kabban, jōga-vattige, savasi,  
badagi, jōisa, hokkarani, vaihalī, arave, sele (sila),  
kōnta, savasa, lakka, nimmala, jasam, chadura, savan,  
dasavanda, biyada, parithavane, dēhara, sasa, malmeyim,  
aggada, karagasa, bhaitra, kavungu, davasa, hanna (pamma),  
kappada, būmi.

The more common tadbhava words are: dēgala, basadi,  
gudi, pattana, jede, bavi, bēgam, balli, bidi, dīviga,  
dipavali, pādiva, bidiḡe, tadiḡe, chēti, chēfi, telliga,  
kannike, sīnga, rāya, mattara, mallige, kani, sunna, sampage,  
sammagara, ane, anavase.

The proper names formed from Sanskrit ones as tadbhavas may be noted as in the following cases:

*Mādirāja from Mādhavarāja*

*Chatta from Shashtha*

*Kagga from Khadga*

*Bira from Vira*

*Lachchi (kabbe) from Lakshmi (Lakṣmī) (k-āmbā → āmba)*

*Lasama from Lakshmana*

*Bamma, Barma from Brahma*

*Narasinga from Narasimha*

*Jakka from Yaksha*.

Kanna from Kama

Rambe from Rambha

Besantikabbe from Vasantikārya + ambā → ambe

Vaangi from Vāuki

Abbikabbe from Amibikā + ambā → ambe

A few words of lexical interest may be noted:

Sankuva : cultivating; Kamadhenu A 1-53

Bādage : house-rent; " 1-54

Gattage : land-rent " 1-54

śiśyas : a religious male disciple as against a lay disciple; Malkankor 1-5.

śiśhiti : a religious female disciple; variant forms 'śiśhti' found in the Gudigore Jain inscription (I.A., Vol. XVII, Sanskrit and Old Kanerese Inscriptions, No. 173; 1-9, Tr. Fleet). Another variant spelling as śiśhiti is found in the Mavalli and the Harge pedestal inscriptions.

Kalpalli : The word kālpalli appears in several inscriptions of the locality near Tāmbūr; e.g., Kerevāda and Sedāmbige are called kālpalli of Tāmbūr in the Tāmbūr (A.D. 933) and Sedāmbi (A.D. 1062) inscriptions. Kālpalli would mean a village in the group of villages such as Twelve, Thirty, etc. It has more or less the same meaning as 'baliya bāda'.

Gāvanigeyya : land set apart for cattle-grazing.

Guniga: The word appears in the passage kereya kelage gunigana eradu matta keyan; Sanganēsvara inscription 1-5 (A.D. 1068). It also appears in the Sēdambī inscription (A.D. 1062) in the passage Kongiya kunteya gunigana eradu matta-aggaddeya. Gunigana may be genitive case form of Guniga, name of a certain person (as in Sivachitta-gōla); or it may be a class name (as in pārvara-gōla); or it may represent a kind of land such as gadde, hakkalu, are, etc. It may also mean simply a stick of a certain measurement.

Garvvinim: (1-7, Belvantar). Kittel does not give the intended meaning in his dictionary.

Anman: (1-13, Belvantar). Kittel recognises the form anmu only.

Uddani: The word appears to mean adhikya.

Gavaniga: Kittel gives the meaning only as a rustic, villager, perhaps from the Sanskrit word grāmika. But the required meaning would be obtained if the word is connected with grāmanih meaning śreṣṭha. The word occurs in the title hiruda-gavaniga.

Dehara: (1-52 Mugad). The word may mean a temple establishment. It appears to be derived from dēva + ahāra.

Palakatti: (1-51 Mugad); a kind of land or only

441

a hala kotte (degraded platform).

(1)

Randra : high ? The word occurs in girindra-  
rundra-gikhara or rundra-girindra  
(Kadamba and Jain-guru prasasti)

Mannira : 'Sea' where three kinds of waters ~~which~~<sup>and</sup>  
are mixed, viz., rain-water, river-water or  
gushing water from underground springs.

Bambittala : (Wuttage A.D. 1174); may have been formed  
from bennu + hittala, i.e., hinder part of  
the back-yard.

Malasana : (1-48 Hazarambi); a house-site perhaps  
from nala + sthana.

Seragun beragun pige : in a hand-to-hand fight  
having mixed in the mass of army.

<u>Ala</u>		various shades meaning a servant, a trusted servant, a body-guard, etc.
<u>Tottu</u>		
<u>Lenka</u>		
<u>Dingariga</u>		

Adate tuka, enike, vilasa-padi :

(Colihalli A) means 'whether weighed,  
counted or measured'. Adate is found now  
in adate-angadi.

maha-nad-agairdda (Colihalli A) Having met in <sup>an</sup> ~~an~~  
inter-district assembly.

hanadi (Dēgave boundary inscription) does it  
mean an open space formed in the nalla-bed?

Melgalanum-n : (1-22 Amalabhavi A.D. 1072)

Meaning not understood.

(1) R Narasimhacharya gives the meaning as 'vyāpta'  
in his Sāraṇa Pāṇya-mānjari; p. 291.

Avata: (Dharwara A.D. 1117). The word seems to mean income from tax. We find the word in another form ava-ula sunkama in the Kurdikeri inscription (A.D. 1126, 1-15), where the phrase would mean 'tax on the income of'. The compound word ava-ula is also found in another fiscal word, viz., vaddarawula (Kadrolli A.D. 1075) which would have the components as vaddara + ava + ula = vaddar-av-ula. Vaddara means <sup>perhaps</sup> ~~money-lender or business-men~~ <sup>interest</sup>. Vadda is found in the compound word vadda-vyavahari (Mavalli inscription)

Anuga: (Giddanhalli A.D. 1159) the word would mean devotion, love, Kittel does not give a suitable meaning.

Bharavasadi: (Mukkal A.D. 1079) It means 'with confidence'.

Karavatta: (Tambur Gaveladeva) derived from Kara + vattu; a saw.

Ruvāri . sculptor.

#### FORMATION OF SURNAMES

Surnames are common in many parts of Karnataka at present. During the Kadamba days surnames were being brought into vogue. As to Brahmins they were known by their gotras and distinguished by the name of their fathers. The names of Brahmins in the Nagave inscription and the Dodwad copper plates are illustrations:

Other trends are noted below

A. Some people were distinguished by the name of the place they hailed from:

- 1) Halivarada Hāgedēva
  - 2) Kallahalliye Singa-gāvunda
  - 3) Pulikara Chāvanna
  - 4) Kādala Hallegāvunda
  - 5) Tarddavadī Indayya
- and so on.

The place names eventually formed into the surname of the family as in the modern days:

B. Some others were distinguished by the profession they followed: thus:

- 1) Chinna-goyikada Kēti setti
  - 2) Agadiya Malli setti
  - 3) Bhōjāngara Honnana
  - 4) Bavadiya Kalli setti
  - 5) Akkasale Kēti setti
  - 6) Kuriya Vātanna
- and so on.

C. Official positions and posts also formed a kind of surname: thus:

- 1) Muliga Halla-gāvunda
  - 2) Talāra Chinnaya-nāyaka
  - 3) Senabōva Baladeva
  - 4) Srikaranada Malappayya
  - 5) Brahmani Kanchikabbe
  - 6) Padavala Udayaditya
- and so on.

D. People were also distinguished by their communities thus,

- 1) Seniga Chāvunda
  - 2) Mālagara Bāsṣetikabbe
  - 3) Madivala *Sopṣayya*
  - 4) Madavari Māchanna
  - 5) Bārāgiyara Bāchanna
- and so on

E. Family names, which were pure surnames by long usage perhaps, were in some cases used to distinguish peoples thus;

- 1) Sindara Bichana
  - 2) Nigumbara Dasa
  - 3) Lavalara Bivagāvunda
  - 4) Sāgalara Kammārasetti
  - 5) Kotar Kallagāvunda
  - 6) Nariya Boppa
  - 7) Kaniya Chāvunda
  - 8) Hulagula Kallana
- and so on.

F. Some times people were known by one of the females in the family, perhaps an important lady; thus,

- 1) Chikkabbeya maga Chāvunda
- 2) Olajikabbeya maga *Kaggana*

The following terms have survived as independent surnames in modern days:

- 1) Heggade
  - 2) Sēṣabhōva (Sēṣbhōga) , kula karani
  - 3) Nārggāvanda (Nādgōnda)
  - 4) Gāvanda, Gaunda (Goudar)
  - 5) Nāyaka
  - 6) Padavala
  - 7) Paḷ
- and so on.

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#### Names of villages

An examination of the names of villages mentioned in the Kadamba records reveals the following trends:

Suffixes denoting a village, town or habitation found in the records are as follows:

a) Pura (town)

- 1) Chandrapura
- 2) Narendrapura
- 3) Bhogapura
- 4) Bharanipura
- 5) Tambrapura
- 6) Anilapura
- 7) Balliyapura (Goa Territory)
- 8) Kanakapura

The first six are capital towns:

b) Ura (town)

- 1) Mandura
- 2) Kittura
- 3) Tammiyura

4) Kolanūra

5) Kumdūra

6) Nēūra

7) Kisūra (Goa territory)

8) Sirūra

c) Vada, bāda (village)

1) Bāda (name of a village in the Dhārwar tal.)

2) Daravāda

3) Dumnavāda

4) Mareyavāda

5) Doddavāda

6) Kahavāda

7) Jerijavāda

8) Kummudavāda

d) Palli → halli → valli → valli (in Sanskrit)

1) Sevānāpalli

2) Kōnānāhalli

3) Kōnnēhalli

4) Singanāhalli

5) Kadalavalli

6) Degulavalli

7) Nāvalli

8) Gundavalli

9) Sindavalli

e) Volalā (village)

1) Hambevolal

2) Hosavolal

f) Patti → hatti → vatti (hamlet)

1) Bērpatti

Kiruvatti

g) gāve (grāma) village

- 1) Chaugāve
- 2) Dēgāve
- 3) Nāgāve
- 4) Ajjagāve

h) ge, ke (perhaps short form of grāma)

- 1) Kagganige
- 2) Halasige
- 3) Hagadage
- 4) Sēdambige
- 5) Gōvage
- 6) Muttage
- 7) Huchchunike

i) geri (kēri), a lane

- 1) Kauvvalageri
- 2) Sigeri

j) bīdu, a camp, *Gudi settiyanabidū.*

## A. Villages bearing names of tutelary deities

Kummudavāda from Kummudabbe

Kulavalli from Kulakabbe.

## B) Geographical peculiarities giving rise to names of villages:

a) Kōḍu: hill top, hillock

- 1) Tadakōḍa
- 2) Wāgōḍa
- 3) Huligōḍu
- 4) Basurikōḍa

## b) Confluence of streams:

- 1) Kūdala

c) Kandi: opening or chink in a hallock, range, etc.

1) Kalukandi

d) Kunda: low lying flat area, location, etc.

Helkunda

Manigunda-ge

Hugunda

Higunde

e) Kola: a pond

1) ambaragola

2) Balleyakola

f) Kal : Stone

Unkal, Unukallu

g) Kisu-vare (kisu; red soil + vare; slope)

h) Kala-giri

a) Names derived from flora:

1) Pullambe, pulla + ambe (full-blown flower+goddess)

2) Pasurage, Hasurage (where greenery is in abundance)

3) Huppavalli (perhaps from nuppa+valli)

4) Palasige, Halasige, (a village where halad trees  
Panāsika (Sanskrit), grow abundantly)

5) Pagadage, Hagadage (a village where pagade trees  
are found in numbers)

6) Hambewal (a village where hambu creepers are  
found in numbers)

7) Oganī ( -do- -do- ogani trees) --- do --- do - )

8) Mugulī ( -do- -do- muguli trees) --- do --- do .. )

9) Nuggiyahalli ( -do- nuggi trees) --- do --- do - )

10) Honnehalli ( -do- bonne trees) --- do --- do .

- 11) Nūle perhaps connected with 'nūlīgana hullu',  
a kind of grass.
- 12) Muttaga (a village distinguished by mutta or  
muttaga tree)
- 13) Kāmpile (a village distinguished by Kāmpile plants)

D. Names associated with fauna:

- 1) Haligōdu (Huli, a tiger)
- 2) Kōṇṇahalli (Kōṇa, a buffalo)
- 3) Navilūru (navilu, a peacock)
- 4) Anilapura (Analu, a squirrel)
- 5) Pulivara (puli, a tiger)

E. Names bearing upon:

a) Tanks:

- 1) Kerevāda (kere, a tank)
- 2) Kesara-kere (kesara, mud)
- 3) Arasingere (arasi, a queen)
- 4) Kakkere (tank built by Kaggā)
- 5) Hallasingere (halla, a stream)
- 6) Kolingere (koli, a cock)
- 7) Hiru-sagara (an ocean of water, i.e., a big tank)
- 8) Udu-kerre (udu, water)

b) Wells:

Ammayanabavi

c) Temples:

Degulavalli

d) School

Chalige

## F) Descriptive names:

- 1) Pūrvavaravalli, Pūrvalli, Hubballi  
(pūrvva: ancient + valli: village)
- 2) Mahavalli, Mavalli  
(maha: big + valli: village)
- 3) Kiruvatti  
(Kiru: small + vatti: hamlet)
- 4) Bhogapura, Bhogur  
(bhoga: enjoyment + pura: town)
- 5) Mindavalli  
(mindu: a paramour + valli)
- 6) Kadavalli, Kadaravalli  
(Kada: a lover + valli)
- 7) Doddavada (dodda: big + vada: village)

## G. Smaller villages near bigger ones:

- 1) a. Halasige  
b. Kiruvalasige
- 2) a) Sampagadi  
b) Kirisampagadi
- 3) Laghu-morambika
- 4) Hire-sadamhige

## H. Names derived from important persons:

- 1) Kagganige (Kaggana grāma)
- 2) Kattapura (Kattana ūra)
- 3) Holikahalli (Holikana halli)
- 4) Mirahalli (Mirana halli)
- 5) Gadi settiyanahidu (Gadi settiyana hīdu)
- 6) Bimbavalli (Bimbana valli)
- 7) Simdavalli (Simdana valli)

- 8) Kadaliṅgaṇahalli (Kadaliṅga halli)
- 9) Satāyanaṇahalli (Satāyana halli)
- 10) Sōvanaṇahalli (Sōvana halli)
- 11) Siṅgaṇahalli (Siṅgaṇa halli)

I. Village names for which apparently no reasonable derivation can be given:

- 1) Sāmpagadī
- 2) Sattihalli
- 3) Kottibāga
- 4) Daravada
- 5) Sasalu
- 6) Sabbi
- 7) Haṇḍinira
- 8) Kannale
- 9) Bhareṇī
- 10) Beguru

ORTHOGRAPHY

The orthography of the texts throws fresh light on the grammar of Kannada and the form of the spoken language. The following peculiarities may be noticed:

1. Grammatical forms ending in consonants have changed to those ending in vowels as in modern Kannada in some cases, e.g.:

tōrovaru (Mugad, A.D. 1125, 1-102)

bittaru (Devarkubli, 1-12)

and in several places).

pratibalisvara (Yalival hero-stone, 1-7)  
and in several places.

sannidhanadolu (Amrinbhavi, A.D. 1071, 1-10)

2. Initial p is preserved in some letters and sometimes changed to h in the same letter in other inscriptions and in other letters also: thus,

a) Poltu (Belventar, 1-7)

Pendiram (Sigigatti, 1-43)

Payisi (Kalghotgi, 1-19)

Pesara (Hunṣikatti, 1-19)

b) Palesige and Halasige.

Piriya and Hiriya,

Pernadideva and Hannadideva

c) Hebbagila

Halyve

Hanninira

3. Initial p has given place to y perhaps through h as in the following cases:

yuttigida (Gudikatti, 1-9)

vogalva (Sigigatti, 1-25)

4. Inter-vocalic p is also changed to v as in the following cases:

belgode-vanannam (Siddanahalli, 1-13)

nir-vvarivol ( - do - )

biravane (in several records)

5. Intervocalic b is changed to v as in the following case:

her-vvatte (Siddanahalli, 1-11)

6. Intervocalic bh is changed to v as in the following cases:

sattuga-vattanam (Tambur Fort, 1-51)

7. Initial v is changed to j as in:

jasanam (Sigigatti, 1-28)

8. Semi-vowels y and v are used for vowels in the following cases:

a) yem (Buddarsingi, 1-7)

yi ( - do - 1-7)

yibha-vairi (Tambur, A.D. 1144, 1-9)

yatana (Bhattikona, 1-5)

b) virugalam (Buddarsingi, 1-8)

vusa-devi (Mugad, A.D. 1125, 1-36)

vidavachaladolu (Sigigatti, 1-18)

9. A vowel is used for a semi-vowel in the following case:

pernei (Sigigatti, 1-6)

10. Semivowel v is used for a vowel as well as another semi-vowel y as in:

vudavisi (Bādarsingi, 1-49)

11. Occasionally both the biṁḍu and the varga-  
pañcama are used <sup>for a single nasal</sup> as in:

nitaṁtiṁ (Kāmadhenu, 4, 1-35)

oṁḍu (Malakankon, 1-28)

-bheruṁḍa (Mugad, 4. P. 1045, 1-77)

-cheruṁḍra (Muttage c, 1-5)

12. Biṁḍu is sometimes used unnecessarily as in the following cases:

-oṁṇtiyol (Kāmadhenu 4, 1-29)

eruṁṇe (Malakankon, 1-29)

eruṁṇa (Malakankon, 1-23)

puṁṇya (Bādarsingi, 11-13-14)

13. In the following cases the biṁḍu is wrongly used for double consonants:

eruṁṇta (Nūlvi, 1-15)

eruṁṇer (Nūlvi, 1-25)

taṁṇa (Sīgīgetti, 1-3)

14. In the following cases the nasal is used even when the euphonic junction is formed and the final n is merged in the next vowel:

kavilegaṁeruṁṇa (Kāmadhenu 4, 1-59)

Raṁeruṁṇaḥabhinava (-ḥ- 1-9)

15. When an euphonic junction takes place with the nasal m, a v is introduced in between the nasal m and the next vowel as in:

-odeyarumv-aruvatt- (Kāmadhēnu 4, 1-55)

-āchāryyarumv-irōṇa ( -do- 1-55)

16. Sometimes a hīṇḍu and sometimes a varga-pāṇchama ~~is~~ <sup>are</sup> used for the anusvara (nasal) as in the following cases:

a) Hīṇḍu:

Kāṇḍaya-nāyakaṇa (Kāmadhēnu 4, 1-47)

Saṅkṛānti (Nūlvi, 1-8)

māruḡonḍu (Kāmadhēnu 4, 1-22)

tēṅkaṇa ( -do- 1-48)

-nāṇḍa- (Gudikattī, 1-19)

b) Varga-pāṇchamas:

māruḡonḍu (Kāmadhēnu 4, 1-40)

Mārttāṇḍa (Sēdāṇḍi, 1-3)

tāṇḍaya ( -do- 1-17)

kāṇḍa (Nūlvi, 1-15)

Nāṇḍaṇa (Gudikattī, 1-20)

17. The upadhāṇīya is used wrongly in the following cases:

-āpḍaṇḍi (Sīgīgattī, 1-27)

-puḷḷa-nāṇḍaṇa (Tāmbūr Guvaladeva, 1-36)

-puḷḷa-phalakkē (Tāmbūr Fort, 1-53)

18. It is used correctly in the following cases:

yaśaḥprapayama (Siddhanthalli, 1-17)

bhāvinahparthivendran (Siddhanthalli, 1-22)

19(a). The ancient l is preserved in some cases as in the following:

nnegaldaru (Malakankon, 1-5, Tersikon)

galde (Mukkal; A.D. 1079, 1-32)

(Sangamēśvara A.D. 1068, 11-4, 5)

ggaldeyama (Siddhanthalli, A.D. 1159, 1-11)

pōlde (Mugaḍ, A.D. 1125, 1-52-53)

bāḍilḍa ( - do - 1-57)

ḍilḍa (Sangamēśvara A.D. 1068, 1-4)

(b) In some places the ancient l has been wrongly used as in the following:

1. pālittam (Goliḥalli B, 1-5)

20. It has given place to r+r in some places as in:

garṛde (Kāmadhenu A, 1-46)

21. In some places an unnecessary r has been introduced prior to l.

garḷde (Kāmadhenu A, 1-49)

urḷḍiṅga ( - do - 1-51)

22. In some cases l has given place to r as in:

erkkōti (Kāmadhenu A, 1-63)

and has disappeared altogether in ekkōti

(Kāmadhenu A, 1-59)

23. In some cases l has given place to ḷ as in:

balikka (Sīgigattī, 1-36)

24. In some cases r is introduced unnecessarily before an ḷ as in:

sarrdappuṭ (Kāmadhēnu 4, 1-63)

25. The ancient r has been preserved in most of the cases:

kare (in several inscriptions)

ariḍ (Belvāntar, 1-32)

adariṃ (-do- 1-36 and elsewhere also)

terade (Kāmadhēnu, 1-35)

hesariṃgaṃ (-do- 1-51)

aruvāt- (Sedāmbi, 1-29 and in several other places)

niṃḍ=iriṿ=aṭaṃ (in several places)

mūru (in several places)

nerē (Mukkāl 4, 1-25 and elsewhere also)

perē (Mukkāl 4, 1-25)

torē (-do- 1-24)

kirīya (Kalghatgi, 1-17)

kiruvattī (several places)

marevuguvange (Nūlvi, 1-18)

nūru (-do- 1-28 and in several places)

horagindaṇ (Muttage c, 1-17 and in several other places)

poraṃ=aṭ tu Mīsrīkēti

<u>bedari</u>	(Bidarsingi, 1-13)
<u>hattarolage</u>	as an auxiliary used in the formation of the genitive singular and plural.
<u>yeradara</u>	
<u>adara</u> (above quoted)	
<u>timvar</u>	(Belventar, 1-54)
<u>iridu</u>	(Mugad, A. D. 1045)
<u>teranam</u>	(-do- 1-66)
<u>kēṣkara</u>	(-do- 1-84)
<u>ṣṣkara</u>	(Mugad, A. D. 1125, 1-70)
<u>kumbāra</u>	(Sīgigatti 1-46 and elsewhere also)
<u>mālagāra</u>	several places.
<u>nāsaram</u>	(Madanabhaṇvi, 1-46)
<u>kesaru</u>	(Mugad, A. D. 1125, 1-108)
<u>neredavu</u>	(Mugad, A. D. 1125, 1-16)
<u>perage</u>	(Kāvalavād, 1-4)
<u>serayam</u>	(Kandli hero-stone, 1-4)
<u>śīrekara, śīregomdu</u>	(Tambūr hero-stone, A. D. 1182)
<u>erīya, eralu</u>	(Muttage C, 1-13); Narendra A.
<u>heringe</u>	(-do- 11, 16-17)
<u>nīrīśīdōm</u>	(Mavalli hero-stone, A. D. 1006-7)
<u>maru-bhavaḥke</u>	(Tambūr, A. D. 1144, 1-41)
<u>meredu</u>	(-do- 1-25)
<u>toreda</u>	(Sīgigatti, 1-10)
<u>turugida</u>	(Sōvanahalli, 1-11)
<u>eragida</u>	(-do- 1-11)
<u>tōruṅṅum, tōriye</u>	(Tambūr Fort, 1-26; Kamachenu B, 1-28)

<u>perar</u>	(Tambur 11, 31-32)
<u>maṇamoralda</u>	(-do- 1-51)
<u>horege</u>	(-do- 1-52)
<u>turn</u>	(several places)
<u>maranna</u>	Wugad, A.D. 1045, 1-73)
<u>ariyam</u>	(-do- 1-75)
<u>erevattu</u>	(Vuttage 4, 1-26)
<u>teradin</u>	(-do- 1-34)
<u>maralu</u>	(Amnibhavi, 1-39 A.D. 1071)
<u>marad-</u>	(Kamadhenu B, 1-19)

26. r has given place to l in the following cases:

mattala for mattara (Several places)

27. l has given place to r in the following cases:

Kadaravalli for Kadalavalli.

28. n has replaced l as in:

-ṇaṇa (Budarasingi 1-26)

and n has replaced l as in:

-maṇḍaṇaṇ for maṇḍalaṇ (Belvantar, 1-20)

29. l has replaced n as in:

maṇōṇmaṇaṇ (Hasarambi, 1-29)

30. l and n have both given place to n in the following case:

punina (Sīgīgattī).

31. l has replaced ḍ in

Dravilaṇ (Sīgīgattī)

32. l and r have replaced r and l as in:

nalikera (Tambur, A.D. 1125)

33. l and d have replaced n in the following words:

ghampal-āchārya, ghampad-āchārya for  
ghampān-āchārya.

34. Doubling of consonant after raṇhā (r) is generally observed; e.g:

<u>-Kamṇa-</u>	(Sedāmbi, 1-12)
<u>-varṣaḥada</u>	(Hunṣikatti, 1-20)
<u>tōrkam</u>	(Nūlvi, 1-16)
<u>arkka</u>	(-do- 1-4)

35. Doubling of consonant after r is found in euphonic junctions and compounds also, e.g.,

<u>mattaraḡḡaddeya</u>	(Sedāmbi, 1-23)
<u>devaraṇṇija</u>	(-do- 1-7)
<u>chaturvveda</u>	(Tegūr, 1-23)
<u>nūr-madi</u>	(Mugad, A.D. 1125, 1-28)

36. In the following cases the consonants are incorrectly doubled:

a) t

<u>=at tyātān</u>	(Kāmadhēnu, 1-24)
<u>yitty=adhika</u>	(Budarasingi, 1-28)

b) d

<u>=uddyat-</u>	(Sīgigatti, 1-11)
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c) n

<u>pūṇya-</u>	(Kāmadhēnu, 1-25)
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d) n

<u>samānnyō-</u>	(Kāmadhēnu, 1-59)
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e) m

-ramya- (Kamadhenu, 1-14)

37) Some times unaspirated consonants are used for the aspirated ones. e.g.,

nai shtika (Kamadhenu 4, 1-52)  
-lanchana (Badarsingi, 1-22)  
-asvameda ( -do- 1-23)  
-artti-jana- (Sīgigatti, 1-11)  
sankata- ( -do- 1-22)

38. Some times aspirated consonants are used for the unaspirated ones. e.g.,

nissankhe- (Sīgigatti, 1-17)  
khalegalol ( -do- 1-42)

39. Sibilants s' s sh are used one for the other e.g.,

a) s for s'

sabda (Sedāmbi, 1-1)  
prasasti ( -do- 1-17)  
Saka (Mūlvi, 1-25)

b) sh for s'

shōbhe- (Kamadhenu, 1-14)  
-ayasham ( -do- 1-63)  
shubhra ( -do- 1-4)

c) s' for s

-enigida (Muttage B, -1-39)  
-svani (Sīgigatti, 1-36)  
sankranti (Badarsingi, 11-26-27)

d) s' for sh

<u>shahī</u> <u>gī</u>	(Belvantar, 1-8)
<u>shasa</u>	(-do- 1-28)
<u>varsada</u>	(Muttagi B, 1-37)

e) s for sh

<u>dosa</u>	(Sedambī, 1-26)
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40. Initial ri or subscript ri to the first letter of a word is generally changed to ri; e.g.,

<u>-vri</u> <u>sha</u>	(Sedambī, 1-14)
<u>-nri</u> <u>pa-</u>	(-do- 1-18)
<u>ri</u> <u>shi</u>	(Mugad A.D. 1045, 1-31)
<u>krimi</u>	(Belvantar, 1-53)

41. Intermediate ri also is occasionally changed to ri; e.g.,

<u>vas</u> <u>kri</u> <u>ta</u>	(Nulvi, 1-7)
<u>sadri</u> <u>sa</u>	(Sigigatti, 1-31)

42. Initial as well as intermediate v is changed to as in the following cases:

<u>bya</u> <u>ti</u> <u>va</u> <u>ta</u>	(Kamachenu, u-41-42)
<u>brin</u> <u>da</u>	(Malakankon, 1-6)
<u>ti</u> <u>bra</u>	(Nulvi, 1-6)
<u>ba</u> <u>da</u> <u>va</u> <u>na</u> <u>la</u>	(Mugad, A.D. 1045, 1-80)
<u>ir</u> <u>ba</u> <u>ga</u> <u>ra</u>	(Kalghatgi, 1-12)
<u>-dra</u> <u>bya</u> <u>-</u>	(Budarsingi, 1-44)

43. In some cases v is changed to v; e.g.

da sa va nda.

44. An intermediate ~~mut~~ a is spelt like e sometimes;  
e. g.,

taneya for tanaya

vineya for vinaya

vara-Kuntala for vara-Kuntala

vi shaya for vi shaya

nilayan for nilayan

45. Lokaika is spelt as lokaika in the Muttage A and the Bhattikop inscription. It is spelt as lokaika in the Kittur inscription.

46. Piriya is written as piriya and geriva is written as gerya in the Muttage A inscription.

47. Deva is spelt as dayva in grama-dayva.

48. Vinamra is spelt as vinanna in Tambur Fort and in other inscriptions also.

49. The eliding of vowels may be noted as in the following cases:

<u>ensi</u>	(Muttage A, 1-4)
<u>madsi</u>	(Katannur, A. D. 1242, 1-13)
<u>darsi</u>	(Sigigatti, 1-23)
<u>nilsida</u>	( -do- 1-22)
<u>salsi</u>	( -do- 1-37)
<u>Yanne</u> ( <u>Yamuna</u> ), ( <u>Astakatti</u> )	

50. The ~~xx~~ eliding of some letters may be noted in the following cases:

Kureyṁaṁ for Kuṛureyṁaṁ

deruṁṁaṁ for devaruṁṁaṁ

mūtu for mūvatṭu

51. The colloquial form yalla for ella and ardha for ardha appear in the Mahagundi inscription B and Kurdikeri inscription (A.D. 1126), respectively.

52. Abbreviations were in vogue. The following ones may be noted:

matta for mattara

ga for gadyana

pha for pana; also ha for hana (pana)

va for vachana

ka for kanda

si for siddha

ba, baha for bahula

ā for Adityavara

vri for vritta

ma for maṁvāṁsa

vi for vīsa

53. Short forms of proper names may be noted as in the following cases:

Chama for Charuvarman

Kelina

Kelina for Kelivarma

Udayama for Udayavarma

Naka for Nagavarma

54. The following synonymies are interesting:

- i) putraṁ maga (Cudikatti, l. 33)
- ii) vegam sūghraṁ (Kottagi, l. 18)
- iii) samariki kūdi (Belvaṇṭar, l. 45-46).

PALAEOGRAPHY

1. Use of cursive form of y is found as in the following instances:

<u>-suryya</u>	(Sedambī, 1-4)
<u>-karyya</u>	(-do- 1-14)
<u>uttarayana</u>	(Nulvi, 1-26)

2. Use of cursive form of v is found as in the following instances:

<u>[go]navareva</u>	(Nulvi, 1-26)
<u>garvva</u>	(Hunsikatti, 1-9)
<u>varshada</u>	(Muttage C, 1-9)
<u>devargge</u>	(Sigigatti, 1-36)

3. Use of cursive form of m is found as in the following instances:

<u>mattara</u>	(Katrūr, 11-18-19)
<u>-druma</u>	(Badersingi, 1-26)
<u>murti</u>	(-do- 1-27)

4. The anusvara is generally given above the letter. But in some cases it is given after the letter as in the modern Kannada. e.g.,

<u>sankada</u>	(Muttage C, 1-14)
<u>Narayanam</u>	(Sigigatti, 1-18)

5. The mark for 'u'kara (komba) was occasionally used for the mark for consonant and vice versa. e.g.

In Chalkya (1-41 Kāmadēnu inscription); the correct reading would be Chalukya.

If we read the consonant mark as 'u'kāra it would give the correct pronunciation. In the Sangamēśvar inscription C (A. D. 1082), in the word alutām (1-2) the mark for consonant is used for the mark of 'u'kāra.

Likewise in the Kittūr inscription the expression Himavad-girindra is written with ḥu' kāra, which has to be pronounced as the mark for the consonant.

*Similarly, is the case in the following instances.*

Samvidhāṇadal (Kittūr, 1-13)

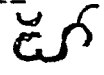

bhū-bhāṇadol (Kāmadhenu, 1-27)



vasumatīyal (-do- 1-25)





jīyat (Sīgigattī, 1-6)

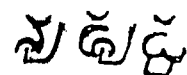
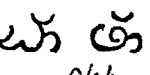



Dr. Fleet, while editing the Kittūr inscription in J. B. E. R. A. S. has read the mark for 'u'kāra as the mark <sup>for the consonant</sup> ~~talakatta~~ in the two letters above samvidhāṇadal and Himavad-girindra, noted above.

6. It may be noted that in the brahmi script of the Dodwad plates in Sanskrit (A. D. 1209) the mark for 'u'kāra is the same as the mark for the consonant.

7. A slightly curved line at the top of a short letter on the upper corner of the right-hand side was ~~was~~ used to make it a long one: Thus ha is written first and a curved line added to make it hā =  (u-7-9-31, etc., Malakankop). Likewise na is written first and a curved line is added to make it nā :  (11. 20, 32, Malakankop). Similar curved line is used to convert an 'e' kāra into an 'ō' kāra

as in ho sagadda:  (l. 28, ibid). Likewise the same mark is used for converting a short u into a long one as in huvina:  (l. 28, ibid).

8. Un-aspirated da and pa are converted into aspirated ones by adding a curved line starting from the lower central point with a flourish towards the left side and the right side, respectively. Thus:     (ll. 51, 53, Kamadhenu A). This curved line is the precursor of the modern small vertical line for the same purpose.









9. Different marks are used for denoting the 'u' kāra. The usual form in earlier inscriptions was a long loop starting from the end of the letter on the lower corner of the right hand side and occasionally from the left hand to the right hand side below the letter: Thus  (Tambūr Gavaladeva inscription). We also find the mark starting from the middle of the letter with a downward curve, instead of the upward curve: thus  (ibid). Still another form is found in the <sup>Chh</sup>Chabbi inscription of Tribhuvanamalla (c. A.D. 1240); Thus  (stu) similar form is also found in the Hunsikatti inscription of Permatideva (A.D. 1142). Thus, amḍubhi is written as   29. This form resembles the subscript of n.

10. The mark for ri is used for the mark for r, apparently by mistake in the following cases:

#putri (Siggettī, 1-5)

Tribhuvanamalla (Tambūr Gavaladeva, 1-48).

### CALLIGRAPHY

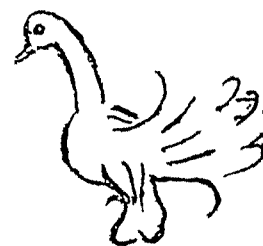
The mode of hand-writing has been changing from time to time. The letters in the beginning of the Kadamba period were slant and squarish as could be seen from the Wavalli hero-stone (A.D. 1006-7), the Gudikatti inscription (A.D. 1052-53) and the Kandli tablet (c. A.D. 1080). The subscript for r used to be like ; the subscript for t used to be more frequently like the letter itself without the <sup>a</sup>talakat<sub>ta</sub>, thus: . The letter 'na' was written like  and the mark for 'u'kara generally came below the line, thus: , etc. There was a slow change from this earlier type through the Sedamhi (A.D. 1062) Sangamesvar (A.D. 1068-82) and Tersikeo (A.D. 1080) inscriptions. By the beginning of the twelfth century (Malkankon, A.D. 1103) the letters became roundish and by the middle of the century round and upright as in the inscriptions of Tambur A.D. 1144, Sigigatti A.D. 1162 and so on. The mark for 'u'kara becomes semi-circular and starting<sup>ed</sup> from the middle of the line thus: ; mū also becomes like . The subscript for t becomes like the present one thus:  Towards the close of the Kadamba period we find the mark for 'a'kara tending to become like the modern form, thus: , etc.

Whatever the period, the hand-writing was generally careful, well formed and stylish. The best examples of careful and consistent hand-writing are found in the Tambur fort, Tambur (A.D. 1144), Sigigatti, Malkankon and Nuttagi inscriptions.

Sometimes we meet with floral designs for letters,  
*and Kāmadhenu* *and 7129*  
 In the Kulvalli inscriptions (A. N. 1140) we find a floral  
*and 412*  
 flourish for the letter sp, thus;



In the Sigigatti inscription we find figures of peacocks  
 inscribed in the margin; thus:

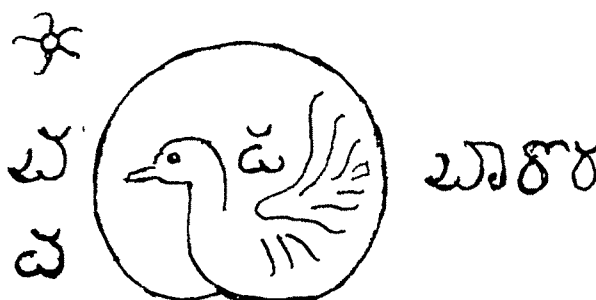


The letter  
bhā is inter-  
 twined with  
 the legs and  
 the tail

Decorative floral designs are drawn in the beginning and  
 the end and for punctuation marks, sometimes. Thus:



A few floral letters are found in the Kadamba, as  
 well as contemporary records, e.g., the Kurgōd (Bellary  
 district) inscription of Sōmēśvara IV, now located in the  
 (1)  
 Calcutta Imperial Museum. Thus:



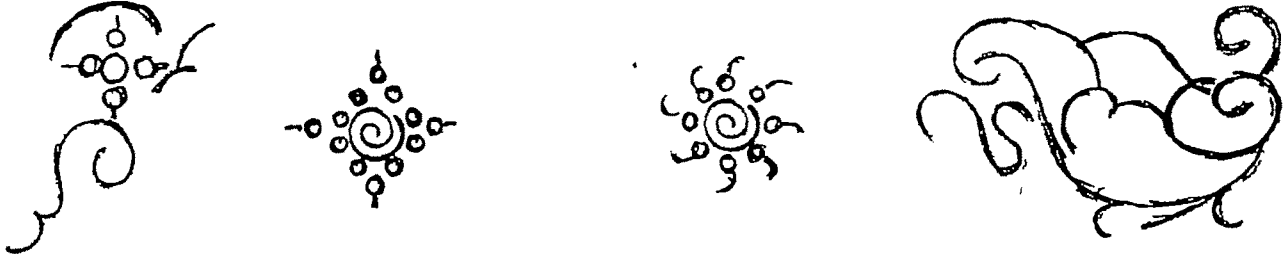
In this, the word chandra is written as follows:  
 The bīndu for cha is converted into a sun above cha; the

— . — . — . — . — . — .

1. I. A. XIV, p. 364.

rābhā of da is made the outline of a peacock, and chāmara is written further.

*Halyāl (AD 1144)*



In the Madbhavi (Athani tal) inscription of Yadava Singhana, we meet with some floral letters.

These examples indicate the artistic sense of the scribes of those days.

(1). *Quoting from ink-impressions*

### Kannada Numerals

The writing of the Śaka year 991 in the Saṅgamēśvara inscription suggests certain observations regarding the formation of Kannada figures. The year is written as १११. This may indicate that the figure 9 was formed by writing the figure for 1 and adding a flourish upwards thus १ + ( ) making १ = 9. Likewise, it may be suggested that figure for 7 was formed by adding a horizontal straight line from the lower end to the figure of 1; thus: १ + — = ७. In the Madakihonnihalli inscription we find the remnant of the figure 7 as exactly ७, the straight line extension having been cut off. Similarly figures for 4 and 8 appear to have been formed with an inverted 1 with slight modifications. Thus, figure 4 is formed by a subscript of a small bindu below the inverted figure for 1; thus ५ + ० = ४. This is the exact form obtained in the

Kukkal inscription. Figure 8 is formed by adding a horizontal straight line at the <sup>upper</sup> northern right hand corner of the inverted figure of 1; thus:  $\cup + - = \cup -$

In fact, all the ten figures appear to have been derived from the halves of the figure for zero. Thus the figure for zero, a circle, is divided into two ways, horizontally and vertically, making into four halves;  $\cap \cup \supset \subset$

The first half was taken for figure 1  $\cap$ ; Third half with an extension of the lower end of the semicircle for 2  $\cup -$ ; the third half one below another for 3  $\supset$ ; second half with a bindu ~~in the middle~~ below the centre for 4  $\cup \cap$ ; the third and fourth halves, one after another, for the figure 5  $\supset \subset$ ; the fourth half one below the other <sup>with an extension of the lower end</sup> for the figure 6  $\supset \subset -$ ; the first half with an extending horizontal straight line on right hand lower end for the figure 7  $\cap -$ ; the second with similar extension for the figure 8  $\cup -$ ; the first half with a flourish for the figure 9  $\cap \cup$  and lastly the whole circle for zero  $\bigcirc$ . These observations may be pursued by scholars conversant with the history of the development of the Indian and international figures to see for the origin of zero and to know whether it was from the Kannada country that zero was first originated, together with its probable date.

#### A variant mode of writing numerals

In a few cases numerical figures are written in parts, for the positions of the figures in series, indicating their

place values. Thus, the figure for the regnal year 21 is written as 201 in the Bailandūr hero-stone of Permadideva (A.D. 1167). The two digit figure 21 is divided in two parts as 20 and 1. Likewise, another hero-stone of the same place has 503 for 53, the 53rd year of the Chālukya Vikrama era, Saṃvatsara, corresponding to A.D. 1129. Further, in the Halval inscription of Jayakēśi II, dated in A.D. 1144, the figure for the Śaka year 1066, Raktakṣi saṃvatsara is written as 100066, thus writing 1000 first and then 66.

This mode of writing numerals is found in the Gurjjara, Valabhi, Eastern Ganga records, etc. In the copper-plates of Dadda Jayabhata, the date 456 is written as 400 50 6 and the tithi 15 as 105. The plates of Prasantaraga have 380 written as 300 80. In the Valabhi grant of Dharasena II, we find the same mode, but in symbols. Thus, the figure 252 is written as 200 50 and 2 with symbols for these figures of 200, 50 and 2, respectively. In the Ganga grants of Kalīnga the figures 128 and 146 are written as 100, 20, 8 and 100, 40, 6 in symbols. Thus,

$$\gamma o e \gamma = 128 ; \gamma e \gamma = 146.$$

1. I.A., XIII, pp. 77-79.
2. Ibid., pp. 82-84 and 88-90.
3. Ibid., pp. 160-62.
4. Ibid., pp. 119 ff and 122 ff.

CHAPTER VII  
SOCIAL CONDITIONS

1. Corporate bodies

(a) The Aruvatt-okkalu:

The most frequent appearance is of the Aruvatt-okkalu, the Sixty Families. They seem to be a corporate body representing the class of agriculturists in a village, town or a city. Okkalu means a house-hold or a family. This body had the power to alienate land or a land-tax in conjunction with the ur-odeya or the headman of the village. It seems that this body <sup>of</sup> Sixty Families was partially responsible for the land revenue of the village. Otherwise there is no reason why it should figure while land grants were made or revenue was apportioned for a grant. Thus, in the Hasarambi grant, the Sixty Families along with Sovagavunda alienated land and revenue in the village. In the Kulvalli grant, Hampadevi requested the Sixty Families before she made a land grant, although the village was under her rule. In the Kittur inscription the body made grant of grain equal to a okkula in a kolagavatta (bhatta). In the Siddhanahalli grant, Ketavagavunda and the Sixty Families made a grant of grains. In the Bailur inscription the Sixty Families alienated the talasari tax. In the Golihalli inscription A, the aruvatt-okkalus are mentioned along with several other bodies, when a grant of are-visa for a honnu was made in case of sales of articles, either by weight, measure or counting. Besides alienating land or revenue, they were entrusted with the

duty of protecting grants. The Somanakop, Sangamesvara and the Kamadhenu A inscriptions mention that the Sixty Families were to protect the grants, along with others.

(b) The Aiyvatt-okkalu:

The oil-men of a village also had a representative body of their own called telligar-aiyvatt-okkalum, the Fifty Families of oil-men. The body figures whenever grant of oil is made to a temple lamp. The inscriptions at Wuttage C, Jinnur, Somanakop, Tambur (A. D. 1144), Managundi B, etc., refer to the Fifty Families of oilmen. The body at Managundi made oil-men coming from outside the village also grant a small measure of oil to the temple lamp.

(c) The Alynur-nalvar

We now come to the body of betel-nut leaves dealers called, Alynura-nalvar Eleya Bhōjengas or the Five-hundred and Four Betel-nut-leaves Dealers Association. They figure while grants of leaves are made to the temple. We find their mention in many inscriptions, e. g., the Madakihonnihalli inscription (A. D. 1156), the Madanabhavi inscription (A. D. 1138), the Devarahuballi inscription (A. D. 1207), etc.

(d) The Hanna-vanigara samuha

There seems to be another association of betel-leaves dealers called Hanna-vanigara samuha, appearing in the Tambur inscription of A. D. 1144. It makes grants of betel-leaves. It seems that it represented a group of betel-nut leaves dealers.

(e) The Tāmbuliga-setti-sasirvaru

The Tāmbuliga-setti-sasirvaru was an association of the dealers in betel-nuts and allied articles used for eating the betel-leaves. We meet with them in the Muttage inscription C, the Madakibonnihalli inscription, the Managundi inscription B, and so on. Generally they granted a visa for a hēra.

(f) The Five-hundred:

There was another association called The Five-hundred. Thus the Golihalli inscription A refers to the Five-hundred śvanis of Ayyavole who along with several other bodies granted an are-visa for a honnu. Likewise the Madanabhai inscription states that the Five-hundred granted an are-visa for a honnu. The Five-hundred also appear in the Kēmadhenu inscription B along with the Sixty Families and the Mummuri-dandas. The Siddapūr inscription of A.D. 1158 mentions the Five Hundred as tōṭṭig-aiṇūrvvaru. It uses the word okkala in the sense of a family as it states that the associations granted at the rate of one pāga for one okkala, i.e., family.

(g) We then come to the following bodies which are often met with in the inscriptions:

- 1) Mummuri - dandas
- 2) Ugura - mūnūrvvaru
- 3) Nakara or Nakara <sup>to</sup> samūha
- 4) Setti-gittaru

No details as to their nature or composition are found. The last two appear to be associations of merchants.

(b) Gavaregaru and Gavare-gatrigaru:

Gavaregaru and Gavare-gatrigaru, met with in the Colihalli inscription A, appear to be the basket and mat-makers and their associations.

We come to the following three categories of groups, viz.,

- 1) The Ertu-Hittu
- 2) Pancha-matha
- 3) Mahesvara janangalu

(1) Ertu Hittu:-

The Ertu Hittu appear in the Katnūr, Tergeon and Bailūr inscriptions. In the first, grants were made in the presence of the Ertu Hittu. In the two others, the Ertu Hittu themselves made the grants along with others. In the Mangundi inscription A, we come across a hittina talara. In the Madenbhavi inscription we meet with the following, viz., the talari (village police), the kammara (village blacksmith) the madivala (the village washerman), the telliga (village oil-man) along with the senabova (village accountant) and the perggade (village executive officer). In an extraneous record, viz., a copper-plate grant found at Kolhanūr, we meet with the hittakara badagi (village carpenter), the hittakara kammara, the hittakara akkasale (village goldsmith) and the hittakara talavari. From these passages it appears that the Ertu

(1) I. N. K. K. S.; Kannada Texts, pp. 116-17.

Hittas constituted.

- 1) the perggade,
- 2) the senabova,
- 3) the talari,
- 4) the kammara,
- 5) the badagi,
- 6) the akkasale,
- 7) the madivala and
- 8) the telliga.

The Ballur inscription of Permādi deva quotes four hittas as (1) heggadeyara Mallana (2) akkasale Singoja (3) Kammara Dasoja and (4) madivala Soppayya.

(j) Pancha-matha:

As to the Pancha-matha, we do not get any details as to what it represented. The word appears as Pancha-matha-sthana also. The Pancha-matha appears as one of those who make grants in a village or protect them. Some times grants are made in their presence. Thus, in the Katnūr inscription (A.D. 1242) grants were made in their presence along with Entu-hittas and the gaudas. In the Tergaon inscription (A.D. 1217), they make grants along with the Entu-hittas and others. In the Kadrolli inscription (A.D. 1098), the Pancha-matha-sthana along with others is enjoined with the duty of protecting the grants. Pancha-matha-sthana appears in the Mōmīgatti inscriptions also

(A.D. 1124). In an octonary record, the word appears as pancha-mala and from the Balligāme inscription (A.D. 1124), it can be made out that the pancha-malās were represented by the temple-establishments of Hari, Hara, Kamalāsana, Vitarāga and Guṇḍha. Pancha-matha, may therefore stand for the collective representatives of these five malās.

(k) Mahesvara Janangalu:

We do not get any details about the mahesvara-janangalu. We meet with them in the Kamadhenu inscription. They are assigned the duty of protecting the grants made along with others. They appear to be the counterparts of jangamas of the present days.

2. Marriages

We get a few references as to how marriages were celebrated in those days. The Narendra inscription A states that when Chattayya went towards the country of Mummuri of Thane, the latter came forward to receive him and then took him to his palace and gave his daughter with great affection. He gave five lakhs of gold coins to his son-in-law as marriage gift.

The same Narendra inscription further states that when Permadiḍeva (Vikramaditya VI) came to the borders of his country, Jayakesi I went to receive him with great joy and then gave his daughter to him along with number of ornaments, accompanying maid-servants, treasury and countless wedding gifts.

Similarly, from the same Narendra inscription, we learn that when Jayakesi's marriage with Mallaladevi was celebrated, Vikramaditya Kṛ VI out on viḥṭati, came forward to receive Jayakesi and then taking him to the jewelled <sup>a</sup>pandal, which was lavishly decorated, washed his feet with water, and while the ground was shining

with kalasas (pots) kept on it, he gave his daughter to the kṛkag bride-groom. He gave innumerable elephants and horses along with gold to the son-in-law.

The Tam̐ūr inscription of A.D. 1144 states that the monarch gave kari-ghatayum turaga-vraja (detachments of elephants and horses), vara-vastu śamasta-kāñchan- abharanāṅgalāṁ (choicest articles and golden ornaments) and the Palasige country under tribhoge tenure and blessed his son-in-law with these gifts. It also states that he put on his own head the water obtained from washing the feet of his son-in-law.

The Asōge plates repeat the same gifts as sārdham vaji-gaja-vrajana śitām vitirya prithivī-nāthah kṛt-artho- bhavat I. The Dodwad plates have viśmaya-kāri bhūri- vibhavaḥ datt-ebha-kōś-ādibhiḥ I. The Sadasivagad plates confirm the gifts of dasī, kumjara, kōśa and deśa, kumjara, kōśa and deśa mentioned above.

The Narēndra inscription states that Lakṣmaṇa danda-nayaka was sent to accompany Mailaladevi to her new house.

It is, thus, seen that marriages were celebrated with great pomp and show, that decorated pandals were erected for the purpose, that the marriage party on the bride-grooms side was properly received, that marriages were generally held in the house of the bride's father, that the feet of the bride-groom were washed by the bride's father, that this water was put by him on his head

thereafter, that vibhūti was used as a sacred mark, that (pañcha) kalasas were placed on the ground and that numerous presents were given to the bride-groom. Lastly, some elderly person accompanied the bride to the new house of her husband who stayed there for some period. All these customs have survived to the present day.

### 3. Polygamy

Polygamy was commonly practised. Vijavāditya had two queens, Lakshmadēvi and Hampādēvi. Mallalādēvi and Kamalādēvi are called pīriya arasi, which suggests that there were other arasis (queen). Hakiballa, the husband of Padmalādēvi had another wife by name Lakshmadēvi.

~~Kakka~~ Lakshmarasa of Misrikōṭi had two wives, one Santikabbe and the other Muddikabbe. In the Kalghatgi inscription we meet with the passage Tikkalana kurīya satiya (1-17)

### 4. Courtesans

Courtesans formed an integral part of the society. We meet with occasional references to them. In Tambur we find that there were lanes for courtesans described as ananga-ras-annavad-eriy-ante saṅgalisiva sūle-gerigalin 'lanes of courtesans that were shining like the rising ocean-banks of the sentiment of love'. In the Hubli charter we find them described as engaged in their amorous activities (śringāra-varaṅgan-ojjugadim). In the Managundi inscription we come across a reference to Yavani vilāsinīs, active with their eye-brows. Likewise, in the Dhārwar inscription we meet with a passage as Kerala-Pāndya-Pallava-ganika-janas.

The profession of prostitutes was not looked down as in the modern days. The courtesans were respectable members of the society. We find nobles, kings and others taking pride in calling themselves <sup>as</sup> associated with the courtesans. Rachamalla, minister of Hakiballa, is called varamgana-chittajan in the Tambur fort inscription. Jayakesi, the ruler of Tambur is called varamgana-Kaman. Biranna of gminbhavi is described as vara-vadhu-jana-mara and also anya-vanite-dura. Others are called vara-vadhu-janakke kurluva, vesya-bhujanga, etc.

A fragmentary epigraph at Tambur describes a courtesan by name Padmavati in glowing terms and describes the grant made by her to a Jain temple. She is called vara-vadhu-tilake, Jina-pada-nireja-vinayana-bhanga, sist-ashta-jan-adhare. Her guru was Nagachandra-munipa. She is described as virtuous, an abode of dharma and an ornament to the ladies. Her mind was fixed on the lotus-feet of Jina-natha, her wealth was set apart for liberal patronage to the distinguished and her eminence excelled the great Kurma. The following verse calls her krit-arthe amongst satis (virtuous ladies):

am  
Padma-artha-nivahan/ pu-  
ttatidade yaso-valli nayade pallavi se manam-I  
bide dana-dharmaman nu-  
mmadi sidad-em satiyarol krit-artheyo Padman II  
 — Kamda.

Padmavati was, thus, an ornament to the class of

courtesans, having brought honour to the profession and having been an example to ladies in general by her virtues.

### 5. The cult of pilgrimage

Tirtha is a holy place and a place of pilgrimage especially on or near the bank of a sacred river.

Kshetra is a sacred spot and a place of pilgrimage.

Visits to holy places and pilgrimages to sacred spots were popular during the days of the Goa Kadambas. The very first inscription of the Goa Kadambas, viz., the Ganadevi inscription states that Shashtha visited many holy places and distributed gold coins to the learned in hundreds, in the manner prescribed in the scriptures (śhēka-vaīdika-vidhau) and also gave away the sixteen dānas. The principal tīrthas visited by him are mentioned as Prabhāsa in Saurāshtra, Gokarna, Kollāpura and Sthanaka. Likewise, Guballa II visited Gokarna as learnt from the Marcella plates. Other tīrthas mentioned are Gange, Gaye, Kādāra, Varāṇasī, Kurukshetra and Prayāga. All these are called mahākshētras in the Wadanabhavi inscription. The Amminbhavi inscription of A.D. 1146 states that <sup>the monarch</sup> Jagadekamalla performed tulā-purusha on the banks of Gautama Gaṅgā (i.e., river Godavari) and that on this occasion danda-nāyaka Bannanayya, performed the three dānas of gō-sahasra, prithvī-dāna and sapta-nagara and revalidated the agrahāra of Ammayanabavi. In a copper plate grant of Yadava Kanharadeva dated in

A.D. 1249 where in Tāmbraur in the Venugrama dēśa was granted by Walliṣetti, the latter was camping in the Pāṇḍarika kṣhetra <sup>(Pāṇḍharapūr)</sup> on the banks of the river Bhīmarathī. <sup>(1)</sup> This is the famous kṣhetra of god Vithala who is called Viṣṇu (in Saṅskṛit) in the plates. Another inscription at Hebali <sup>(2)</sup> (A.D. 1249) in the Dhārwar tal. mentions one hari-dāsa, as a regular visitor (variya) to god Vithala at Pāṇḍarage <sup>(Pāṇḍharapūr)</sup>. The Śiḍḍharāmanāthadeva temple at Sonnaligeypura is called abhinava-Śrī saila-yōga-ramaṇīya kṣhetra in the Budarasingi and the Kotbāgi inscriptions. Śrī saila and Kēdara also appear in the Katnūr inscription as holy places.

As to the minor holy places of local importance we find the mention of (1) Pannasōge in the Mukkal inscription as nadu-nāda-tīrtha, (2) Māṇḍavya-tīrtha of Halgundage in the Bhaviḥal inscription (3) Lakṣmaṇeśvara tīrtha in the Narendra inscription, (4) the tank and the Śivalaya constructed by Nigumbhara Dāsa at Guḍikatṭi, as a stavarada tīrtha.

The cult of visiting holy places at regular intervals (vari) was also popular. We have mentioned Ṛṣi Pāṇḍarageya śrī Vithaladevara variya śrī hari-dāsaṅgal above. The Madanbhavi inscription (A.D. 1138) states that Jayakēśi II was visiting Mandūra every Monday to worship the god Kalidevasvāmi (Somavarada variya-agirdāu) during the chatur-māsa period.

(1) Copper-plates in Rāṇi Kittūr Channammā Museum, Bailhongal.

(2) Quoting from ink-impressions

### 6. Fairs

As in modern days, we find people going to temples from different places and observe the devakāryas there. Thus, in the Mahagundi inscription A we find that people from Mugada, Huvavalli, Nugeyahalli, Sattivura and Nirusagara came to Manigundage for seeing the pavitra festival and having seen the devakārya and partaking of the prasada of the god, made certain grants to the temple. Likewise merchants from Kundungal, Ayyavale, Vijayanūra (all in the Bijanūr district), Sonnaligevarura (Solapur), Kheda in the Gulbarga district and Nandigave (perhaps in the Belgaum district) came to Manigundage for seeing the pavitra festival and being pleased at the worship, made certain grants to the god. This description would indicate that <sup>the</sup> fair at the time of the pavitra festival at Mahagundi was a big one where people from different districts assembled for seeing the devakārya.

### 7. Food service

Supply of food to the needy and to those who came hungry at the door was considered as a great virtue and people vied amongst themselves for giving food to such people.

Thus Devagawada of Hasurage is described as always giving food to those who came to him:

santatame yanna-Māṇa-entum kuṭu-irppan-alte asrita-jahake. His daughter-in-law is stated to have been

a chintamani in giving food to others.

Likewise it is stated that none could ~~xxxx~~ excel Walliseti of Kamadhenu in supplying food, rich in taste and variety, (ras-~~olkata~~ vividh-~~anna~~), to such people as came to his door being hungry. The classes of people that came to him are described as actors (nata), soldiers (bhata), naked mendicants (nagna), those that have missed their roads (bhagna-patha) songsters and musicians (kantaka gayaka), the poor (dina), the low (hina), religious mendicants in ragged clothes and in matted hair (karpastika, jatadhara), brahmins and Jains (dvijsa-digambara), logicians (tarkika), etc. He used to supply food without hesitation (osarisade) and without considerations of high and low (ki~~rida~~ pi~~rida~~ id=~~anna~~).

His wife Bichiyakka was equally interested in anna-dana. The poet puts her activities as follows:

Pasidu nalar-bhendi~~rida~~=ade  
pasid=~~arid~~=ahara=~~danam~~=ikkuva pampam I  
pasid~~den~~=alasi~~den~~=id=~~anna~~  
sasi=~~mukhiya~~=i Bichiyakkan=~~una~~=baddisuval II

Vamasakti-pandita, the acharya of Kelidevasvami temple of Womigatti is stated to be gladly giving food to all those who, being hungry, came to him for it, without saying nay to anyone.

The twelve gavundas of Amminbhavi are described as aharadani~~galu~~ in the Amminbhavi inscription of A.D. 1112.

Uttavarāgi-pandita of Unkal is also described as  
ahara-dānigalu.

Somesvara-pandita, the acharya of the Dammesvara temple at Dharwar is described as anna-dana-vinodar.

Chavanna of Pulikara was unable to stand the sight of the hungry and so used to give food to them.

### 8. Reading of Puranas

In the Dēgave inscription we learn that the religious sense of Kamaladevi was aroused as she listened to the reading of puranas and dharma-sastras daily (anudinam-anusruyanana-purana-dharma-sastrashu). Likewise, Hakiballa conceived of the idea of constructing a temple while he was engaged in hearing the dharma-kathas (omdu devasa dharma-katha-prasangadinidam-ire). We find arrangements being made for discourses on religion in some of the inscriptions (sastra-vyakhyana). This system of reading puranas or having discourses on religion was a sound one and kept up the religious feelings of the public. Even in the present days we find the system in vogue in temples and other public halls.

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### 9. Life after death

The Theory that life existed after death and that one should do some charitable deeds for the good of the

departed had a hold on the public mind. We get occasional references to this belief in the Kadamba records. The Tambūr inscription of Jayakēśi II (A.D. 1144) mentions that Mādīrāja daṇḍa-nāyaka granted one mattara of wet land for the benefit of his departed son to god Chaudēśvara (magam sri-Narasīṅga-dēvaṅge parōksha vinayartthav=agi). Likewise, the Tambūr fort inscription (A.D. 1125) states that Hākihalla constructed a basadi for the well being of his expired father (tamma avyam parōksha-vinayarttham=ag=emdu basadiyam mādisal=udyuktan=agi). The Nareṇdra inscription B states that Jayakēśi II made grants to the temple for the merit of his brother Udayammadeva (tamma tammam=Udayammadevange puny-arttham=agi). Likewise a hero-stone was erected by the father for the benefit of his expired son at Kandlī (A.D. 1132) (parōksha-vinay=artham=age bīra-kallam mādisidam).

The Dodwad plates refer to a pitri-parvva, i.e., a festival of manes.

#### 10. Doctrine of rebirth

The doctrine of rebirth and its accompanying doctrine that good deeds lead to a fortunate future life were well inculcated on the minds of the people. Thus, the Tambūr inscription states that Boppa spent his earnings for good in his rebirth (maru-bhava).

Paḍeda dhanāṅgala mudadiṁ=

d=edey=udagaḍe dāna-dhamma-parabitad=edeyol I

bidad=ittu maru-bhavaḥkkaṁ

maḍag=ittadapaṇ=intu [vō]baṇappaṇ Boṇṇaṁ II

— Kanda.

Likewise the Madakihonnihalli inscription states that Mallaladevi had prostituted god Śiva in a special way in a previous life so as to get a virtuous and brave son like Vijayaditya: Thus:

Arameyaṁ sūra-drumadiṁ=oppuva siddha-rasōḍadimda gam-  
ga-bhīra-tataḥkamaṁ naruṣadiṁ Śiva-liṅgaṇaṁ

oppa mādi ta-

takshīra-nimittav=ittu sūradhenuvaṇ=ē valaḍindav=

i mahō-

dāra-guṇādhyaṇaṁ paḍedaḷ=āmbike dīg-Vijayavāṇiṣṇaṁ II

— Utpala māla.

The Tambūr inscription of Guvaladeva III states that Chavundayya obtained a beautiful and virtuous wife Chāndiyabbe due to the merit of his former lives.

Thus:

Ant=eseye Chāvundayyaṁ v

— taledaṁ tanna pūrbba-puny-ōḍayadol

Kantuge Rati dorekondada

Gantiyumaṁ — v Chāndiyabbeye negaḍḍalu II

— Kanda.

Likewise Chāvunda constructed a temple at Tambūr for ~~knayya~~ iha-para-sukha.

11. Auspicious marks on body

As in the present days, it was believed that some people had auspicious marks on their body indicative of prosperity or other good things. Thus, the Kāmadhenu inscription A states that Santayya, son of Malliseti and Rīchīyakka, had such marks on his body (śibha-lakṣaṇa-anvita). Likewise, the Harēndra inscription A states that Mallaladevi had several auspicious marks on her body indicative of the prosperity of the kingdom (rajya-abhyudaya-śibha-gīṇa-anēka-lakṣaṇa-lakṣit-gaṅgi).

12 Cow

The cow was held in immense veneration. Gift of a cow, in the course of delivery in particular (ubhaya-mukhi), was considered as of special merit. At the close of several inscriptions, we find it mentioned that the protection of the grants would equal the fruits of having given a thousand cows in charity, with their horns and hoofs covered with gold and jewels, to brahmins well-versed in vēdas. Likewise, a curse is uttered on those who violate a grant, that they would incur the sin of having killed so many cows in holy places. The Mugaḍ inscription states that violation of grant would make one incur the sin of killing cows at the time of drinking water in the village tank. In the Amminbhavi inscription we meet with a gō-sasara-dāna. The Būdarsīngi and Kōtbaṅgi inscriptions provide in their grants for gō-prachāra.

### 13. River bath

Taking bath in a holy river or with river water was considered as adding up to one's merit. Shashtha II is stated to be taking bath daily with the waters of the river Ganges. The Kāmadhenu inscription states that by taking bath in the Urvā river flowing west-wards near Kāmadhenu, one would go to the Siva-lōka.

### 14. Religious observances and vows

Nōmpis and vratas had a grip on the mind of the people as in the present days. The Maṇagūṇḍi inscription states that Narasiṃha Paṭṭavaraddhana had obtained a wet land yielding four cart-loads of paddy as dakṣhiṇā (present) for Kilpēgu nōmpi from Mailala-mahādēvi. The Madakihonnihalli grant mentions that various nōmpis, such as Jyeshthā-dēvi and Upalīṅga-Gaṇi were observed in connection with the god Grāmeśvara of the village. Jyeshthādēvi appears in the Kukkanūr inscription of Saṅkamadēva (A.D. 1179) as the goddess Mahā-māye. The temple of Mahāmāye is still there and the inscription is kept in the temple. Jayakēśi II, was observing the Somavāra-vrata as learnt from the Madanabhavi inscription.

### 15. Ornaments

A few references to ornaments found in the inscriptions may be noted. Thus the Dēgave inscription mentions that panditas (scholars), visiting the capital of Jayakēśi I,

were wearing golden earrings. In the same inscription we find that wives of hostile kings, who were made servants in the palace of Shashtha II, were wearing jingling anklets in their feet. Kinnaris were wearing tinkling bracelets. In the Dodwad plates ladies, who prostrated before Mahadevi, the queen of Jayakesi III are stated to be wearing jewels in the hair on their head. In the Sedamb inscription, we get reference to necklaces worn by ladies. In the Tambur inscription we get the phrase samasta-kanchan-abharanamgalam. In a Tambur fragment we get reference to rings worn on fingers in the phrase umgura mudra.

apart from epigraphical mention, if we examine the idols of gods and goddesses and the figures, both of men and women in the temples, we find an exuberance of ornaments worn by men and women in those days, more profusely than in the present days.

### 18. Aids to Beauty

As to cosmetics and similar articles we find the mention of yavaka (red lac) used on feet and of ladies. Anjana-bindus were put on face for beautifying it. Mailaladevi is stated to be sringara-sara-sarvasva-bhute. Toe-nails were painted by the alaktaka dye by ladies as stated in the Dodwad plates. Hand-mirrors were used at the time of toilet. This is revealed from the sculptures on the walls of the Degave temple where-in we notice round looking-glasses held by the dancing girls in their hands.

### 17. Dress

From the hero-stones, sati-stones and sculptures on the temple walls, we notice that men wore <sup>short</sup> dhotis and turbans. Some of them used to have <sup>u</sup> mustaches and beards and others shaved them. Likewise some of them had long hair on the head, generally tied in a knot. They also wore several ornaments. Ladies wore saris and bodice. They had various styles of tying their hair, in knots, braids and otherwise. They wore bangles and a number of ornaments. They put on the saffron mark on their forehead (kānta nitalake tilakam).

### 18. Pets

Parrots were kept in cages and used as pets in houses. Likewise swans were popular and were also bred in pleasure tanks.

### 19. Hunting

Hunting as a sport (mrigaya-vinoda) is mentioned in connection with Gihalladeva I, who was specially fond of hunting tigers. Nārggavunda Bommadeva of the Mugunda Thirty is described as gaja-bantekara, i.e., one who was a hunter of elephants.

### 20. Music, Dance and Drama

As our study is restricted to a very small area of <sup>medieval</sup> ~~ancient~~ Kamataka we find a few references regarding music,

dance and drama. But they are sufficient to show that like other parts of Karnataka, the Kadamba dominion was equally interested in these pursuits, affording liberal patronage as well as practising them. Recitals of vocal music were held both in the royal courts and other places. The mahajanas of Kurdikeri were interested in the patronage of vaitalika, gita, vadya and nritya. In the Kamadhenu inscription A we get references to kamthakas and gayakas. Singarasa, the manevarggade of Mallaladevi, is described as the very Bharata enjoying musical concerts. The Dodwad plates refer to the singing of the sweet-voiced damsels of vidyadharas and their playing upon the lute during sangita-goshthis. Babhana danda-natha, a minister of Permadi deva, was an expert in singing. Vijayaditya, a brother of Permadi deva, was likewise an expert in music, both instrumental and vocal. Inda a local ruler of Kalkundi was a source of joy to the actors and the songsters. The Narendra inscription A refers to dancers <sup>actresses and acting</sup> and dancing, (narttaki-narttana and nati-natana). Vijayaditya was an expert dancer. The Sangita-Ratnakara recognises two styles in gita, vadya and nritya, viz, marga and desi, the classical and the popular local one. Vijayaditya was expert in both these styles of music and dance as stated in the Dodwad plates:

daśyam marga śhaṅga-ochhaviṭa-jala-yute raga-

Gaṅga-pravahā I

nritya nāṇ-āṅga-harā pada-kara-varaṇ vinyasa-chitre

huṅkara-

vin-ōpaṅg-adi vadyeṇy-ati sayita-matir-Bharati-

Nārggawunda Chāvunda was an expert in the various kinds of musical instruments such as tata, vitata, (stringed musical instruments), ghana (cymbals) and sushira (wind-instrument), Vijayāditya was expert in vina and madukka <sup>as quoted above</sup>. Besides the above references, we have the permatti-tūryya-nirghōsha of the Kadambaras and the pañcha-maha-sabda. The five great musical instruments were 1) the śringa or kombu 2) the tammata or halige 3) the sankha 4) the bheri and 5) the jaya-ghanta. As to the drama, the Nagad inscription mentions that Nārggawunda Marttanda constructed a nataka-sale as an adjunct to the Saayakte-Ratnakara chaityalaya. Construction of a Nataka-sale would presuppose frequent performance of dramas. References to actors and actresses are found. Singhana, the maneverggade of Mallaladevi, is called the prangana (stage) for acting by the actress Vani-vanita. Indas patronage for actors is mentioned above.

## 21. Painting

A reference to painting is found in the marriage anecdote of Mayanalladevi, daughter of Jayakēsi I, wherein paintings of Mayanalladevi and Karna of Anahilawad along with other paintings were shown to the two young people. The fact that they fell in love with the representations and then in actual life would show that the representations were true to life.

Another reference to painting is found in the Managundi B inscription, wherein the reflections of

elephants moving in the streets of that town are stated to have appeared like their paintings on the walls of houses.

## 22. Love of gardens, parks and lakes

The people had a special eye on the beauties of nature. Their sense of beauty was naturally evolved owing to the very country, they lived in. The Kadamba dominion comprised of the coastal tracts and the malenadu country of the up-ghat. This area is even now covered with forests ranging from ever-green and deep to the medium and shrub, coupled with high mountain ranges, deep ravines, jingling mountain streams and fast flowing rivers like the Kari Hole, ~~Vikaravahini~~ Malaprahārinī in her earlier reaches, etc. Various wild flower plant, trees and creepers, besides the developed ones like the jasmine, ashoka, parijata, lotus, sampige, bakula, etc., abound in the locality. Extensive sandy beaches in the coastal tracts and the sandy banks of the rivulets, lakes and tanks attract anybody's attention, much more that of the sensitive mind of the mediaeval Kannadiga. No wonder, if we find exquisite passages describing the scenic beauties of the country, towns and villages they lived in.

A few passages may be noted:

Kanadhenu 4:

[Satti] da nāṇḍana-vanadola-  
 g=attyaṇṭam shōbhe-veraṣi dūliv=ara-giliyim I  
 kart talipuv=adake-dōmtadi-  
 n=ettalu=ati-rannyaṇ=anipa Sāsalu chelvan II  
 — Kāṇḍa

'With the surrounding pleasure gardens ~~replete~~  
 with chirping and choicest parrots, which enhanced  
 their beauty, with betel leaves gardens casting deep  
 shadows, Sāsala was very charming'.

Sīgigatti:

Taledudu chelvan=a dari si Hēgadage viṣay-<sup>la</sup>antare<sup>bl</sup>  
 balasida gāṇḍha-sāliya mahi<sup>ḍa</sup>ṣa-kulāṅgala dēvat-  
 āsreyaṇ- I  
 gala punina-stalāṅgala tataka-talāṅgala pūta-  
 nāṇḍanaṇ-  
 gala nūḍi vīṇḍ=esad<sup>a</sup>ḍaṇḍe vogalvēn nere  
 bhūtal-āgradol II  
 — Chāṇḍakamālā.

The poet says "How can I describe Hēgadage (Sīgigatti)  
 which shines forth in the whole country having put on  
 that elegant beauty, with surrounding fields of fragrant  
 paddy, clusters of trees, temples, sandy spots, lake-  
 banks and blooming flower gardens".

Gea Kadamba Geography

While describing the geographical position of Kumtala, the composer of the Managundi inscription B starts with the Jambu-dvīpa surrounded by the ocean on all sides. In this Jambu-dvīpa, there was the Mēru mountain. To the south of this Mēru mountain was situated Bharata-Srī. In this Bharata-Srī, there was the Kumtala country. Palasige-dēsa was situated in this Kumtala country.

Thus

Sakal-ōrbhi-nuta tat-payōdhi-vrīta Jambū-dvīpa-  
bhūpēndra-rūm-  
dra-kānat-kānchana-māley=ant=eseda tōrkum Mēruva-  
bhū-dhar-am- I  
taka-di-g-bhāgadol=onni tōrppa Bharata-Srī-līleg-  
alōla-mas-  
taka-vinyasta= sukumtalām=bol=esedi nkum Kumtal-  
ōrbhi-talam II  
Janata=sukha-nilayam taj=jananadadol tōrkku negaldam I  
Palasige dēsam vanaja-vilasam grama-nagara-kharbada-  
madamba-pattana-nichavam II

"The Kumtala country, shinking like the waving hair of Bharata-Srī, lying to the south of the Mēru mountain, shinning like the golden necklace of the king in the form of the Jambu-dvīpa, encircled by the ocean and praised by the people on earth".

(jana-pada) .

\* In that nation of Kumtala, the celebrated Palasige country, the abode of happiness to the people with the sportive

lotuses is teeming with its multitudes of cities, towns, villages and hamlets".

The Halasige country was thus a charming country full of population. The Hubli inscription describes the people in this Halasige country as follows:

" The country is ever charming, being replete with cities, villages, hamlets, market-towns and agrahāras, with people in those places always engaged in subhāṣitas, smiling and sight-seeing, singing and playing and with the amorous activities of the ornamented courtesans".

The Galigi inscription calls the Mēru mountain as the Sura-giri and Bharata as Bhārata-kshētra.

The areas comprised by the Halasige country are detailed in the general chapter.

Two main sub-divisions of the Halasige country appear as Kumāra Five-hundred and Māvale Five-hundred. The Amminbhavi inscription states that Kumāra Five-hundred was a division in the Palasige Twelve-thousand. Likewise, the Kalkunḍi inscription states that Māvale pañcha-sata was a division in the Paṇḍikā-dēsa.

The next sub-division mentioned is the Mārajavādī-nāḍu. It appears that Mārajavādī-nāḍu, also called Mahārajavādī-nāḍu was a part of Kumāra Five-hundred or another name for Kumāra Five-hundred.

The following sub-divisions are stated to have been situated in the Mārajavādī-nāḍu:

- 1) Pullambī Seventy
- 2) Mugūṁḍa Thirty
- 3) Kāhavadā Twelve.

Kittūra Thirty which appears in the Siddapūr inscription of A.D. 1158 with the village Hoṣṭalal<sup>a</sup> inscription it also appears to have been in the Mārājavadī-nāḍi.

Pullambī Seventy had a smaller sub-division by name Hagadage Twelve.

Kolmura (Tegūr), twenty miles west-west by north of Dhārwar was in the Mārājavadī-nāḍi.

The following villages are stated to have been in the Pullambī Seventy.

- 1) Muttage (Kalghatgi north)
- 2) Sīgīgatti ( -do- )
- 3) Manigundage (Dhārwar south)

Thus, with the smaller division of Hagadage ~~known~~<sup>in the Kalghatgi Tal. and Kāhavadā Twelve</sup> Twelve, in the Halvāl east, Pullambī Seventy would have comprised of ~~some~~ villages in the southern part of the Dhārwar tāl., the area north of the Kalghatgi-Halvāl road in the Kalghatgi tāl. and a few villages in the eastern part of the Halvāl tāl. round about Kavalwad.

The only village mentioned in the Mugūṁḍa thirty is Nigūṁḍe (Nigadi), which is about four miles west of Manigundage. So Mugūṁḍa Thirty would lie to the north-west of Pullambī Seventy, comprising of thirty villages, all situated in Dhārwar west.

Other villages in the Dharwar tāl. mentioned in the Kumbhāra Five-hundred are:

- 1) Kṛṣṇigeraya-halli (Kṛṣṇīgattī),
- 2) Marayavāda,
- 3) Chaugave,
- 4) Kṣaivalagāri,
- 5) Halgundi,
- 6) Tadakōda,
- 7) Amminbhāvi,
- 8) Kanakūr.

Thus, the talukgs of Dharwar and Hubli and that of Kalghatgi excluding the area south of Kalghatgi Halyal road and west of Kalghatgi-Tadas road, formed the Kumbhāra Five-hundred division or the Marajavādi-nādu.

The following <sup>four</sup> ~~three~~ sub-divisions are mentioned in the Mavale Five-hundred:

- 1) Tambūr Twelve,
- 2) Bharanī Twelve,
- 3) Haligōda Twelve (Yallapur tāl.)
- 4) <sup>Māvālī</sup> ~~Māvālī~~ Twelve

The following villages are noted in the Bharanī

Twelve:

- 1) Bharanīpura (Bannīgattī)
- 2) Sōvanahalli,
- 3) Honnēhalli,
- 4) Nandīgattā (border village in the Mundgōd tāl.).

Likewise, the villages mentioned in the Tambūr Twelve are:

1) Tāmmiyūr (Tāmbūr),

2) Kerevāḍa,

3) Sēḍambige,

4) Hāndinīra (border village in the Yallāmūr tal.).

The village Kūdala (Kūḍalgi) is stated to be in the Māvale-nāḍu.

#### Kalghatgi tal.:

The Kalghatgi taluk was thus divided into two bigger sub-divisions:

1) The Mārajavāḍi-nāḍu in the north and east. . .

2) The Māvale Five-hundred in the south-west, i.e., area lying to the west of the Kalghatgi-Tāḍas road and to the south of the Kalghatgi-Halvāl road.

The Mārajavāḍi-nāḍu area included the Hūllāmbi Seventy which had the minor sub-division of Hagadage Twelve. It also included some villages in the south-east of the Kalghatgi tal. in the Kāmbile Twelve.

The Māvale-Five hundred area of the Kalghatgi tal. included

1) The Bharani Twelve,

2) The Tāmbūr Twelve.

3) The Māvālū Twelve

#### Dharwar tal.:

The whole of the Dharwar tal. was included in the Kūḍāre Five-hundred with the three sub-divisions noted viz., Kittūr/Thirty in the north-western part, Mugāḍa Thirty in the south-western part and Hūllāmbi Seventy in the southern part.

Hubli tal:

Coming to the Hubli tal. We find the following three sub-divisions:

- 1) Sabbi Thirty,
- 2) Unkal Thirty,
- 3) Kampile ~~Thirty~~ Twelve.

The first two have been discussed in the general chapter. The third sub-division appears to have Kamplikop in the south-western part of the Hubli tal. as its principal town. These three subdivisions would cover the Hubli tal., as the extreme eastern villages such as Hebgar, Mantoor, Ingahalli, etc., were not in the Palasige country, but were included in the Baluvala Three-hundred. Hembevolal (Kurdikari) appears to have been in the Kampila <sup>Twelve</sup> ~~Thirty~~. Elaya Puruvalli (Hubli) appears to have been in the Unkal Thirty.

All the three kampanas were included in the Kumdura Five-hundred.

Yallanur tal:

The taluka appears to have been included in the Mavale Five-hundred.

A smaller sub-division of the Mavale Five-hundred, mentioned in the Yallanur tal., is the Haligodu Twelve. Haligodu appears to have been Halgod, about twelve miles ~~east~~ <sup>east</sup> of Yallanur. This Haligodu Twelve, along with Kote-Kiruvatti and Haminira (Bailandur), were in the principality of Tambur.

Other villages mentioned in the Yallānūr tāl. are:

- 1) Idugundani,
- 2) Medaniga.

#### Mundgod tāl:

Only a small portion in the north-western part was in the Mavale Five-hundred. The village <sup>concerned</sup> mentioned is Nandigatta, which was in the Bherani Twelve. Perhaps some villages on the border near Haligōdu may have been in the Haligōdu Twelve.

#### Halval tāl:

The only villages noted in the Halval tāl. are

- 1) Palleyal (Halvali),
- 2) Ajjagave (Ajgaon), about five miles south of Halval.

3) Kāvāṇāda f

In Tergaon, an inscription of Vajradeva is found.

But the village is not mentioned in it.

*The small sub-division of Kāvāṇāda Twelve included some villages in the Halval east and some villages in the Kalghatgi west*

#### Karwar tāl:

The coastal tract near Karwar was known by the name Maruvattugadalu. <sup>While citing the Sasavagad plates</sup> Dr. P. B. Desai has pointed out the meaning of the term as 'the coastal region adjoining the sea', as derived from the Kannada words maru, patu or mattu and kadalu. The village mentioned in this region is Anuvige, modern Arage, about four miles south-east of Karwar.

#### Kunta tāl:

Gokarna in the north-western corner of the Kunta tāl. appears to have been in the Kadamba dominion.

Bailhongal (Sanggaon) tal.:

The southern part of the tal. lying to the south of the Malaprabhā river was under the dominion of the Kadambas of Goa.

Four sub-divisions are noted in this area:

- 1) The Kādaravallī Thirty,
- 2) The Dēgāve kāmpaṇa,
- 3) The Kālagiri kāmpaṇa
- 4) The Kittūra Thirty.

The Kādaravallī Thirty has been discussed in the general chapter.

The Dēgāve kāmpaṇa had Dēgāve as its principal town, as mentioned in the inscription itself. The following villages appear to be in the Dēgāve kāmpaṇa:

- 1) Mīmḍavallī (Bailūr)
- 2) Kulavallī (Kulvallī)
- 3) Basurikōḍa (Baserakhōḍ)
- 4) Dēgulavallī (Deglollī)
- 5) Keravāḍa (Kerwād)
- 6) Sīgērī (Siragēpūr)
- 7-8) Kōlīngere and Wāgāve (since disappeared).

The Kālagiri kāmpaṇa had its main area in the Khānāpūr tal. In the Bail-hongal tal., Wāgōḍa (Dēvara-Sīgīhallī) is mentioned as having been in the Kālagiri kāmpaṇa.

The only village mentioned in the Kittūra Thirty is Hosaval, now in the Dhārwar tal.

In the south-eastern <sup>corner</sup> ~~part~~ of the Bailhongal tal., on the Dharwar border, we find an inscription at Gudikatṭi, but the village name is not mentioned in it. Perhaps the village did not exist then, the tank and the temple being constructed in the limits of Jerijavāda (Girigewād in the Dharwar tal. on border). Gudī means a temple and katte means a tank. So, Gudī-katte may be a new habitation, taking its name from the Īśa temple and the Brihat-taṭaka, built by Dasa, subsequently growing into a regular village.

The big village Dodwād, now included in the Bailhongal tal. was one of the new acquisitions of Jayasēsi III. It is stated in the record that Dodāvāda was in the Kuruk Navilugunda kṛṣṇa in the Beluvala deśa. Six hamlets of Dodwād are mentioned. They are Kummadiḡe, Udḡerre, Edavūru, Hegalḡa, Kulavalli and Gūḡdavalli. Three of them are existing at present, others having disappeared or changed their names. Likewise, three more villages are mentioned in connection with the highway, viz, Nuchanike, Sāḡḡūru and Maniyūru. Of these, Nuchanike appears to be the village Nichanḡi near Kittūr in the Bailhongal tal.

#### Khananūr tal.

The whole of the Khananūr tal. except a small strip to the north of the Malanrabhā river was included in the Kadamba dominion. It formed part of the Palasige Twelve-thousand province. The sub-division mentioned is the Kalagiri kṛṣṇa. Its principal village appears to be Kalagiri, about 10 miles west of Khananūr. The following villages are mentioned in the Kalagiri kṛṣṇa:

- 1) Kuppattoggarikā (Kuppatgērī) about three miles east of Khānānūr.
- 2) Sīndevallī (Sīndhōlī <sup>6</sup> Badrak), about seven miles to the south-south-west of Halāḍi.
- 3) Bhalike (Bhalake <sup>6</sup> Badrak) about equal distance west of Halāḍi.
- 4) Kirruvalasige (Kirihalasige) about three miles south of Halāḍi.
- 5) The village Maḡōḍa (Dāvara-sīḡihallī) in the Bailhongal tal. near the border of the Khānānūr tal.

Considering the location of these five villages, the Kālagiri kāmpa appears to have been a big kāmpa, practically covering the entire Khānānūr tal., *excluding the south-eastern part towards Bīḍi and Kakkere*.

Other villages mentioned in the Khānānūr tal. are:

- 1) Halasige, Panasikā or modern Halāḍi.
- 2) Sāmpagāḍī (Bīḍī)
- 3) Kirusāmpagāḍī (Golihallī)
- 4) Kerevāda (Kerwad)
- 5) Kakkere (Kakkērī)
- 6) Gōḍmavallī (Gōḍhōlī in the south-east corner of the tal.).

#### Goa Territory:

Sīmhala or Gōṇaka-dvīpa is the island of Goa and Lankā, Gōṇakaurī, Gōvage, Gōve or Gōvā is the present old Goa, or Goa Velha.

Chandrapura is modern Ch<sup>a</sup>ndōr, the capital of the Chandramāṇḍala and subsequently of the Go<sup>a</sup> Kadāmbas.

The following divisions in the Go<sup>a</sup> territory are mentioned in the records:-

(1) Gōva-dēsa, the sub-division of the island of Go<sup>a</sup>.

Villages noted in the Gōva-dēsa, are:-

- 1) Nēira, modern Nēvare, about four miles south of Go<sup>a</sup> Velha. There are two Nēvares, one called the bigger Nēvare and the other, the smaller Nēvare. Both are near one another.
- 2) Laghu-mōraṁbikā, the smaller Mōraṁbi, about four miles west of Go<sup>a</sup> Velha or half a mile south-east of Panaji.
- 3) Pahjani-khalī, modern Panaji.
- 4) Gōpaka-grāma, Lankā, etc., modern Go<sup>a</sup> Velha.

(2) Shatshashti, modern Salsetti, the division containing Madgaon as its principal place.

Villages mentioned in Shatshashti are:

- 1) Kudattari, modern Kudatari, about five miles east of Madgaon.
- 2) Raigrāma, modern Rāya or Rye, about four miles to the north-west of Madgaon.
- 3) Mathagrāma, i. e., Madgaon.
- 4) Chandrapura, i. e., Ch<sup>a</sup>ndōr was also situated in the division of Madgaon, being about seven miles east of Madgaon.
- 5) Valliyapura, modern Velli or Velim, about ten miles south of Madgaon.

6) Kulatthali, modern Kutthāla or Courtallim, about ten miles north of Madgaon, on the coast, appears to have been situated in the Shatṭhaṣṭi division.

(3) Tāsa viśhaya, appearing in the Marcella plates, appears to be comprised of the northern strip of the Phōṇḍā division and southern part of Diḥoli division. The villages mentioned in it are:

1) Kārī, modern Kēri (Querim) about five miles north of Phōṇḍā.

2) Vēraka, appearing as Vēre in the Guhalladeva plates, present Vēreṁ (Verey), about one mile north of Kārī.

3) Sāvai, stated to have been situated in a corner of Vēraka, is now included in Vēre and is also known as Savayi-Vēre.

4 and 5) Surula and Vada-pāṭaka present (Suralā or Sarlā) and Valavai, lying to the north-east of Vēreṁ, at a distance of about one and two miles, respectively.

6) Vēttagi, present Bēṭaki (Betgi), about two miles north-west of Vēreṁ.

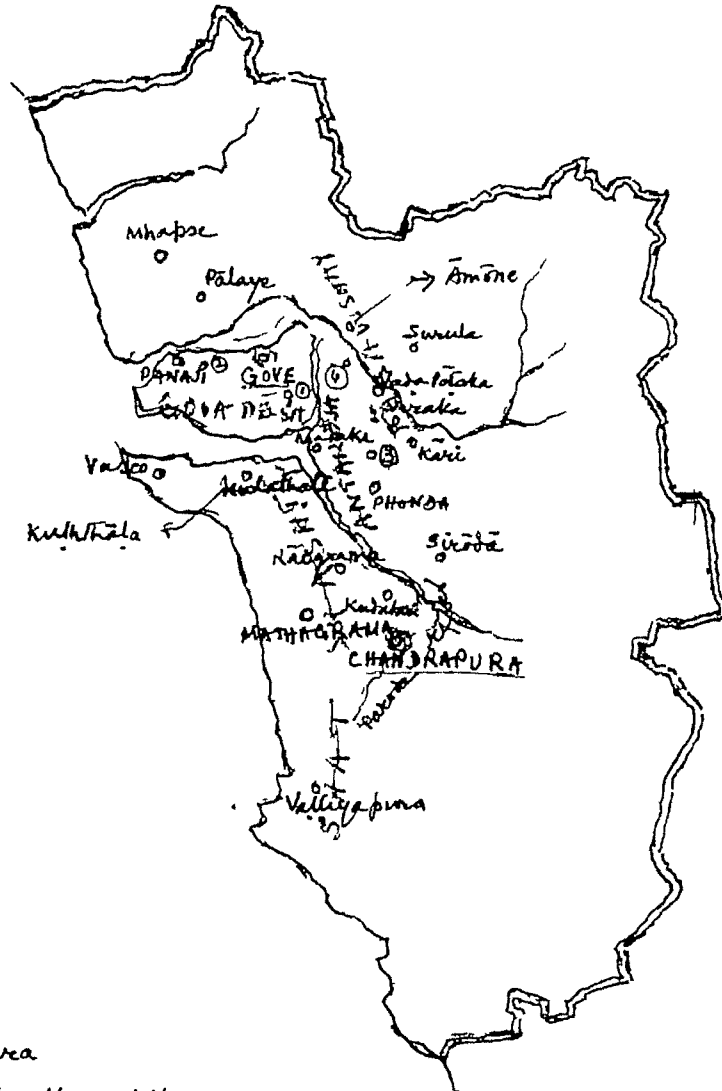
(4) Anturaja-dēsa, now known as the Anturaj, comprised of the area round about Phōṇḍā.

The villages mentioned in it are:

1) Madaka, modern Madakai, about five miles west of Phōṇḍā.

2) Piriyala, modern Piriyōla (Piriol), about three miles north of Phōṇḍā.

GOVA TERRITORY



- ① Nānca
- ② Laghu Morambika
- ③ Pīrīgala
- ④ Betaki

CAPITALS : (b) ① GÖVE  
② CHANDRAPURA

3) Kapilaka, modern Kavale (Kasola) about two miles west of Phondā.

(5) Other villages mentioned in the Goa territory in the Guhalladeva plates are

Amravata, present Amone or Amole about ten miles north of Phondā, in the Micholi subdivision.

Pala, modern Palays (Paliem), about four miles south-east of Mhase.

(6) The following villages appearing in the Guhalladeva plates can not be identified at present:

- 1) Kisura.
- 2) Sirura.

Contiguous border countries mentioned in the records are as follows:

North: 1) Parasika

2) Kanaka-dvina, Kapardika-dvina or Kavadi-dvina

East:

1) Venugrama Seventy

2) Utsugrama Thirty

3) Polalagunda Thirty

4) Kunai-rāja

5) Navilugunda Forty

6) Beluval Three-hundred.

South:

- 1) Kontakuli Thirty
- 2) Panungel Five-hundred.
- 3) Halvye Five-hundred.

Other countries mentioned in the records are as follows:

- 1) Lala (Lata) : Southern Gujaratha
- 2) Gurjara : Northern Gujaratha
- 3) Surashtira : Western Gujaratha  
(Kathiyawar)
- 4) Pariyatra : Country covering the  
Aravalli Range and the  
Western Vindhya
- 5) Malava : Malva, part of Central India
- 6) Vindhya : Country covered by the  
Vindhya mountain.
- 7) Magadha : Bihar
- 8) Nepala : Nepal
- 9) Anga : Present Bengal (i.e.)  
Western Bengal of the  
undivided India).
- 10) Kalinga : Country between the rivers  
Godavari and Mahanadi on the  
eastern coast.
- 11) Andhra : Andhra (Tallangana)
- 12) Maharashtira : Maharashtra
- 13) Dravila : Tamila-nada, Dravida or  
Dravida, the country of the  
Pallavas

- |                                       |   |   |
|---------------------------------------|---|---|
| 14) Pallava                           | : | Same as above.  |
| 15) Chōla                             | : | Same as above   |
| 16) Pāṇḍya                            | : | The Pāṇḍya country  |
| 17) Kēraḷa                            | : | Kēraḷa  |
| 18) Malenā,<br>Malayāla               | : | <del>Malenā</del> Part of Kēraḷa  |
| 19) Chchhannavati-<br>sahasra-maṇḍala | : | The Gaṅgavāḍi Ninety-<br>nine thousand.   |
| 20) Ālūpa                             | : | Variously identified with<br>the Kēraḷa Seventy,<br>Nāgara-khaṇḍa Seventy or the<br>Malabar in Kēraḷa |

#### Mountains mentioned are:

- 1) Himāchala
- 2) Vindhya
- 3) Malaya (mountain range in South India)
- 4) Rōhanagiri (a mountain range in Ceylon)
- 5) Śrīparvata (Śrī śaila)
- 6) Mēru-parvata.
- 7) Kishkindhā Hills (near Hampi)
- 8) Sahya (Inside the Kadamba Territory)

#### Rivers mentioned are:

- 1) Gaṅge
- 2) Yamune
- 3) Gautama-Gaṅge (River Gōḍavārī)
- 4) Bhīmarathī
- 5) Malaprabharinī (Malaprabhā)

## 6) Urvā (Bedti nalla)

Ocean mentioned is:

- 1) Paschim-ambōnidhi : The Western ocean  
(The Arabian Sea)

Outside cities, towns or villages mentioned in the records are as follows:

Kalyāṇa	: Capital of the Kalyāṇa Chālukyas
Thāṇe	: Thāṇa capital of the Northern Śilahāras
Kollāpura	: Kolhāpūr
Kānchi	: Capital of the Pallavas and Cholas
Pāṇṇṅal	: Hāṅgal, capital of the Kadambas of Hāṅgal
Pāṇḍarage or	: Pāṇḍharūr
Pāṇḍarika	
kshētra	
Vāraṇasī	
Kurukshētra	
Kēdāra	
Prayāge	
Gaye	
Banavase, Jayantīnura	(Sīrī tāl)
Sonnaligeypura	(Sholāpūr)
Vijayapura	(Bijāpūr)
Ayyavale	(Aihole)

Khēda (Gulbarga district)  
 Kāndamgal (Hanagunda tal.)  
 Nandigave (Belgaum district)  
 Dōni  
 Sīvanūra (Bailhongal tal.)  
 Ummachige (Umachgi, Hubli tal.)  
 Aheddal (Aheddi, Navalgund tal.)  
 Kanagilehalli.  
 Annigere (Navalgund tal.)  
 Kūdamgola (Kundgol)  
 Walagunda (Navalgunda tal.)  
 Hannasoge (Hulsogi in the Shiggaon tal.)  
 Bellawara (Navalgund tal.)  
 Sāvasi (Kundgol tal.)  
 Qadigere (Kundgol tal.)  
 Chēmūlya (Chaul, Kolaba dist.)  
 Lokki or Lokkisundi (Lakkundi) (Gadag tal.)  
 Edahalli  
 Wente  
 Piriya Gobbura  
 Kunilagere  
 Sēdibida  
 Warudige  
 Gangadhara  
 Brambarage  
 Polavase

Uttara-nallūra near Kānchi

Dēvanūra

Kovalāpura (Kōlar)

=

CHAPTER IXTHE END

After Shashtha III we do not hear any more of the dynasty. It may be that Kāmadēva and his sons or grandsons continued to rule the tracts occasionally, whenever possible, during the later years of the Yādavas of Devagiri or the early years of Mohamedan invasions. These events, however, will not relate to the history of the Kadambas of Goa.

A survey of the political and cultural history of the Kadambas of Goa, as detailed in the foregoing pages, would show that of all the branches of the Kadambas, the Kadambas of Goa were the most successful rulers with an unbroken line of succession.

And the fame of the family with a tapestry of glorious rulers would ever remain green in the annals of the history of Kāṇāṭaka, like the ever-green forests of the country it ruled.

But for the band of innumerable writers who composed the texts of the inscriptions, and the scribes who chiselled them on stones and copper-plates with indefatigable energy in hand-writings, some of which are so beautiful as to surpass the best of the modern scribes, or the printed letters, the history of the family would have remained in darkness. Likewise, the poetical excellence of some of the inscriptions

either in Sangkrit or in Kannada can very well be compared with the best of the standard authors of those days, in the power of expression, richness of description, depth of emotion or scholarship. Adieu to them !

\_00-00\_

- N.B. (1) All texts are reproduced from ink-impressions taken by me. Some of them are checked on site with the original inscriptions. Readings of copper-plates are checked with the original plates as well as their ink-impressions.
- (2) The marks for 'u'kāra and the consonant are read as 'u'kāra or the consonant or vice-versa according to the requirement of the context.

No. I

Mavalli Hero-stone of Gavaladeva I (A.D. 1006-7)

58

First Panel:

1. Svasti [I\*] Sri-prithivī-vallabha ma -- -- --  
-- -- -- -- --
2. bhattarakam Satyasrava -- -- -- -- --  
-- -- -- -- --
3. -- re śrīmat-Taripavya mah -- -- -- -- --  
-- -- -- -- --

Second Panel:

4. -- -- -- -- -- ranavaluttara [II\*] Saka-  
nripa-kal-ātita savatara-satam-
5. -- -- -- -- -- tanyaya Parabhava-  
varsha pravartti sa Konkanaśa Gu-
6. -- -- -- -- -- sanavatu Mavalliya turuvam  
kolv-agaśaśam band-aycha-
7. -- -- -- -- -- sattam II Kollam Ravigata  
mādi si nirisidom [II\*]

--

....

[Metres Vv. 1 and 3 Utpalamālā; vv. 2, 4, 6, 7,  
8 and 9 Kanda; v. 5 Mattābhavikrīḍita]



1. Svasti [I\*] Śrīmaḥ-Jayasīṃgadēva-rājyam  
uttarōttaram=ā-chandr-ērkk-tāram sale [II<sup>2</sup>]
2. Tat-pāda-padm-ōpajīvi [I\*] Samadhiḡata-paṇcha-mahā-  
sadbha-mahā-ma-
3. ndalēsvaram Banavāsi-puravar-ēsvaram Trilōchana-  
Kadamba-kulā-kamalini-vikā-
4. si-bhāskaran=anēka-samara-nīja-bhūja-vījay-  
ōpārjjitam vīra-śrī-nivāsam da-
5. kshīna-dōrdāṇḍam page-mutṭe-gaṇḍa=omā-i rī vātā[m]  
(1)  
āyad-ācharvvan=ar
6. parimri(mi)ta-sauryyam pārādhi-Parasurēnam  
nissamka-Rāman bāraha-maṇḍāli-
7. ka-tamāṇḍha-kālam maṇḍalika-Trinētram samkrānti-  
devalam dēsi-vallabham śrīma [ch<sup>x</sup>]-Chattavva-
8. dēva II Chattaladēva-pāda-kamala-bhramaram  
budha-kalpa-bhūrubam ka-
9. tṭiṣṭam brihattaram=enippa tatākaman=oldu  
kīrttiyam vuttisiḍam
10. diḡantaman=apāra-guṇ-ākaran=enḍu ni chehalam siṭṭi  
tagurldu bannise Nigumbara Dasa-
11. n=īdēm krit-ōrttanō II IX Page-mutṭe-gaṇḍana  
(2)  
koreyam buddha-jagam=ari-
12. yalu Chattabhūpa-nripatiya pesaralu jaga-sēvyam=āge  
piriḍa-a-

pī-----

1. The anusvāra is redundant.
2. The first pāda appears to be faulty having three matras more than necessary.

13. g-agātha-jalam-āge Dāṣuṣam kattisi da [m\*] II [2\*]  
~~(1)~~  
Chatṭayadēva-bhūna Sakam-a-
14. bda gaj-dvi-nidhi Prīa(Pla) vamgaḍol sitti vo- (1)  
l=intu stāvarada tirttamida-
15. kk=ene tirttam=ill=enal nettane dhatriy=allaṃ=  
(2) (3)  
ariyal=kere sa-
16. trada dāṣum=emb=ivakke tām biṭṭa namasya mattam  
eradam sasi-
17. sūryya-nag-abdhiy=ullina [m\*] II [3\*] Śrīmat-Kaḍamba-  
vamsa-sikhāmani ma-
18. (C) ndalika-makuta-chūdāmani rakshāmani saran-āgata (4)  
chintāmani vi-
19. budha-brajakke Jayakēsi-nriṇa + II [4\*] Saka-  
kalam guna sapta-namda-
20. mritam=agala varttakam Nandan-abdākam=a Chōla-  
nripāla-maula-haranam Trai-
21. lōkyamall-āvanipaka-rājyam sale Komkaṇēsa  
Jayakēsi pājya-sa-
22. mrajya-varddhakar=ardam besasalke naḍ=ariyal=  
aty-ut sāha-sandōhadim II [5\*] Śrīka-

1) A small letter is engraved in between tti and li, slightly above the line. It can be cursive vo.

2) Nominative used as genitive.

3) Satrada is redundant for metre.

4) In the second, third and fourth pādas the words commencing from rakshāmani and ending with brajakke have been put in such places as to suit the pāda. The correct syntax would be saran-āgata-rakshāmani and vibhūda-brajakke chintāmani.



- (1) 521
23. raṇad=Arasimayvanum=akarāṇada Ghaṭṭagavundam  
nāḍ-alate-
24. yoḷ Tsrī (Sri) Kara-nagevana keregim ḥerijavāḍada  
poladolag-a-
25. Idana matadim II [6\*] Pura-gatiya gēṇa kololu  
paralu-gale-
26. dei r-mattar-ondu maneyma [m\*] namasyam kharakara-  
sasi-na-
27. gam=ullina dharanī sām kereya paḍuva keyyam  
bitta II [7\*] Int-i
28. dhammamam sāsana-maryyādevim tappade pratipālī sīda  
mahā-pu-
29. rsham( ru sham )=ananta-punyam=ak kum [I\*]  
pratipālī sad=alīda mahā-pātakam mā-
30. tā-pritu(pitri) gal=ippattomdu talayumam narakadol=  
arddagum [II\*] Gāṅge
31. Gāṅge-sāgaradol=ekkoṭi tapōdhanarumam sāsira-  
kavilevu(yu)ma [m\*] koṇ-
32. da pañcha-mahā-pātakana pōda narakakkiliḷu  
duhka(kha)manungu II
32. (C) Nigumbara Dāsīya nutram maga Ballam kerevu  
satram=ī sṇa gri-
34. hamam jaga viḷit-ōditam=ādī re mo(po) gale janam  
peragan=idane
35. paḍisali sugume II [8\*] Tamdeya peragam baysade  
(2)  
imdu-di sa-

~~~~~

- 1) Read gaumdanu for metre.  
2) Read di sa-bhanu-abdhi.



36. bhāṇṇ-abdhi-nagann=ullinam=imt=amdiṅga kiḍadu  
Dāsiya kaṇḍam
37. Baladēvan=idane paḍi salisidano II [9\*] Māṅgala II
38. Chāvundōja māḍi de sāṇṇam stiraṇ=āḍirke II

..

No. 3.

Kaṇḍi Inscription of Chatṭayvadēva II (A.D. 1050)

..

1. [paṇṇi]cha-mahēsa [ḍa]ma-
2. [hā-maṇḍalē]svara Baṇavā-
3. [śi-pura] varēsva śrīmat
4. [Chatṭa]yyadēvar Komkaṇṇa-
5. [om̐bha] ynūru Palasi ge-
6. [penni] rchchhāsi ramuma-
7. [n=alu] tt=ire [II\*] Edahallig-Allayva-
8. [n=an] uga Mārayya māḍi sīda
9. [Ka]nnaleyalu bādubbeya [II\*]

..

1. Svastī [I\*] samadhi gata-paṇcha-mahāśabḍa  
 mā(ma)hāmaṇḍalēśvaram Ba[navasī-pu]-  
 (1)  
 2. revar-ādhi svara Trilōchana-Kadamba-kula-  
 kamali[nī-vikāśi] - bhāskara[raṇa-śāṅka]-  
 3. samara-vijaya-ōpārjita<sup>m</sup> vi ra-srī-nivāsa-  
 dakṣiṇa- [dōrdd] anḍa māleḡe mārttandā-  
 4. n=ubhava-balaganḍa-mukha-darppan-āvaḍ-  
 āchāryyaṇ=appārimita-sauryaṇ  
 5. Kadamba-kūrmakūrm-āvatāra saraṇ-āgata-  
 vajra-paṇjara kīrtti-mārttandā mū-  
 6. rtti-Nārāyaṇa maṇḍalika-lalāṭa-paṭṭa vairi-  
 gharatṭa subhata-rāja-sikhamaṇi-  
 7. ty=akṣhila-rājāvali-samālakṣitara=appa śrīmaḡ-  
 Jayakēsi-dēvar=nnija-rājadhā-  
 8. niy=Anilāpuradol sukha-saṁkathā-vinōḍadimā-  
 ut tar-ōttar-ābbi vridhi-  
 9. pravarddhamāṇaṁ=arḥamādr-ārkkā-tāraṁ barāḡ  
 vijaya-rājya[nī\*] saluttamāre [II\*] Svastī [I\*]  
 10. samasta-bhuvana-jana-vamḍva Kamalaj-āśva-  
 (?)  
 vāṁs-ōdbhava chaturvv-ōpādhi-ka-

1) The subscript y is peculiar. For similar use see -āśva - (1.10) below.

2) Read - samalakṣitara

3) The four upādhis are rāja-bhakti, asvārtha-varatē, jitendriyātva and dhairya.

11. lā-parinata dhar-āvara-nivaha-parirakshana-  
dakshina-dōrddha kadana-pracha-
12. nda vibhāha-jana-vaṇaja-vaṇa-haṁsa Sarasvatī-  
karn-āvatāṁsalniśīta-dig-gaja-gha-
13. tā-parivartita-dhavalā-yaśō-vilāsini-kucha-  
yuga-hāra|vai ri-saṁhāra|
14. su-kavi-jana-kalpa-vriksha|sujana-jana-  
kārya-daksha|sakala-kalā-pravī-
15. na|sara-āgata-jana-tāṇa|vai ri-subhata-  
pānaga-Vainatēva|satya-
16. Rādheya chatura-Chārāyana Tātaka-Nārāyaṇa  
Kali-yuga-Vi-
17. kramāditya tandeṇa gāḍha-vāraṇa nām-ādī  
samasta-prasasti-sahitaṁ
18. śrīmat-Tammiyū-odeya Jayadēv-ayyaṅgal  
Saka-nripa-kālā-
19. tita-sāṁvatsara-satāṅgal 984neva Subhakritya-  
sāṁvatsa-
20. rada Pausya-sudha 5 Guruvāradam-uttarāyana-  
sankrāntiyanā
21. Tammiyūra kālpaḷi Sēdāmbige okkala-magan-  
Indeya Holleyamā
22. māḍiśiḍa dēgulakke Kōṁgiya kumtēya Guṇigana  
eraḍu ma-
23. ttar-ggaddeya dēvara nivedyake bittar-idan-  
āvan-ār-orvvan-alida Bāṇa-
24. rasi-Kurukshetra-Prayāgevol sāśira kavileyum  
sāśira brāhma-
25. naraṇ-alida dōsa [II\*] I (I) svarāṅg-ati bhakta  
Sōmēsvara-dāśi Holliṁayya Chāṁdrā-

26. si-Jiyarige sthānavam kotā(tta) II  
 Sāmānyō=yaṁ dharma-sētu/[r]nripāṇāṁ
27. kālē kālē pālāniyō bhavadbhi[h<sup>x</sup>] sarvān=stān  
 bhāṣī(vi)na[h<sup>x</sup>] pārtthiv=āndra[n]
28. bhūyō bhūyō yāchate Rāmachandra[h] II# [1\*]  
 (1)  
 Sri-mula-stāna
29. devargge mummuri-dānda aruṣat-okkalā=okkalu=  
 .. .. . sahita-v=āṇi vichāra ..
30. .. .. . mudrāpāṇ-ovam sarvva-namānyav=āṇi  
 .. .. . kotāru II Dēvara .. .. .
31. .. .. . keya mane [11\*]



- .....
- 1) From this sentence the engraving is in a later and thin hand-writing.
- 2) Between the 28th and 29th lines, there are some letters in very small hand-writing in the centre.

1. Saka-varsham 99 Ineva Kilaka-samvat sarada  
 (1)  
Bādranada chētti Māṅgalavaradan du  
Māvala-nāḍ-olagana Kūdala Achchāta-  
gāvundana putram odegara-mallam pusiv-  
illad-atam nudidu matt-e-
2. nna kilagayda-kūropam sujanai ka-mitram tandeya  
gantha-varana ammana singa bamntara ūava  
 (2)  
prajoge nallate śrīmat Kūdala-Halla-  
gāvundana tammam Mārasimga-gāvundan= atanim  
kirīya Siva-dharma-nemma
3. gōtra-pavitra Siva-pāda-pāmkaja-bhāmaran=  
ahara-daniy= kkōtiya torttu ōniya-dēvara  
śi shva Santa-gāvundana māḍi sida Sivālayakke  
śrīmat Jayakēśi-dēvara lēmka Chatti-ga-  
vundan Halla-gāvundanum= ilā dēvara  
jñāna (snāna) ni vādyakke biṭṭa būmi  
Balligattaya kereya kelage Ganigana 2 matta  
 (3) (3)  
galde 1 khaṇḍa ga bijada halalam biṭṭa II  
Idan= alidan Bāharasival sasira kavi-

1. Probably 'bāduha' is over written on 'nada che'.
2. ma is written above the line.
3. ga and da are written below the line with plus marks.

5. layun sāsira tapōdhanaran=alida pātska II Wattan  
 tenkana Mūlastāna-dēvara snāna-nivēdyakke Balli-  
 golada kelage bitta galdeya matta 2darkke  
 sarvva-bādha-parihāra II

==

No. 6.

Sangamēśvar Inscription B of Jayakēśi I (A.D. 1068)

©

1. Svasti [I\*] samadhi gata-pañcha-mahāsabds-  
 maha(ha)mandalēśvaram Banavāsī-pura-var-ēśvaram  
 Ajjādēvi-labdhā-vara-prasa(sā)dam Kādamba-kula-  
 tilakam tyāga-jaga-Pampāl<sup>(chā)</sup>nchak<sup>(yā)</sup>ryam male-  
 2. ge mātṭandan śrīmat Jayakēśi-dēvar Halasige-  
 panni [r\*] chchhāsī varum Komkara-ombai-nūramam  
 soka-samkathā-vinōdadim dushtā-nigraha-  
 (2)  
 viśi shtā-preti-pōla[nam]  
 3. mādy=aluttam=ire II Svasti [I\*] Samasta-guṇa-  
 (3)  
 sampānam vinēya-sampūranam Kallī(11)yuga-  
 Kampam pare-vadhū-putram gōtra-pavitram  
 Achātana putram odegare-malam(11am) pusi-illad-  
 etam prejege nall-ātam śrīmat-Kūdala Ha-  
 4. lla-gāvunda ātana tamam Sānta-gāvundam pare-nārī-  
 dūram gōtra-pavitram Sōmēśvara-dāsi Halla-  
 gāvundana putram Sānta-gāvundana anugam śrīmatu  
 Jayakēśi-dēvarā lanka Chatte-gāvu-

1. Read-samkathā.

2. vi is written above the line with + marks on either side.

3. Read sampānam.

5. ndam Saka-varsha 99 ineya Kilaka-samvat sarada  
 (4)  
samkranti andu Balligattina keraya kelage  
Gunigana eradu matte(tta) kevam dēvara  
 (5) (6)  
jñāna-nivedyakke bittam [II\*]

4. Ya is written below the line.
5. may be corrected to shāna-.
6. There is an imprecatory passage on another beam and it appears to be connected with this inscription.



1. [Metres: V. 1 Anushtubh; .vv- 2 and 3 Kanda;  
v. 4 Chāṇakamālā.]

- (1)  
1. Nama=tungam-sīras-chumbi-chandra-chāmara-chāravē I  
Trailōkya-nagar-āraṇcha(bha)-mūla-stambhava  
2. Sambhavē II [1\*] Svasti samasta-prasasti-sahitam  
śrī-prithvīvallebbham rājādhirāja paramēśvara  
parama-bhattārakam Satyāsra-  
3. ya-kula-tilakam Chālukya-abharanam śrīmad-  
Bhuvanāikamālā-dēva-vijaya-rājam-uttarōttar-  
ābhivriiddhi-pravariddha-  
4. mānam-a-chandr-ārka-tāram [baram] saluttamire II  
Samadhi-gata-paṇcha-mahāsabha mahāmāṇḍalēśvaram  
Banavā-  
5. śrī-puravar-ābhīsvaram samasta-bhuvana-saṁstūyamāna  
Hara-Dharaṇī-prasūta Trilōchana-Kaṇḍamba-vamsa-  
(2)  
6. mahōjaya-mahī-dharendra-sikhar-abhivudayamānam mahā-  
prachāṇḍa-mārttāṇḍa mārttāṇḍa-karāti-tībra-  
nija-pra-  
7. tāpa-vaśkṛita-sakalā-mahī-māṇḍalan-uttunga-dīpa-  
(3)  
lāṁchhanam vānara-mahā-dhvajam permādi-tūrvya-  
nirggho-  
8. śaṇḍaṁ tyāga-jaga-jhāpa-jhāpan-āchārya sārāṇ-  
āgate-vajra-prākāram saṁkrānti-dhavalām mūrti-  
Nā-  
9. rāyaṇam kīrtti-mārttāṇḍa māṇḍalika-lalāṭa-paṭṭa  
śrīmach-Chattayadev-arasaru Kōmkana 900  
maṇḍaldu su-

3. Read permāṇḍi

1. Anusvara is redundant  
2. Ba is written at the end of the line with a mark.

10. khadim rājyaṁ-geyyuttam=ire II (C) Tat-putra <sup>530</sup> II  
 Samadhi gata=pañcha-mahāsabda mahāmāṇḍalēśvaram  
 Bahavāgī-
11. puravī-ādhi sṡvaram Trilōchanā-Kaḍamba-kulā-  
 kamalinī-vikāśa-bhāskaran=anēka-samara-vijayā-  
 opārjita-vīra-srī-
12. nivāsa-dekshinā-dōrddanda pagevaran=erbbatti-gaṇḍa  
 mūrti-Nārāyaṇaṁ kīrtti-mārttāṇḍa māṇḍalik-lalā-
13. ta-patṭa sṡmaja-Jayakēśīdēv-arasarum Boppādēvivarum  
 Komkana 900 Halasige 12000 Kumdūra 500
14. Sabbi mūvattuman=alāu ni ja=rājadhāni Gōveyolu sukha-  
 sāmkaṭha-vinōdadiṁ rājyaṁ-geyyu-
15. ttam=ire II Kuntalā=vi shavava rāmjita kāntā-nitalakke  
 tila [kam=eni dīda nāḍ=aty=umṇata]  
 Halasige=a-
16. darada gunti -- -- [nola] komḍu Nūle sogayisi  
 tōrkkuṁ II [2\*] -- -- -- -- Belvalada  
 sale-sīmadal=eni gi
17. balasid=upa=vanadimḍam -- -- -- -- -- v=  
 ativilasita me -- -- -- -- -- chelvan=āvaris=  
 irkkuṁ II [3\*] ant=enisīda Nū-
18. leya hannirbba=gavumḍugalum sukhadimḍam=ire II  
 Marevuguvange vajradol/paṁjarav=artthi-janakke  
 belpudam
19. salisu=udāram=uddhat-ahit-ōlīge kālā-  
 kritāntan=sāḍ=odam U rīya U paschim=  
 Aiyvalava

-----

1. Read vajradolu paṁjarav= for metre.



29. tradala=ele nūruv=inti=i kotta dānavam ā-chāndr-ārkkā-532

tāram barām saliguttam=imma -- -- -- --

-- ravaḍol=ālgum II

30. © Svasti sri-Kāḍamba Sīvacitta Vīra. Pornmādi dāv-  
arasa-Vijavādityadevvara [sa] -- -- Vīśvāvāsi-

31. samvat sarada Āśādhe-bahula amāvāsve Ādivāra sūrya-  
grahanādām̐ śrīma-

32. dēarasara beḡedim Appana dāmda-nāvakarum hanni rrvan-  
mmukhyav=āgi [sa] kalāsvar-āryyargge dhārā-

33. pūrvvakam mādi kotta keyya-sthalam=ent=ent=ade [II\*]  
Hinda [ra] la holage gādi [ya] kerevim bada-

34. gana kōḍiyim paḍuvalu gādde hakkalu kamma 250 [II\*]  
Arindade mūdala kōṇana hakkaliṁ paḍuva-

35. lu gādde hakkalu kamma 250 akkasāliya manevim mūdalu  
rāja-hasta 15 agala hasta 9 mana [II\*]


36. © Svasti sri-Kāḍamba Sīvacitta Vīra Ja [vakā] śīdēva-varshada  
14 Raudri-samvat sarada Phalgunā-siddha punnamī

37. Somavā [ra] -- -- -- -- etc. illegible

38. -- -- -- -- dhārā-pūrvvakam mādi kotta II Bādū-kāva  
tō[m̐]tāḍolu gautēva-kāyi 5 badane-kāyi  
5 hira-kāyi 5nām

39. dina [m̐]-prati nivedyakke tōmtiga [ru] kottar [u] II  
Yim [n] t=initu vrittiyūṁ sarvva-namasva II  
Yint=i dharmman=avan pratipali-

40. śīdan=atam Vāraṇāsīvolu gō-sahasraman brāhmanage kotta  
pala II Yī dharmman kidi śīdavan=ananta-  
kōti-varsham kum-

41. bhīpākāḍolu bīrdū ghōre [du] khaman=kkāṇaungu II   
(1)  
Svasti sri-Kāḍamba sri-Sīvacitta Vīra

Tri bhuvan smalla-deva

1. From this onwards the text is in a different hand-writing.



5. [dhī sva] rām samanta-bhuvana-saṁstūyamāṇa Hara-  
Dharanī-prasūtaṁ Trilōchanas-Kadamba-vamśa  
mahodayam saka-
6. [la-mahī] -mandalan=uttuṁga śimha-lāṁchchhāṇa  
vānara-mahādhvajam chaturā (ra) śīti-nagar-  
ādhi śthitān=ashtādaś-asvamedha-dīkshā-
7. [dīkshita] -kula-prasūta Hima [va\*] -d-gīrīndra-  
rūndra-sikhara-saṁsthāvitā-mahā-sakti-  
prabhāvam tyāga-jaga-jhamp-Jānnalāchārvvam  
ni-
8. [ssamka] -Rama subhata-kāṇaka-nikas-Ōpala[m]  
saraṇ-āgata-vajra-prākāram lōkalya-kalpa-  
druma[m] samkrānti-dhavalā mū-
9. [rtti] -Nārāyaṇa kīrtti-mārttāṇḍa maṇḍalika-  
lalāta-patta subhata-rāja-sikhāmanīty-  
akhila-rājāvali-samā(ma)lāṁkṛitā=appa
10. [srīma]n -mahāmaṇḍalēśvaram Gūvaladev-arasar  
Koṅkana-omdhay-nūrumam Palasige  
panni rochchhāsi ramumam sukha-samkathā-vinōḍadim
11. [rā]<sup>(1)</sup>jyam-geyuttamāre II Samadhi gata-  
pamcha-mahā-sabda mahā-maṇḍalēśvaram  
Benavēśi-nura-var-ādhiśvaram Triyaksha-  
Rahmā-sam-

1. The bindu is inscribed above 'ge' instead of above  
'jya'.



12. [bhavaṃ] chaturā(ra) sīti-nagar-ādhi shtī(shtī)ta-  
 lalāta-lōchana-chaturbhujam Jagad-vīdita-  
 āshtādas-āśvamedha-tikshitam Himavad-  
 girīndra-rumdra-
13. [ś]khara-sakti-sam sthāpita-sphatika-silā-  
 stambha-baddha-mada-gaja mahā-mahim-  
 abhīramam Kādamba-chakrēśvara-nām-ādi  
 samasta-pra-
14. sasti-sahitam śrīman-mahamanḍalēśvaram  
 Santivarmmadēva-arasar Hānūgall-  
 aynūrumam Kontakuli-mūvat tamam  
 sukha-sam-
15. kathā-vinōdadin rājyam-gevuttam=ire II © <sup>(1)</sup> śrī  
 [Sakalēśvarin ka]malasambhavanum sa U - U - U -  
 vāsava-kinnar-ōraga U - U U
16. kimpurusākkalum sara [Vyāsa]-munīndranum  
 asativ tā [ra] U - U U Vindhya-  
 vāsiyūm sāsa U - U - neredu Barma-  
 gavundana putra [m]
17. mitra -- -- -- -- dīnd=esedu mēduge  
 māgalam=ut sa -- -- -- II [Nadu]-  
 nāda-tīrttham=ani ś <sup>(2)</sup> [da podavi ge] sale  
 negal da Hannasōgeya Barman Mri-

- 1) This appears to be a verse in Utpalāmāle metre,  
 but as the portion is damaged, the passage from  
 mitra onwards cannot be accounted for, the four  
 lines of the verse appearing to be complete with  
 putram; or it may be a verse in pañcha \* pādevritta.
- 2) The damaged portions are supplied from the other  
 inscription in the village wherein this verse  
 appears again.

18. dan-a [layamā māṇi si] padedaṁ yasa-kīrtti-  
khyatī-mukti- [śrīyam II] [2\*] ant=eni si  
negalḍa prebhug=a [tyantam] st rī-ratnam=  
eni si patibratā-guṇa-
19. ḍol -- -- -- -- -- ḍorey=  
ant appalu Jātikabbey=irppar=jjagaḍol II [3\*]  
Bammaga Jātikabbega peṁmaga Chāvunda  
Chāva Māliṇa-
20. n=emba -- -- -- -- --  
nūmmadi migil=eni si negalḍar=intu su-  
putrar II [4\*] Saran-agatarām kavuḍum=  
eredavarg=i wuḍum=u
21. -- -- -- -- --  
 -- -- -- -- -- parahita-chittara  
vvuḍhā -- yer=bbahu-nūjyar II [5\*] I shta-  
jana-kalpa-vriksham si shta-mujan-sdhara-
22. n=ugra-vīraṇ=udāraṁ kashṭa-gana-dūra negalḍ=  
utkviṣṭam para-nāri-sōdaraṁ Chāvundaṁ II  
 (1)  
 [6\*] Anavarata-dēni Chāvam vanitalaḍol  
vipra-janaka  
 (kkaṁ)
23. vandi-janakam/ muni dh(d)=ant saktā-vairi [g=amkam]  
Mānu-muni-charitra negalḍa gōtra-  
pavitram II [7\*] Chalada kalitanada  
chāgada kulada mahāmikava guṇada.

1) Reads Chāvam=avanitalaḍol.

2\*

24. pēppina tējō-balada narakravatārpina sale  
 (2)  
 negalīa Chāva-gāvunda [bē]rppara nēttam II  
 [8\*] Torey=ambude sira-nadiyam kareyambu-
25. de Harana koralā-halāhalamān pārevambude  
 amrita-kiranāna nere puruṣaṇan=orvvan=  
 ambare Māligam II [9\*] Arppa-guṇam  
 nija-asu-
26. ryyam dōrppa-guṇam tannan=asi-vattavargar  
 allam kūrppa-guṇam upakāram mārppe-guṇam  
Māligam [ge] sahaja-guṇamgal II [10\*] Mattam II  
 Surar-asu-
27. [re]rappal-gadalā bharevasadi kadadu  
 padada sira-vimānadavolu dhareṣa[va]-  
 tari siṣṭa=ambantire māḍida Ram-  
 [se]tti Rammāśvaram II [11\*]
28. Svasti [1\*] samastabāhujana-stutva satya-  
 (2)  
 vākyaṁ nupāya-Chāṇakya palari gādāhara  
 para-nāri-āra gōtra-Divāka-

1) Read gāvunda for metre.

2) Reads: vākyaṁ=nupāya-Chāṇakya; there is a confusion between Hindu and anthonic junction. For a somewhat similar confusion see line 20, Chāvam vanitolatol.

29. raṁ Śiva-pāda-sākaram loka-vikhyātam  
 prajega(ge) nallātam nuḍiḍu matṭennam  
 vinava-sampannamappa śrīmat-Pannasōge-
30. ya Bamma-gāvundam śrī-Bammāsvara-dēvargge  
śrīmach-Chalukya-Vikrama-kāla-ṇeya  
Siddhārtthi-samvat sarada Pausya-siddha  
ṇi
31. Āditya-vāram-uttarāyana-samkrānti-  
vyatipātāṇdu Nīrvāṇasakti-jīyara kalam  
 karchchi thāra-nūrvvakam māḍi dēvara  
 (1)
32. nivēdyakkam khaṇḍa-sphatikā-jīmnoḍhārekham  
 ūrim mūdāna kēṇya kelage bitta galde  
 mattar-onḍu II Int=i dhammamam=ava-
33. n=orvva pretipālīśīdāvargge Vāraṇāśī  
<sup>k</sup>kurukshētra<sup>l</sup>ol sāsira <sup>k</sup>kavileya kōḍum  
 kolagumam paṇcha-ratnāṅgalim
34. katṭiśī sāsīrvva=vvēda-pāragar=anna  
 brāhmanargg=ubhaya-mukhi dānam-gottā  
 pha[īś]m=akkum II Int=i dhammamam=  
 alīdavamg=e
35. punya-tīrtthāṅgalol sāsira kavilevumam  
 sāsīrvva brāhmanaruman=erkkōti  
 tanōdhanaruman=alīda paṇcha-mahā-pāta[kk]am=  
 akku II
36. Śrīmaṇ-mahāmaṇḍalāsvaram Santivarman-arasara  
magam Bīravadēvam Pannasōgeyam manṇeya  
 sāmyadol rājvam-geyyu-

1. Read: -snhuttā-

37. ttam=ire [II\*] Vikrama-kāla 7nēya Duṇḍubhi-  
 smavat sarada uttaraṇa sākranṭiyanā  
 Bīrayadevaṁ Pa-
38. nnaṣṬeṣya Nirvṇaṣakti-jīyara kālaṁ karohchi  
 dhāra-pūrvvakam mādi yalliya siḍḍhavadolage  
 Brahmesvara-
39. tēvarge bitta gadyāṇa 1 [II\*] Mattam  
 tapōdhanarge kappada-kachchudakke bitta  
 gadyāṇa 1 II © Sāmaṇvōṣṇa charma-
40. setum<sup>(u)</sup> ~~(tt)~~ nripaṇam kāle kāle palanivō  
 bhavaḍbhīh [I\*] sarvvaṇ=etm(n) bhāgi(vi)naḥ  
 pārtthiv=andra[n\*] = bhūvvō = bhbhūyyō  
 (1)
41. yya(ya) chatē Rāmaḥbhadraḥ II [12\*]  
 Svadattam(ttām) paradattam(ttām) vā yō  
 harēti(ta) vegunḍharah(m) shashti<sup>(m)</sup> vvarsha-  
 sa [ha\*] sra(sra)ni<sup>1</sup> vi shtavāmi (Mhāyām)
42. jāyate krimi II [13\*]

- - - - -

1. Reads bhūyo bhūyo .
2. Reads krimih.

[Metres: Vv. 1 to 10 Kanda; v. 11 Anushtubh.]

1. śrī prithvī-vallabha mahārāja-ādhirājan paramēśvaram  
parama-bhattāra- - - - -
2. - - - - - lūky-abharanam śrīna [ch]-Chālukya-  
vikram<sup>a</sup> śrī Tribhuvanalla-dēvara - - - - -
3. - - - - - ddi-pravarddhamānana-chandr-  
arka-tāram baram sak<sup>lu</sup>attamire - - - - -
4. - - - - - hā-maṇḍalāsvara B-navāsi-pura-var-  
ādhi svara samasta-bhuvana-gamstū--
5. - - - - - Trilōchana-Kaṇḍamba-vamśa-mahōdaya-  
mahādharmādra-sikhar-abhyuda--
6. - - - - - n-uttunga-simba-lāchhanam vānara-  
mahādhvajam permatti-tūryva-nirgghō--
7. - - - - - tam tyāga-jaga-jhampā-Jhampal-āchāravam  
sibhata-kanaka-vikash-ōpalam-- - - - -
8. - - - - - murtti-Nāravanam kirtti-marttada  
maṇḍalika-lalāta-puṭṭa vai ri - - - - -
9. - - - - - var=Kkonkana-vombhavanūrum Palasi ge-  
panniroh chāsi ramum Ku- - - - -
10. - - - - - Kal-mūvat tum Sabbi-mūvattuman-  
aluttam nija-rājadhāni Chandrau [ra]- - - - -
11. - - - - - vinōdadin rājyam-geyyuttamire II  
Toraviyar-embudu - - - - -
12. - - - - - vu tum sadāchārateyūm kiridala-  
enisi de - - - - - kareya-vol- - - - -
13. - - - - - [va] sumatiyol II [1\*] Avana sati Panchi-  
kabbeyum=Avanija yane dhatri- - - - -



14. -- -- -- Bhavana Bhavāniya varadīm tavada

541

gunāṅgalāne padēdal=ene pesar=vvadēdal II [2\*] -- --

15. -- -- -- Śivana pad-āmbhōja-yugalā-satpadav=anān

kavi-gamaka-vādi-vāṇīkālā -- -- -- --

16. -- -- -- negalāda II [3\*] Ant=anipa Mūka-gāvundana

kānte śāchārāṇante vīnavada ka[nī] -- -- -- --

17. -- -- -- kānte enala Nanniyabbe Mālana janāni III [4\*]

Ant=ā Mālā=gāvundana dharm-ābhi [māna] -- -- -- --

18. -- -- -- yol II Jalādhi-parivritadol=int=ida

tilakam=enalu māḍi dēn -- -- -- --

19. -- -- -- kīrtti nila suputrām kulā-dīpakan=enī śi

Mālā-gāvundana negalāda II [5\*] Śiva-bhavanam=ene

20. -- -- -- māna dāni Mūka-gāvundana śīgh<sup>a</sup>pavanā-suta

kalitanadol -- -- -- --

21. -- -- -- lepa gāvundana II [6\*] Anavaratam=anna-dānadol=

anava [rā]tām śāstra-vastrā-kāṁchana=

dānaka -- -- -- --

22. -- -- -- dol=anavaratam Mātān=i galum

bhūtaladol II [7\*] Anāna sati Arasikabbevu -- --

23. -- vinol Rūginiyol Bhavana Bhavāniya varadīm tavada

gunāṅgalāne padēdal=ene -- -- -- -- [II] [8\*]

24. ⑥ svasti [I\*] Saka varsha 1002 neya Rāḍra

samvatsaram pravarṭti se tatu Jēshṭat=

amavāsye Briha -- -- -- --

25. m=uttarāyana-samkrāṇamum=age Mālālēśvarada

Kalidēvasvāmiya nivē[dya] -- --

1. Reads gāvundana for metres

26. gaṁ khaṇḍaḥ-sphuri (ti) ta-jīmṇ-ōddhāraṇakkam I  
ūrim teṅkaṇa kereya kelage Kadageya --
27. na kōḷalu mūru mattar-ggaldeyumaṁ pale -- -- --  
-- -- palladiṁ mūḍana dese -- -- --
28. ttarappalagālumaṁ sarvva-namaṣyaṁ=āgi dēvargge bi  
-- -- -- -- -- mōkshaṁ=amb -- -- --
29. rtthamaṁ wāḍi si Mukana sutamaṁ ma-- -- -- --  
pogalvare -- dāna -- --
30. -- pudan=analiṁ prakataṁ=āyt=avana kirtti  
vasidha-teladol II [9\*]  
Kaliyugade -- -- -- --
31. -- -- kōḷikonḍi negalḍa karppūravaraṇam  
salisidha=adakil=vesaraṁ Kalukhaṇḍiya ka  
Ketan-i -- -- --
32. -- -- ladol II [10\*] Gadya II Ant=ā Kalukhaṇḍiya  
baliya bāda Kōṇaṇahalliya -- -- --
33. [Ka]līdēva-svāmiya aṅga-bhōgake sarvva-  
namaṣyaṁ=āgi hitte galdeyumaṁ
34. [sā]sāṇa-maryyādeyina=ēvaṇ=orvvaṁ pratibālīsidhaṁ  
ātāṅga Kuru-kṣhetradol -- -- --
35. -- mīḷḍa palṣa=akkum=ātana vaṁsaṁuttar-ōttar-  
ābhivriḍḍhi-pravaraddhaṇṇaṁ=āgi selu -- -- --
36. -- -- maryyādeyaṁ=ēvaṇ=orvvaṁ=atikramaṁ si nadeḡumaṁ  
svata vaṁsaṁ nir-vvaṁsaṁ=akkum -- -- --
37. [e]rkkōti tapōdhanarumaṁ lōkadolaulla kavilegālmaṁ<sup>a</sup>  
brāhmaṇarum si si-striyara-- -- --
38. [ri]shi galmaṁ Brahmā-Viṣṇu-Vaheṣvara-nava-graha  
aikādaśa-Rudr-ashta-lōkaṇāla-santa-ma [ha] -- --

39. di prati shtegalman sva-hastadol komā=alida  
pātakan=eydi tēnum tanna yipnattomdu -- --
40. nirvvanam=āgi rāṣṭravam=emba nareka-kumdadol mūdī  
mulkādi dukkaman=(dukkaman)=ā-chandira -- --
41. -- -- baram=unuttam=i rkkum=ida kēnṭiny(nṭ)=ādi  
rishi-dēvat=epigala kōtta sām tappadu II  
(1)  
Sva-da --
42. para-dattam vā yō harēti vasundharā seshti=vvārsha-  
sahasrāni vištāyam jāyatē krimih II [11\*]
43. [Sē]na-bōva Kāṭivannana baropa [1\*] Kalu-kutiga  
Ereymōjana māḍida besa II (⊙)

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No. 10. Kalghatgi broken slab of Givaladēva (c. A.D. 1080)  
[Verses 1 to 7 are in Kand metre.]

1. rājādhi rāja paramēśvara parama-bhattārekam  
Satyāsraya - - - - - (about ten to  
thirteen letters in each line appear to be  
missing).
2. Tribhuvanamalla-dēvara vijaya-rājyam=  
uttar-ōttar - - - - -
3. svasti samadhi gata-pāṇcha-mahā-sābda  
mahāmandalesva - - - - -

1) Verse not corrected, being usual one.



4. [mā]na-Hara-Dharaṇī-prasūta Trilōchana-Kaṇḍamba-  
vaṇṣa- ma - - - - -
5. chaṇḍa-mārttandan=uttunga-siṃha-lāṃchhanam  
vaṇara-mahādhva - - - - -
6. [tyā]ga-jagajhāṃpī-Jhāṃpal-āchāryyam subhata-  
kaṇaka-nikash-ōpala - - - - -
7. [ma]ṇḍalika-lalāṭa-pattāṃ vai ri-gharaṭṭam  
śrīmad-Gūvaladevar Kom - - - - -
8. m=Unukal-mūvattam Sabbi-mūvat tuman=aluttam  
nija-rāja - - - - -
9. re II ☉ Tat-pāda-paṇḍ-ōpajī vi ☉ II  
Sakal-ōrbhige Komkana-de - - - - -
10. -- gal=utkriṣṭa=ellam=ava -- -- -- II  
Kaṇḍa II Vanaṇa -- -- --
11. Janapati Chattavya-dēvana pratihāra II [1\*]  
A pratihāraṇa vadhu -- -- --
12. priy-āṅgaṇa Bāhivabbe yuvati-ratna II [2\*]  
Ant=ay=irbbarggaṇa ma-- -- --
13. -- mnegarddar=ilege mūvar=ttanēvar II [3\*]  
Avarolag=agrajēn=ari -- -- --
14. ttimam padeda Dāvalam kēvalamē II [4\*]  
Ētarolam=entū nōrppada - - - - -
15. mane Rati-Pārvvatigal II [5\*] Bhīma-balan=  
artthijana-chintāṇi budhanihi ke----- [6\*]
16. Atana sati vimala-guṇa-brat-ānvite  
punya-mūrti pati-bhakti ----- [7\*] ---
17. -- rupavayam Tikkalana kiṛiya satiya -- -- --  
kaṣṭhi-tala - - - - -

18. -- -- -- -- kūḍi Gūvalāṁkāṁ hasasalu bhṛāntēnō  
Gōvageyo [lu] -- -- -- --
19. -- -- -- -- -- lamatti mutte pāvi si pāyda pariya si da  
 -- -- -- -- --
20. -- -- -- -- brate rūpa-guṇa-gaṇ-āvali galol=int=iradga-  
 eneya -- -- -- -- --
21. -- -- -- -- -- sṛī vīra-nāyakaṇum=ant=  
 irvvarāṁ -- -- -- -- --
22. -- -- -- -- --
23. -- -- -- -- -- Kalēsvare -- -- -- -- --

==

No. 11. Sangamēśvar Hero-stone of Gūvaladeva III (A.D. 1081)

..

Upper panel:

--



1. Saka varshaṁ 1003 neya Durmati samvatsarada  
Jeshta suddha padi va Mangalavara --
2. sṛī -- -- -- -- --  
 -- saḥalita-kirtti sṛī -- -- -- -- --
3. -- -- ni -----illegible
4. -- -- puraḍolu -- -- -- illegible
5. -----illegible

Lower panel:

7. padavaia Bannachan=anujam poḍavi ge -- --
8. -- -- -- -- -- sara-lōka
8. -----illegible.
9. -----illegible
10. -----Gūvaladevara banta biruda-malla.

...

1. svasti [I\*] samadhi-gata-pāṇcha-mahāśabda  
mahāmandalēśvaram Banavasi-nura-var-ēśvaram  
Ajjādēvi-labdha-vara-prasadam Kadamba-kula-  
tilakam tyāga-jaga-Jāṇpalāchāryvam  
malaga-mārttandam
2. śrīmad-Guvaladēvaru Palasiga-panni chohha [si\*] ra  
Komkkan-a-ombai-nūrunam Anilāpurada rajadhāniyolu  
suka-samkata(iha)-vinōdadim duṣṭa-nigraha-  
siṣṭa-pratipālana[m] mādi aluttamire II  
Saka-varsham 1004mēya Dam-
3. dubhi-sanna(va)tsarada Pushya-si 5 Adivārṣa unta(tta)-  
rayana samkrāntiy=am svasti samasta-prasasti-  
satam śrīmad Mārasimha-gāvundana magam svasti  
samasta-guna-sampannam vinaya-sampūṇnam
4. para-vadhu-putram gōtra-pavitra sujan-sika-mitra  
tandeya ganḍha-vāraṇa Somēśvara-dāsi Siva-pāda-  
pāṇkaj-bhremareṇ=āhara-dāni Siva-dharma-  
nimmala Erkkōtiya tottu Nāganna Sānta-  
gāvundana mādi ida Siva-
5. layakke nandā-dīvi geyam nadasal hitta ga 5  
tiṅgalga poṅge omdu pāga virādhiva(vriddhiya)  
mūru āherana poṅge ni chchal=omdu mān=enneyam  
a=chandr-āṅkkam baram nandā-dīvi gege hitta II  
Int=i āharamevam ūra gavundanam=aru vatt-okkalu  
pratipālisi varu II



No. 13. Halyal Damaged Fragment of Gūvaladeva (A.D. 1088) 547

1. -- -- -- Svasti [I] Samadhi gata-nāma-mahā-sābda  
mahā-maṇḍalēśvaraṁ śrīmad-Gūvala [dēva] --
2. -- -- -- jaya-rājya-uttar-ōttar-ābhivṛddhi-  
pravarddhamānamā-chandr-ārka-tāraṁ haraṁ -- --
3. ----- II Polleyala-samjñakō grāmaḥ -----
4. ----- nānā-phala-puṣpa-taru-sōbhita-----
- 5.-6-7. illegible.
8. ----- II Svasti smasta -----
- 9.-10-11-12 illegible.
13. ----- Saka varṣam
14. 1010neya [Vibhava samva] tsara Puṣya suddha 7  
Adityavaradānā-uttara-
15. yana samkranti [y=anā] -- -- -- --  
brāhmaṇargge -- -- --
- 16 to 17. Illegible.
18. ----- 1=satagandā mūru
- 19-20. illegible.
21. ----- bitta mattalu 7 sata-
22. illegible
23. ----- mattalu 4 tōm-
24. illegible.
25. -- -- -- -- 11m badage -----
- 26-27-28-29-30 illegible.
31. -- -- -- -- sarvva-bādha-parihāra sarvva-namasyaṁ
32. ----- n=alidavām Prayāge -----
33. ----- brāhmaṇarūṁ konda mahā-pāṭaka ----

34. ----- kālē kālē pālāniyē bhavaśbhīḥ sarvvān=  
etā-
35. n bhāvinah -- -- -- -- -- yō yāchatē Rāmachandra[4][11]  
Svadattam para-da-
36. ttam vā yō -- -- -- -- va -- -- -- sashtir=vvarsha-  
sahasrāṇi viśthāyām
37. jāyate kri -- -- -- about nine letters ----- kalu  
sahasra valamjiga-g.
38. -----vritti ----- ya paduvana bha -
39. ----- ney=intu ----- śrī-Nārasimha
- 40-41-42 illegible.

===

No. 14. Kādaravalli Inscription of Gūvaladeva III (A.D. 1098)

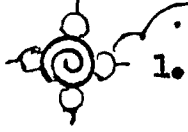
1. [Sva]stī [II\*] Samasta-bhuvan-āsraya śrī-nri [thvī] -
2. vallabham maharājādhirājām paramēśva-
3. ram parama-bhattārekam Satyāsraya-kula-ti [lā]-
4. kam Chaluky-abharanam śrīma [t\*]-Tri bhuvanama-
5. lla-devara vijaya-rājyam=uttar-abhivri [ādhi] -
6. pravarddhamēnam=a-chāndir-ārka-tāram harām sa-
7. luttam=iralu [II\*] Tatu-pādam-padma-ōpajī vi gal=a-  
(1)
8. ppa svasti samadhi (dhi) gata-paṁcha- [mahā-sābhda\*]  
mahāmandalēśvaram  
-ādhi svara
9. Banavāsi-pura-varā samasta-rajāvali-vi-
10. rājitarappa śrīmanu mahāmandalē [sva]-
11. ram Gūvaladeva-Poalasi-ge-panni-r-chahāsi ramu-
12. ma [m\*] nija-rājada (dhā) ni-Gōvayol=sukha-samkathā-
13. vinōdadim rājyam-gevvayda-alut tiralu tat=pā-
14. da-padma-ōpajī vi gal=appa svasti samadhi gata-  
paṁcha-ma-

1. The bindu above da is wrongly inscribed.

15. hāsabda mahāmandalēśvaram Koṭṭalānura-var-a-
16. dhīśvaram Chchhannavati-sahasra-mandal-ādhināyakam
17. [Ga] ga-mārttandam Padmāvatī-labdhā-vara-prasadam  
samasta-
18. [nām-a] valī-samālakṛitar-anna śrīman-[ma\*] hā-  
mandalēśvaram[m]
19. [A] rikēsari devare vijaya-rajvamuttar-  
ōta(tta) r-ābhi-
20. vṛiddhi-pravarddhān-ānām-a-chandr-ārka-tāram  
baram Kāḍaravallī mū-  
(vattara)
21. vattara manṇaya sanyaman=alut tīralu [II\*] Svasti  
śrīmach=Chalukya-
22. Vikrama-kalada 23aya Bahudhanya-samvat sarada  
Asadha-
23. bahū 8 Brihavaradaṇḍu Kāḍaravallīya Tarddavaḍḍi  
Imdayya
24. [ka] tti Rāmēśvara-devara nivedyakkam  
nāṇḍa-divige-yannegam kōtta Gaṅga gadya-
25. nam 3 [II\*] yī dharmamam kiḍal=iyade śrīmad-  
Arikēsari-devaru namcha-ma [tha] -
26. sthāna-nakharam=olagāgi samasta prajay=ellam  
pratipālī sī nadavuvuru II
27. Āchāryya Dharmasvāra Jīyaru i  
dharmma[ma\*]m kiḍaku pratipālī -- -- --  
(1)
28. Sva-dattam para-dattam vā jō harati vasumdhara [I\*]  
sashti r=vvarsha-sahasrāṇi
29. viśhtāyām jāyate krimi II
1. Verse not corrected, being usual one.



[Metres: Vv. 1, 11 and 12 Anushtubh; Vv. 2, 4, 6 and 8 Kanda;  
v. 3 Matrāsamaka; v. 5 Śardūlavikrīḍita;  
v. 7 Mahāśraggharā; v. 9 Mattēbhavikrīḍita;  
v. 10 Śalini.]



1. Śrīmat-parama-gambhīra-syādvād-āmō [gha-]  
[lāch/ghanam] [I\*] jīyat-trailō [kya-nāthasya]  
[śāsanam Jī] na-sa [sanam] [II] [I\*] --
2. -- dī Javakī [rtti-dē] va-muni-nāthar=Jaina-  
siddhanta-sāsana -- -- -- -- --  
-- -- -- -- --
3. vidyā-nidhi Nāgachandra-yati-mukhyar II Tat-  
sa-dhammā ~~XX~~ -- -- -- -- --  
~~Chandya~~ -- -- -- -- -- siddhanta-ratnakā-
4. raru II ā māttra-vā [dī] -nikara-lalā [ma] śrī-  
Nāgachandra-dēvara śīshyar=kkāma-harar=  
ssiddhanta-sīrōmanī gal=Ka-
5. nakasānti-munīnar=nnegaldar II [2\*] Abhayēndu-  
(1)  
mōnidēva tach-chhi śīśya śrī-Mahēndrakīrtti  
Mahāvīr-ācha-
6. ryya bhavy-āmbuja-mārttānda Sāntivīra mūnināthō=  
'bhūt II [3\*] ā munīndar-brīṇḍa pravartti suttam=  
ire II Svasti [I\*]
7. ~~Sa~~ Samasta-bhuvan-āśrayam śrī-prithvī-vallabham  
mahārājādhirājām Cheluky-ābharen-ātī  
paryyāntam sams-

1) The sādhi is incorrect. It should be dēvasatch=.



8. sta-prasasti-sahitam śrīmat-Tri(Tri)bhuvanamallā-  
deva-rājya=ut tarōt tar=abhi [vri adhi \*]-  
 pravaroddhamānam=āchamāra-  
 9. rka-tāraṁ barāṁ saluttam<sup>(ma)</sup>ire II Svasti [I\*]  
 Samadhi gata-paṁcha-mā<sup>(ma)</sup>hāsabda-mahāmāṇḍalēśvaram  
 Banavāsi-nu-  
 10. ravar-ādhiśvaram Kādamba-chūdāmani-paryvāntam  
 samasta-prasasti-sahitam samālakṛitam=anna śrī-  
 11. ma-mahāmāṇḍalēśvaram Guvaladēvam dūṣṭa-nigraha-  
 siṣṭa-pratibalanadīm rājyaṁ-gevvuttamire II  
 12. <sup>(1)</sup> Sri Vīr-ānvaya<sup>(1)</sup>dīm bāndī=ī viśruta Yāpuniya saṅgha  
 Polārīvam bhavi -- Mallāp-ānvayam=ē  
 13. vannipudanna negalḍa Kāreya-gaṇamam II [4\*] Imt=Onnuva  
 Kāreya-gaṇa-samtatiyolu mun=anekar=ā-  
 14. chāryya=lōkām tam bara samantati re palaram=adar-  
 kuk allim baliya II Madya-vādi-mad-amdha-simdhura-  
 15. ghatā-kānthīrava-<sup>(1)</sup>Srīdharah tarkka-byakri(kri)ti-  
 kābya-nāṭaka-lasam nīśī(ssī)ma-vidyadhara [I\*]  
<sup>(2)</sup>  
 vidyud brīṇḍa-saras-sarō-  
 16. ja-patala-prōd-ghatānā-bhāskarah [jējīy=ō]dayam=  
Ekavira-munipah-saujanya-ratnākarah [5\*]  
 Sri-ramani-  
 17. ge neley=eniḍḍa Kāreya-gaṇa-vārdhī-varddhan-  
 -- -- -- vādharan=anut=artti viṇḍam  
 dharini bannisu -- --

-----

1. The subscript ri is wrongly inscribed for r.
2. The mark for 'i' is superfluous in view of the subscript for ri.
- 3.

18. seva Munichandrananenu II [6\*] Jinan=aptam

552

Sānti vīra-brati-guru Marulām tamde taya=

Nanniyakkam tanag=int=i Sa-

19. riyakkam priya-vadhu viney-ālamkritam-[Sānti]nātham

(1) Manu-mārggam Siṃghāryyam budha-nidhi nam bayi--

20. El[kka]n-akhyam taneyam -- (2) -- -- --

manujarolam dhanyanō Bommi setti II [7\*]

Intum negartteyam tald=a-

21. nagham Puligōda Bommi setti samast=āvani pogale

(3) basadiyam sad-vineyade mādi si kritārtthan(tthan)=

adam jagado-

22. 1 II [8\*] Mudadiṇḍam samudāyamam nili si satkāraṅgalam

mādi bēḍida sī sht-eshta-janakke takku=arid=

itt=ut sāhadin=

23. amṇna-dānada veṇṇam padet=intu mādi si dan=

(ant) ant=ant=oppum=amnt=amte/ rāgadin=i sāgala

Bommanam basadiyam -- --

24. manamāngolvinam II [9\*] Saka-va[r\*]sha 1026neya

Subhānu-sāvat sarad=uttarāyanā=samkrāntivānu Huli-

25. gōda Bommi setti tanna mādi si da basadi ge Sānti vīra-

dēvara pāda-prakshalanam mādi bitta gadde ūrim

badagalu ma-

26. sāneya-geraya modal-ēriya gadde badagalu saivāreya=

āgi mūdane kōḍiya hallam mēre tēkalu bilpāngā

-----

1. Read Manu-mārggam Siṃghāryyam.

2. nya is engraved below the line in small characters.

3. tā is written above the line in small characters.



[Metres: Vv. 1 and 5 <sup>4</sup>anushtubh; vv. 2 to 3 <sup>and</sup> Kanda.]





- (1)
1. Namaś=chandra-sīras-chumbi-chandra-chāmara-  
chāravē [I<sup>4</sup>] Trailōkya-nagar-ārambha-[mūla-stam]-
  2. bhaya [Sā]mbhavē II [I<sup>4</sup>] Svasti [I<sup>4</sup>] Samasta-bhuvan-  
āśraya śrī-prithvī-vallabha [maha]-
  3. rājādhirāja paramēśvaram parama-bhattarakam  
Satyāśraya-kula-tilakam Chālukya-a-
  4. bharamam śrīma [t<sup>4</sup>] - Tribhuvanamalla-dēvara vijaya-  
rājvamut<sup>4</sup> arōttar-āhivri ddi-pravarddhamāna-
  5. m-a-chāndr-ārkk-a-tāram barām saluttam=ire II  
Samadhi gnt a-pamcha-mahāsabha-mahāmādal-  
ēsvaram Bana-
  6. vāsi-puravar-ēsvaram samasta-bhuvan<sup>4</sup> samstūyamamam  
Hara-Dharanī-prasūtam Trilōchana-Kadamba-vamśa-
  7. mahodayam śakti-mahī-mādalān=uttunga-simha-  
lāmbhanam vānara-mahā-dhvajam chatur [a(α)]-
  8. śīti-nagar-ādī shti (shti) ten=ashtādas-asva-mēdha-  
dikshā-dikshita-kula-prasūtam Himavad-gīrīndra-
  9. rūndra-sikhara-samsthāpita-mahā-śakti-prabhāvam  
tyāga-jag-jhāmpī-Jhāmpāchāryya ni sgāmka-Rāma su-
  10. bhata-kanaka-nikash-Opalam sara-agata-vajra-prakaram  
subhata-raja-sikhāman=ity=akhila- [rājāvali]-
  11. smālāmkritar=appa śrīman-mahāmādalēsvaram Guvala-  
devaru Komkana-vombhai-nū [rūmā] Palasige-panni-

-----

1. Read: ā=tunga-

12. rechchasi ramumam suka-samkathā-vinōdadim rajyam-  
geyyuttam=ire II Samahigata-namcha-mahāsābha
13. [ma]hāmāṇḍalēśvaram Banavāsi-ouravar-ādī svaram  
Triyaksha-Kṣmā-sambhavam chatur=ā (a) sīti-  
nagar-ādī shti-
14. [ta]Lalāṭa-lōchana-Chaturbhujam jagad-vidit-  
āṣṭādas-āśva-mēdha-dīkshitam Himaved-  
girīndra-rāndra-
15. -- -- -- -- samsthāpita-sphatīka-silā-stāmbham baddha-  
mada-geja mchā-mahim-ābhīramam Kādamba-cha-
16. kresvara-nām-ādī prasasti-sahitam śrīmanu  
mahāmāṇḍalēśvaram Tailapadēvar Pānūgal-aiṇū-
17. rumam Kontakuli mūvat tumam suba(kha)-samkathā-vinōdadim  
rajyam-geyyuttam=ire II Nadu-[nā]da-
18. tīrtham=eni sīda poḍavige sale negarida Hannasōgeva  
Bammam Mridan=ālayamam mādi sī paḍe [dām]
19. yasa-kīrtti-khyāti-nukti-śrīyam II [2\*] Ātana taneva II  
Vīraṇ=udēram guṇa-gaṇa-dhāram Manu-nīti-
20. mārgga gōtra-pavitram sāratarām nuda nannige para-  
nārī-<sup>(1)</sup>sōdaram=iḍ=en=i dan=alte Mālagavūnda II [3\*]  
Ātana
21. sati II Vineya-nidhi sahaja-chelvina vanitā-ratna  
pra(pa)ti-bratā-guṇadol=arumva(dha)tiy=eni sīda  
daye dha-
22. rmma bhakti Gaurī-pāda-pamkaja-bhramaram=ad=  
eni sīd=ene Ranikabbag-ulida satiyar=ddoreye II 4\*

1. Read gaumda for metre.

23. svasti [I\*] Samasta-guṇa-sa[m\*] [pāṇṇam śrīmatu  
Hannasōgeya Bamma-gāvaṃ [da\*] [na magam Māla-  
gāvaṃdaṃ Mūla-
24. sthāna-dēvargge śrīmach-Chalukya-Vikrama-kōlāda  
Subhānu-samvat sarada Pau shya-suddha pañchami  
Āditya-
25. vāra uttarāyaṇa-sarikrāntiyanḍu Hānuṃgalla  
Baṃkkēsvaraḍa Vikalēsvara-pāṇḍitara śi shyaru  
Vidhī svara-
26. pāṇḍitara kālām karchohi dhārā-pūrvvaka [dīm]  
sarba-n-masyev=agi ūriṃ tēṃka Hala -- ta  
Bammayyana [kera] -
27. ya tēṃkanāda kōla ā kōlādīm mūdāna hēkkala  
arevat tara [m] bittar [II\*] Idan=alidaṃ Bānarāsi-
28. gurukshētra-Pravāge-Kurukshētradol sāsira  
kavile brāhmaṇarām tapōdha [na\*] [rām kōṇḍa  
pañcha-mahā-
29. pātakaṇ=akkum II Svadattam parāḍattam vā vā yō  
harēti vasuṃdharam shashtīr=vvari sha-sahasrā-  
(1)
30. ni mi(v)shṭayām jāvatē krimi II ~~na~~ [4\*] Purvvaravalliya  
Kallojām besageyda II  

- . - . - . - . - . - .

1. Verse not corrected being usual one.

[Metres: V.1 Sārdūla-vikrīḍita; v.2 Mahāśragdharā;  
v.3 Kanda; vv. 4 and 5 Mattebha-vikrīḍita  
v.6 Anushtubh.]

- ① 1) Svasti [I\*] <sup>(1)</sup> Bhuvan-āśrayaṁ śrī-prithvī-vallabha  
mahārāja [dhi rāja-paramēśvaraṁ] -  
2) param<sup>a</sup>-bhat<sup>a</sup>tārakam Satyāśrava-kula-tilakam Chālukya-  
[abharanām śrīma] -  
3) t-Tribhuvanamalladēva [r=Kka] lyāha-burada nelevi ti-  
[nolu su] -  
4) kha-samkathā-vinōdadim rājyaṁ geyvuttam=ire II  
[śrī-rāmā-ku] -  
5) cha-kumkum-āṁkita-viśāl-ōrasthalam Mādhava-  
ākaram -- -- -- -- --  
6) gada -- -- -- haṣṭam yu -- -- -- -- --  
nilayaṁ -- -- -- -- --  
7) r-ādhara <sup>u</sup>Saydhore Jakkarajam -- -- --  
-- -- -- -- -- -- -- -- -- [II\*] [I\*]  
8) Pagevar=ssant-abdhiyaṁ pāydu nilisi [vi\*] jaya-  
stambhamam kottu nichcham ja [ga] -  
(2)  
9) k=ellam triptiy=agal nilisi vitarana=stambhamam  
permmayindam ja=  
10) gadīsa - - - - - nimmisi viśada-vasa-  
stambhamam=taldidam [dha] -

- 1) The usual 'Samasta' is <sup>missing</sup> omitted.  
2) Read = nilisi for metre.

- (1)  
 11) triḡe t̃ān̄iṁd̄=ēka-pat̄n̄i-brat̄am=eseha-bhūja-st̄ambhad̄iṁ  
Vikramam̄ka II [2\*]
- 12) Tat-pāda-padma-sēva-setupada-vi rāj amana mān-ōmn̄ata
- 13) s̄ampat̄u-padaṁ=esedaṁ ripu-bhūbh̄ri t-pavi-Jakkaraṣaṁ  
 artthijana siddha ∪
- 14) sa II [3\*] Basasaḡ Vikrama cakravart̄ti viṣam̄a  
 d̄ēsāṅgalāṁ tāna s̄āchi s̄i
- 15) taṁd̄a J̄ayakēd̄i-bhūpat̄iḡe Boppādēviyaṁ Kūṁd̄i-  
rājya-savēt̄am
- 16) taṁaḡiye chakri nija-sēn̄ādhyaḡkṣamaṁ t̄ald̄i s̄āhasad̄iṁ-
- 17) d̄am̄ padedaṁ pradh̄ana-padaṁm̄i sallakṣaṇam̄  
 Jakkanaṁ II [4v] ∪ Nara-nāth-āgr̄a-  
 (2)
- 18) ni S̄avimāchi janakaṁ=t̄avi [M̄aḡiḡi] yakkaṁ mān̄ohari  
 nallal Kanakāryya .  
 (3)
- 19) putt̄ri Mahadēvi jyōsth̄a-put̄r-[āḡi]- S̄amkaradēva  
T̄tripur-āntaka pram̄u-
- 20) kham̄āchāryyaṁ=sva-dēyvaṁ Ś̄ivaṁ guru-dēvaṁ muni-Ma-
- 21) l̄likārj̄junaṁ=analk̄=ēṁ Jakkanaṁ dhanyaṁ II [5\*] ∪  
 ∪ Svasti [I\*] Saka+va [r̄sham̄]

- 1) The subscript ri for the letter t should have been r in view of the 'i'k̄ara above t. Such wrong subscripts are found later on in 1-19.
- 2) Read tay for metre.
- 3) The subscript ri is wrongly used for the subscript r and the letter t is unnecessarily doubled as ttri. The correct writing would be tri. The same is the case with Ttri in Tripurāntaka. In both the cases 'i'k̄ara is inscribed ~~above~~ above t.

- 22) 104<sup>th</sup> meya Vikāri-samvat sarada Mārggasi ra-bahula  
 11dasi Sō[mavā-]
- 23) ra dakshināyana da saṅkramanadānu tat-punya-dinaḍolu  
 śrīmatu Dē[varā]-
- 24) śi-paṇḍitara kalam karchchi dēvara śāna-nivedyakke  
 bitta mattar Nā[Vā] -
- 25) ji-kula-sudani dāna-rājan=eni si da mahā-p<sup>t</sup>adhāna Sau-
- 26) dhore Jakkarājān Halasi ge-nāḍol=mikka kampaṇa  
 Unkalla baliya bāḍav=amba-
- 27) ragoladolu Kēsava-dēvarumam Bhairava-dēvarumam  
 mahā-vibhūti vim pra-
- 28) ti shthe-geydu dēvāyatanaṅgalam māḍi si tad-dēva-  
 pūja-nimittam paramēśvara-datti-
- 29) y=āge padad=ūrim mūdala=āge Balagāvaṁdana -- -- --  
 gāva-
- 30) ndana mānyada keyya madhya[ta]ḍolu bitta mattaru I  
 [II\*] I dhammamān=arasugalum
- 31) gāvaṁḍagalumm=aru vatt-okkalum sva-dhammadim  
 pratipālisi dāroze Gaṅge
- 32) Gaṅgā-sagara-Vāraṇasī-Prayāge-argghya-tīrttham  
 guru-kshētrado-
- 33) lu sahasra kavileymam kōḍu-kolagumam paṁcha-  
 ratnaṅgalim kha-
- 34) chiyisi chatu-vvēda-pāragam=appa brāhmaṇargge  
 koṭṭa punyam=akku II
- 35) Int=i dhammamān=alida mahā-pāṭekam [ge] a punya-  
 tīrtthāṅgalo-
- 36) lu el-kōṭi tapōdhanarumam kōṁda mahā-pāṭakan=akku II



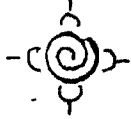
(1)  
37) Svadattem paradattam vā yō harēti vasundharā

sashti-r=varsha-sahasrā-

38) yō viśhthāṣṭu jāyatē krimi II [6\*] Ōm namah Sīvāya II

==

No. (18) Kādrolli Incomplete Inscription of Guvaladēva (c. A. D. 1120)



(2)

3. Svasti [1\*] Samasta-bhuvan-āśrayam śrī-prithvī-vallabha  
mahārājādhirā-



4. Jam paramēśvaram parama-bhattārakam Satyāśraya-  
kula-tilakam

5. Chaluky-abharanam śrīma [t\*] - Tribhuvanamella-dēvara  
vijaya-rā-

6. Jyam=uttar-ōttar-abhivridhī-pra-varṣamānam-a-  
chandr-arkka-tā-

7. ram baram saluttam=ire II Tat-pāda-padm-ōpajīvi [1\*]  
Samadhi-gata-pāṇcha-mahā-

8. śabha-mahāmandalēśvaram Banavāsi-pura-var-ādhiśvaram  
Kādamba-

9. kula-kamala-martandan mūru-lokada gāḍam mandalikā-  
lālā-

10. ta-pattam vai ri-gharattem tyāga-simhasana vira-  
simhasana- [cha]-

11. kōra tyāga-jaga-jhampi-Jhāmpal-āchāryya-śrīman-mahā-

12. mandalēśvara I śrīmad-Guvaladēvar nija-rajadhā-

13. ni Chandavuradol sukha-samkatā (thē)-vinōdatim  
rajyam-geyyuttam=1

In complete





1. Verse not corrected.

2. Two lines at the top panel containing the invocatory  
verse Names=tunga-, etc., are not copied.

[Metres: Vv. 1, 3 to 16 Kanda; v. 2 Mahāśraṅgharā;  
v. 17 Uṭṭalāṁālā.]

1. Svasti [I\*] Samastā-bhuvan-āśraya śrī-prithvī-vallabha  
maharājādhirāja naranēsvaram naranā-bha-  
2. ttarakam Satyāśraya-kulatilaka[m] Chaluky-abharanam  
śrī [ma\*] t-Trībhuvanamallā-dēvara vi-  
3. jaya-rājyam-uttar-ōttar-abhivṛddhi-pravarddhamānam  
ā-chandrarākkatāram saluttamāre II Tat-pāda-  
4. [padm-ōpa] jīvi II (C) Samadhi-gate-nāma-mahāsabda  
mahāmandalāsvara I Behavāsī-puravarādhiśvaram I  
samastā-  
5. [bhuvana-samstū] yamāna-Hara-Dharanī-prasūta-Trilōchanā-  
Kadamhā-vamśa-mahōdaya-mahī-dharēndra-  
6. [śikhara-abhyuda] yamāna-mahā-prachanda-mārttandam I  
mārtta[nḍa-karā] [ti-tivra-nijapratāpa-  
vasīkṛitā-sa-  
7. [kalā-mahī-ma] nḍalan-ut tūnga-simha- [lāchehha] nām  
-- -- -- -- --  
tūryya-nirghōṣanam I chatu-  
8. -- -- -- -- -- t-āshta( shta) dasā  
-- -- -- -- --  
-- -- -- śrīrāndra-nūdra-śikhara-sthā-  
9. -- -- -- -- -- prabhāvam -- -- -- -- --  
-- -- -- -- --  
-- -- -- -- -- [bha]ṭṭa-kanaka-nika-  
10. -- -- -- [saraṇ-āśata] -vajra-prā -- -- --  
-- -- -- -- [sa]mkrānti-dhava [lām]  
mūrtti-Nārāyaṇam kīrtti-mārttandam



20. samera-sāgara-tara[m̐da ri] pu-kāla-danda I chatur-aṅga-  
bala-sūtra-dhārī monege Murārī vijay-  
aṅga-bhujāṅga I chatu-
21. r-aṅga-siṅga I kṛita-guṇa-kṛitya I Kaliyuga-  
Vikramāditya I vī[ra-la]kṣmī-griha-tōraṇa I  
(1)  
n=anṇaṇa gandha-vāraṇa I n=asama-sāhasa-
22. Vainatēya I dhuraḍ-śmka-[jēya I bāhu]-bala[bava]nna-  
vīra I vipra-Kēdāra I par-arttha-Parasurāma I  
subhat-śmka-Bhīma I
23. vāndi-brinda-chintāmaṇi -- -- -- -- --  
-- -- -- -- [cha]kravartti sri-Tribhuvana-  
malla-deva-rajya-lakṣmī-vilāsaṇ I sakala-  
lakṣmī-nivāsaṇ -- -- -- -- --
24. -- -- sri[man-mahā]-prachanda-dandanāyakam  
Mādirājavyam Tammiyūrum
25. haṇnirpallivu[m̐] -- -- -- -- --  
[s̐m]yadim̐ duṣṭa-nigraha-viśiṣṭa  
pratīnālanēyin=al̐du sukhadin=i re II 
26. Tat-pāda-paṇḍ-ōpajīvi sēṇiga Chavundayana vāṇa-  
āvatāraṇa=ant=and=ode II   Srīge  
Harīyol=vi vah-ōdyōgaṇ geyva-
27. 111 māṅgal-ānakam=eseyalu bēgaṇ kattiḍa Guḍigere  
rāgaḍin=esed=oppe puttīd=ūr=Bhantayana II [3\*]  
Srī Guḍigere
28. sale nile neley=agire tat-kula-vibhūṣaṇam  
Bantayanol=Bāgiyahe bandu kūḍ=ire  
rāgaḍin=antavargge puttīdām Chāvunda II [4\*] 

1. Here and in vāraṇa I nasama, the dandas are  
superfluous in view of the euphonic junction.

29. Hara-charaṇa-kamala-bhrīṅgaṁ Hari-charaṇa-ambujā-  
 śilīmukhaṁ Brahma-pad-amburuha-nava-shatpadam  
 sach-charitaṁ Chāvundān=eseye Tāmbra-  
 (1)
30. puradol II [5\*] ant=eseye Chāvundayaṁ -- -- --  
 taḷedaṁ tanna pūrbba-punya-ōdayadol=
31. -- -- Chāndiyabbeve negalḍal II [6\*] Ramani  
 satī-Chāndiyabbegaṁ=amala-guṇ-ōdbhaṣi  
 Chāvundayaṁgāṁ mudadim sumana=
32. -- -- -- mūvarggaṁ=a piriyaṁ Duggaṁ=ataniṁdam  
 Bīraṁ II [7\*] Bīraṁge sakala-guṇa-gaṇa-  
 dhāraṁge maṇōja-rāja-mada-hara-chara-
33. n=adhāraṁge negalḍa tammāṁ dhārinīyol Dāsi sāsigaṁ  
 guṇi subhata II [8\*] Intu guṇamantara  
 eni sidaren=taḷadu su[pu] tra=appa
34. kula-dīpakarim sāntōsāṇen=eydu punyadin=int=odaviḍa  
 Chāvundān=ant=i n=ant=āraṇnōntaru II [9\*]  
 Varidhi-parivṛita-vaṣu [dhā] -- -- --
35. ltera nāḍe chel=agalada sūṁsāra-phalaṁ Māvale-nāḍ-  
 ūragalol=Tammivū=kkaraṁ sogayisiḍuṁ II [10\*]  
 Hari-hara -- -- --
36. m=Arūh-ālayamūṁ sabhā-grihaṁ sētra-grihaṁ piriya  
 kēre bhāvīy=ārame veras=ese [dā] ōu puḥpa-  
 nandana -- -- -- -- -- [II] [11\*]

1. Here and in some places where the name Chāvunda appears in the following verses, the spelling requires to be read as Chāvunda or Chaunda for the sake of metre.

37. Saṅgadaḥ=saṅgadi-gēri badāṅg=iḍiḍ=iṛe sūle-gēri vēda-  
dhvaniyol=piṅgada pārvvara kēri mānāṅgolip=  
okkali ga-gēri -- -- -- -- -- [II] [12\*]
38. Rayyam=eni s=ippa=akkari g-ayvaṅgala sastra-jī vigala  
jīyara jīyayv=emba bhatta gāyana sayya-  
grihaṅgal-o -- -- -- -- --
39. saḅuṁ II [13\*] Harihara-viṁśanamaṁ tād=iṛi siḍanō  
Vi shnu-dēva-rājaṁ tannaiipp=iṛavina viṁśanamaṁ  
tād=iṛi siḍan=ene Chāvunda -- -- -- -- --  
[II] [14\*]
40. Phani-rāja-niḷayamaṁ dhārinig=iṛal=iḍu pūjyam=endu  
tād=iṛi siḍan=a Phani-rājan=enduḍ=inn=iḍan=  
eni suvar=a -- -- -- -- --
41. va-grihamam II [15\*] Sahajaṁ Śiva-pada-yugalami v=  
iha-parada sukh-ārttha-hētu v=endu aṛiḍu mahā-  
mahige mahimeye -- -- -- -- -- (1)
42. ma sēnigara Chāvundayam dēgulamaṁ II [16\*]  
Tāṇḍavaram trikhaṇḍa-maṇi-maṇḍana-maṇḍita-  
bhōga-bhūṣaṇam chaṇḍ U - U - U U
43. yanam vi bhūdḥ-aśraṁ-ananta-mūrti kaykonḍu niraṇṭaram  
nelase Tāmbraṇura tritay-aṣeyalli Chāvundana  
de U - U U U - U
44. sedatō samasta-dhātṛiyol II [17\*] Samadhi gata-  
pāṇcha-mahā-sabda mahāmaṇḍalēśvaraṇ=ahita-  
maṇḍali [ka] -- -- -- -- --
45. svara nija-kūla-kuvalaya-sudhākara I vineya-  
ratnākara I sēṇasi-maṇḍalika taleva  
karavatta -- -- -- -- --

1. - - - - - May perhaps be read as -yugalam iha-paṇḍada.

46. dattan=oddu-gandu suttam bala [suva ma] ndalikara  
 mandeyan=sadeva I marevuge kava I vi shama-  
 turaga -- -- ~~-----~~
47. Revantan=anita=kritanta -- -- -- [Malli] karjuna-  
 deva-labdba-vara-prasadan=ubhaya-bala-  
 ran-achā -- -- ~~-----~~
48. ryva srimat-Tri (Tri) bhuvana [malla] -- -- -- [garu]-  
 da nam-adi sarasta-prasasti-sahitam  
 sriman-maha -- -- ~~-----~~
49. -- -- mayyarasam sri -- -- -- -- --  
 -- -- gen=ada dushta-nigraha-sishta-  
 pratipalane -- -- -- ~~-----~~
50. -- -- -- -- -- barandu pra -- -- -- -- --  
 -- -- -- -- -- -- -- -- -- ba baro Bhadra-  
sudhaha-pa [ksham] -- -- -- -- -- ~~-----~~  
~~-----~~

Further portion broken away.

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No. 20. Tambūr Fort Composite Inscription of Jayakesi II  
 (A.D. 1125) and Permaññidēva (A.D. 1159-60 and 69).

[Metres: Vv. 1, 30 and 31 Anuṣṭubh; vv. 2, 6, 8, 15  
 25 and 26 Mattebhavikrīḍita; vv. 3, 4, 7, 21  
 and 24 Mahāśragdharā; vv. 5, 9, 10, 13, 14, 18,  
 19, 20, 22, 23, 27 and 28 Kanda; Vv. 11, 12 and  
 13 Chāṇakamālā; v. 17 Mālinī; v. 29 Sālinī.]



1. Srīmat-parama-gaṁbhīra-syād-vād-amōgha-  
lāṁchchhanam [I\*]
2. jīyāt-trailōkya-nāthasya śāsanam Jina-śāsanam II [1\*]
3. Svasti [I\*] Samasta-bhuvan-āśraya-srī-prithvī-  
vallabha mahā-rajādhirāja paramēśvaram  
parama-bhaktarakam Satyāśraya-kula-tilakam
4. Chaluky-abharanam sīmat-Tribhuvanam allā-dēvara  
viṣaya-rajvam-uttar-ōttar-abhivṛddhi-  
pravarddhamanam a-chandr-ārka-taram  
saluttamam II
5. Tach-chakravartti-vikrama-sahāyanam enipa nachchin-  
aliyam II Vri II Ari-bhūbhrit-kari-simhan-  
artthi-jana-chintā-ratnam ās-anta-bhāsura-  
kīrtti-pramada-
6. priyam vibudha-kīra-vrāta-makamda-bhūmi ruham Komkan-  
chakravartti-tilakam sri-murti-Nārāyaṇam nara-  
nātham Jayakesi-dēvanam esedam Kadam-
7. be-kanthiravam II [2\*] Va II ā Komkan-adhī sam Komkan-  
vombaynūrumam Palasi ge-panni/chchhāsi ramumam  
Kavada-dvipa-samālakkanumam eka-chchhatradimam alu-

8. ttam sukhaḍin=ire [II\*] Tān-mahī s'varanīm pīriyalu  
Padmaladēviya manō-vallabham Hāki balladēvam  
Banavāsi-panni r-chchhāsi raman=aluttam
9. sukhaḍin=ire II Vri II Viditam rūpitt-arati=  
 vrajake vi vidha-vandi-vrajak=emma saubhāgyada  
 nachchimd=i rova yōshij-janakke turaga-brimd=  
 ālig=anmim gelal=sampada=  
 (1)
10. dimd=art=iyal=entum vasak=edaralik =  
 ārudadol=Danava-dhvam śī Dhadhīchi Śrī-sitam  
 . tān=enal=etisāya-Revantān=i Hāki balla II [3\*]  
 A maṇḍalika=Trinē-
11. tṛṇa manō-vallabhe II Vri II Su-dati sad=  
 rūpman=tāldida sura-kujam=emb=ante vār=āṅganā=  
 rūpada chintāratnam=emb=ant=eseva surabhi=  
 kāt-ava-
12. taratvam=ad=ant=uditam śrī-Hāki balla-pri thutara=  
 hrīday=āvāsi kūrta-īval=ānandada Lakshmadēvi  
 vāndi-pratatiḡe kaṇak=ānikamam
13. ragadimda II [4\*] Ka II Parijana-kalpa=  
 kujateḡe niratī sāya-sukh-ānubhavana vibhavage  
 dhareyol=dorey=ar=Padmaladēviḡe nirantaram Hā-
14. kiballan=arasige setivar II [5\*] Tat-sachiv-ōta(tta)-  
 mam II Vri II Manamam śrī-Jina-rāja-Shāru-charan=  
 āmbhō-jatadol=ni shtheyim tanuvam Jain-vi dūddha=  
 mārgga=cha-
15. rita-vyāparadol=santatam dhanamam sad-bhāharol yasō=  
 vanitayam dig-bhittiyol kūdi sajjana-chintāmani  
Bammachayvan=esedam  
 - - - - -
1. Read: edaralik for metre.

16. samyakhva-ratnakaram II [6\*] Jina-pada-sambhōja-bhriṅgam  
Manu-charitan-apara-srut-sambōdhi-samvarddhan-  
chandram niti-ratnakaram-amalina-Kadamba-rajy-am-
17. buj-ōpmīlana-tigma-ōyōti vi starita-dhaval-  
yasam gotra-vi staran-urvvi-vinutam sri-  
Bammachayvam sukavi-suka-phal-ōpet-chut-  
ōrvvijatam II [7\*] Tad-a-
18. nujam II Vri II a-seti-samgama-dūran-i shta-janata-  
kalpa-drumam Jainapada-sarōj-anata-bhriṅgam-  
urjjita-yasam varāṅganā-chittajam vasidh-  
adhi svara-Ha-
19. kiballa-nripa-amatyam day-sambhōdhi tan-esadam  
sad-guni Rachamallan-asukri ch-chhail-Endra-  
vajr-ayudham II [8\*] Ka II Janapati Mavulidevam  
tanagaldam gu-
20. rugal=Ayya-pandita-devar-vvinaya-nidhi Malivakkam  
jananiy-enalu Rachamallan=ant=an-dhanyar II [9\*]  
Va II Anta sachi-ōttamar-irvvarum sriman-maha-  
mandalesvaram
21. Hakiballa-devange parama-vi svasa-bhūmigel=agird-  
omdu divasam dhamma-katha-prasagadimdam-  
ire Hakiballa-devam tam=ayvam Mavuli-
22. devange paroksha-vinay-arttham=ag=omdu basadiyam  
madi sal=udyuktan=agi tamma biyagam Jayakesi-devan=  
alwa Palasige-vanni-r-chchasi-
23. radolagana kampanam Mavaley=aynurakkam vi shtam=  
enipa Tamniyuroi=madi sim=omdu tan=mahattargge  
niyamli suvudu nuvara-

24. ti-prasanna-manaskar=āgi II Kām II palasige-vishay-  
 āntaradol=phala-bharita-vinanna-chuta-valli-  
 kuladin mala-virahita-Jina-nilayadin=ilipudu Tām-
25. brapuran Purandara-puramam II [10\*] Vri II  
 Sogayipa-ōuga-sankulad=asōka-mahijada  
 pempuvetta-sampageya nodaldu puta-nava-  
 patalad=oppuva nā-
26. likēradim bagegoli=irppa chuta-late karttali=irpp  
 elevalli-belli malligegala lile kang=esedu  
 torugum=a puram=enttu nōrppada II [11\*]  
 Balasida kōte-
27. yim=olage sōbhīpa-saudha-grihamgalim  
 manangoli suva harmya-rājiyin=Ananga-ras-  
 amnavad=eriy=ante sangali suva sūle-  
 gēri galin=unnata-
28. dēva-grihamgalindam=en=ilipudo Tammi vūr=Maghavan=  
 ikkeya pattanamam niranteram II [12\*] Kām II  
 Priya-vākyam Manu-charitam payasija-sannabha-  
 pada-payō-
- (1)  
 29. ruha-bhāṅgam jaya-lakshmi-kāntan=eni sida  
 Jayakesi-chamūpan=a purekk=adhinātham II [13\*]  
 Sri-ramanian=asuhrid=balā-vāridhiyol kaḍadu pa-
30. dede nija-bhūja-vijayam vīr-āvatāran=eni sida  
 dhīram Jayakesi-rāja-dandādhiśam II [14\*]  
 Vri II Janakam Komkana-rājya-nistaranan-  
 urvī-prastutam Chāṅga-dēva-

1. The i in kshmi should be short i for metre.

31. n=ilā-kāntegam=olpuvetta Giri-rāj-āpatyegam  
 (2)  
pāṭi tām=enipem=īchaladēvi tāy=enipa vikhyāt=  
āvitaṁ bāṇu sajjana-sēvyam Javakēsiy=ante pera=
32. r=ā=ddhanyar=ddharā=chakraḍol II [15\*] Tad=  
 (2)  
anujam II Sura-taruv=enal=īvaṁ vāṇḍi-brīṇḍakkā  
amōgham karam=ariyarol=ārggam ballidam sūryvadimdam  
vara-vadhu-nivaha=snē=
33. ha-sambandhi g=itām Snara-sāra-sadri s=akāren=i  
Wādīrajām II [16\*] Tad=agraja-priy-atmajam II  
Su-kavi-nikara-vāṇḍi-vrāta-kalp-āvanījam  
prakupita-ripu=
34. rāja=dhvāṁsī kīrti-āṅga=etām sakala-guṇa-gaṇ=  
ālāṅkāra-Vāṇi-vilāsaṁ prakatita-Manu-mārggam  
 (3)  
bāppure Narasimha II [17\*] Va II antu tamma mūvaru=
35. m=i shta=vi shaya=sukhaman=anubhavi suttam=i re [II\*]  
Mahā-pradhānam Bammachayya-nāvakānum Rāchamallayya=  
nāvakānum dharma-prasāgamam
36. māḍi nelam padeḍu Jaina-māḍiramaṁ samēḍu II  
Kam II Sura-patiya ritu-vimānamo Dharan=  
ēndraṇa tolapa bhavanamō Khachara-mahī svaraṇa  
maṇi-kha=
37. chita harmyamo dhareyol nirupamam=id=eni sit=i  
Jina-gēham II [18\*] siddhanta-trayam=embuḍu  
 (4)  
suddhagey=eni sīḍuḍu Vasupūjya=munīndram  
siddhanta=cha=

1. The doubling of m is redundant.
2. The metre appears to be Wālinī; but the scheme is 15, 15, ~~14~~ 14, 14.
3. Genetive case is used in the sense of the nominative: cf. Sūtra 94, Kamātaka Bhaṣa Bhūṣaṇa.
4. Cf. use of the word suddhage in Sabdamanidarpana; Sūtra 33; verse 43.

38. kravartti jagad-dhavalita-kīrttiy=embud=omda~~mk~~achchariye  
 II [19\*] Tach-chhi shyar II Jina-samava-vārdhi-  
 chāndraman=anānga-bhūja-prabhājanam bhavya-lasad-  
 vanaja-vana-
39. dina-karam bāpp=ene negarddar=ddhareyol=ayya-  
pandita-dēvar II [20\*] Tat-saha-dharmigal II  
 Vri II Madavat-Kāndarnna-dhātī-ruha-vilaya-mahā-  
 marutam Vag-vadhū-
40. ti sad-almkar-avatamsam vilasita-Jina-dharm-  
 ōday-adr-indra-rany-āspada-sita-dyōti bhavya-  
 prakara-salalit-ēsht-arttha-siddhi-prada-Srī-  
 pada-padaam Me-
41. ghachandra-vratinoti viśad-ōttumga-kīrtti-  
 premōdam II [21\*] Ka II Atisāya-vinanna-bhavya-  
 pratati-payō-jāta-tivra-tējam mithyā-nratati-  
 giri-vajra-dandam kṣhiti-tala-
42. dol Meghachandra-pāṇḍita-dēvar II [22\*] Anta-srī-  
 Mulasamghada Sūrastha-gaṇa-gaṇa-chandrā-  
 eniśida Meghachandra-pāṇḍita-dēvara pāda-  
 prakshalanam mā [21]
43. Jayakēśi-danḍanāyakamgam Mādīrajayva-danḍanāyakamgam  
 pāda-pūjeyam kottu hoṣa-gereya kalagaṇa nirvarivol  
 Vavanayya-nāyaka[na ba]-
44. sadiya keyya haṭṭuvana hattugeyol=ak[k]asali-gerevin  
 badagal niriya galeyol=eradu mat tar=gaddeymen=  
 adara haṭṭuvana hattugeyo [l=e]-

45. raḍu mat taru haḱkaluṇaṁ naḍeḍu śrīmach-Chalukya-  
Vikrama-varshada Viśvavasu-samvat sarada Pushya-  
suddha pēḍiva Adityavaramum=uttarayana- [sa]m [kṛa] =
46. maṇamum samanisi bāṇḍa punya-tithiyol=a "egha-  
chandra-paṇḍita-dēvargge dhāra-pūrvvakam māḍi  
kottu II Kam II Śrīmaj-Jina-sameva-lesad-  
vyōm=a [lankāra] =
47. tigma-kiraṇaṇ=akhila-jana-prēm-ōḍvi bhāsi mantri-  
śikhāmaṇi vikhyāta lakshmi-gaṛmaṇam Barmam II [23\*]  
Antum=alladeyūm II Vri II Janakam śrī-  
Ballirā [jāṁgūṇa] =
48. ganavati tay=Maliyakkam praṇūtam Jinan=antam  
Gōpanandi-vrati-guru sati nittavde Bhāgavve  
putram jana-vandiyam Sāntivarmanam nati viśada-  
[yasam]
49. Hakiballa-kṣiti sam Manu-mārggam Rāchamallam tanag=  
anujam=enal Barmachayyam kṛit-arttham II [24\*]  
Wattam II Vri II Vasudh-ākṣamkṛit/ṣam=appa  
Jaina-grihamam sva- [svami]
50. pālalke māḍisi taj-Jaina-nivāsa-vāsi-munipargga  
ahāra-dāṇakke pemp=eseyal bhūmiyan=ittu sad-  
vi bhudhar=aty-anandadiṁ kūrttu [vāsi] =
51. sal=i Barmacha-Rāchamallaren=ad=innāe vannipōm  
bannipa II [25\*] Mat tam=a basadi ge II Nakaram  
sattu ga-vattamam manam=oral d=anandadiṁ telliga-  
prakaram sōmti [ge]
52. yenneyam horege hārim=arttu parṇ-ōpajī vikar=ayvattan=  
oraldu nūre eleyan=aty-ut sāhadiṁ kottar=intu  
ku-bhriḍḍ-raja-dharit ri-vārdhi-di g-i [bhām]

- (1)
53. chandr-arkkar=ull-ennegam II [26\*] Mattam Jayakēsi-  
 dandāyakanum Wadi [rā] jayyanum Narasimha-dēvanum  
 dēvargge puḥpa-phalakke baggerēya badagana  
 nīrvvāryol māsa-
54. gara-tōmtada mūdāna hattugevolu Gunigan=om [du ma] ttar=  
 tōmtamam tamage sreyō=nimittam=agi Wēghachandra=  
 dēvargge dhārā-pūrvvakam mādi kottaru II
55. Idan=esed=ire pālisidar=mūdadiṁ Gēṁg=ādi unya-  
 tīrttha=sthā -- -- -- vīditam gō-nikurumbaman=  
 uditam sad-dvijarge kottā phalamam padēvar II [27\*]  
 Adan=ollade kiḍi siḍava=
56. r=sad=amale=sigatiyane bi sūtu gōtra=samētam -- --  
 -- -- -- sāsṭre dēhadim̄d=odavide naraka=duḥ-  
 khamam tavēy=umbar II [28\*] Samānyō=yam dharmma-  
 setu-
57. r=ripaṇam kalē kalē palaniyō bhavadbhiḥ [I\*]  
 [sarvvān=etān=bhāvinah] vartthivāndran bhūyō  
 bhūyō yachate Rāmachandrah II [29\*] Bahubhi=  
 vasudhā bhuktva(ktā) rā-
58. jabhiḥ Sagar-ādi bhiḥ [I\*] yasya yasya vadā  
 bhū [mī=asya tasya tadā phalam II] [30\*] [sva-  
 datta]m para-dattam vā yō harēti(ta)  
 vasumdharam [I\*] shashti<sup>(m)</sup> vvarsha=sahasrā(srā)ni  
 vi shthāyam jāvatē kṛimih II [31\*]
59. © Svasti [I\*] Srī-Saka-varsha 1081neva Pram[āthi]-  
[samvatsarada] -- -- -- -- -- miy=ādi vārad=  
amdu srīman-mahāsāmantam Rudrayam Tammiṁuru hanne=

59x- - - - -

1. The text is in smaller hand-writing from here for two lines, with lesser spacing in between the lines.

60. raḍumam̐ Huligōḍu Māvalli Kōṭe-Ki [ruvatti] -- -- -- 575

-- -- -- -- -- [mo] dal=āge tri-bhōg-abhyantaram=  
āluttam̐ sukhadin=irdōu verggade Rāchamallā-

61. yyana basadiya dēvara charugim̐ gēhika -- -- --

-- -- -- -- -- na garḍḍeymam̐ basadiya  
munte dāna-sālege hadinaydu kay=nī-

62. lada maneyman=urim̐ hoṛagana talliga-gēriyo [1] -- --

-- -- -- -- --

[hattu] geyalli hanneradu kay=nīlada maneymam̐ śrī-  
(1)  
Viṛa-Permmadi-dēvara kayyelu

63. sun̐k-ādhikaramam̐ nadeḍu dēvara tōmtad=ava ku -- -- --

-- -- -- -- --

nandi-dēvara pāda-prakṣhalanam̐ mādi śrīman-  
mahāsānta Rudramavyam̐ chām-

64. dr-arkka-tēram̐ barām̐ nadev=ant=agi kottanu II (2)

Mattam̐ gāna -- -- -- -- --

-- -- -- -- --

śrī-Saka-varsha 108 Ineya Viṛōdhi-samvat sarada  
Puṣya-suddha 5 Gu-

65. ruvāradam̐tu sam̐kramanam̐ vyatīpata [mum] -- -- --

-- -- -- -- --

[nandi-dēvara pā] da-prakṣhalanam̐ mādi II Viṛi II  
Pirid-anuragadim̐ Janā-

66. ka-nāyakanum̐ vibhav-aika-punya-vistara -- -- --

-- -- -- -- --

-- -- -- -- -- tōmtada  
batte-sunkanam̐ tara-

1. Locative case is used in the sense of the instrumental  
c.f. Sūtra 95, Kamātaka Bhāṣha Bhūṣha.
2. The hand-writing is different from the earlier notion,  
till the end.

67. nī-sāsāṅkar=ull=inega Padumala-dēviya Jainā-  
gāhakaṁ II [32\*]

===

- © 1. svasti [1\*] samasta-bhuvan-āśrayam śrī-prithvī-vallabham  
maharājadhīrajam
2. paramēśvaram parama-bhattarakam Satyāśraya-kula-tilakam  
Chalu-
3. ky-ābharaṇam śrīmat -- -- -- -- --  
-- -- -- -- --
4. rābhivṛddhi-pravarddhamānam āchāndr-ārka-  
tāram -- -- -- -- -- [Tat-pada-pada-5]
5. pajivi [1\*] samadhi-gata-paṇcha-mahāśabda -- -- --  
-- -- -- -- --
6. var-ādhiśvaram I samasta-bhuvana-samstūvanāna-Hara-  
Dharaṇī-prasūta- [Trilo] -
7. chana-Kadamba-vamśa-mahodaya-mahī-dharaṇdra-sikhar-  
ābhyudaya-māna-mahā-
8. prachanda-mārttamaṇḍa maṇḍalika-lātā-patṭa vai ri-  
gharattā tyāga-jaga-jhāpi-Jhāpālā-
9. chāryya nisāṅka-Ramam subhata-rāja-sikhamāṇi maṇḍalika-  
chūḍamāṇi -- --
10. -- rttaṇḍa mūrtti-Nārāyaṇa-lity-akhilā-rājāvali-  
virājita-rappa śrī -- --
11. hamaṇḍalēśvaram śrīmaj-Jayakēsi-dēvaru nija-rājadhāni  
Gōveyo-
12. [lu] sukha-saṅkata(thā)-vinōdadim rājvam-geyvu(vyu)  
ttam=ilāu Kundūre-bimīnol=ilāda-
13. 111 śrī-mahamaṇḍalēśvaram Jayakēsi-dēvar=arddhāṅga-  
lakṣmi -- -- Mailala-
14. mahādēviyar tam=ālkey=agraharam Hāmba -- -- -- -- tamma
15. āva ula saṅkama [m] hēri-gorvveladal=arddhā dānam=agi  
ba -- -- -- -- kamam

16. śrīmaoh-Chālukya-Vikrama varshada 51neya Parābhava-  
samvatserada Paushya-sa-  
 17. ddha 1 adi varav=uttarayana=samkranta ad=an du  
Kudiyēśvara-dēvargge  
 18. bittaru II Alliy=aru vat t-okkaluntamma tōmtadal  
koylalu savine-  
 19. leyan dēvargge kottaru II Adake-dōmtagalalu  
tōmtadal=omnd=a [da\*] keya ko-  
 20. neya kottaru II Lachchikabbe dēvargge  
nanda-divigege savutigeenne-  
 21. man kottal II Bhōjāgara Honnananum Huli vārada  
Nāgadēvanum aynūra-na-  
 22. lvarum [Bamma] dēvayyāng=ala bhāgama  
kottar=a ala-bhāgaman=ava -- --  
 22. ~~xxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxx~~  
 23. -- -- -- Bammadēvayya dēvargge  
kottar=int=i dhammanam, etc.

Five more lines of imprecatory passages.

==

No. (22) Kāvelwād Hero-stone of A.D. 1127.

Upper panel

1. 52neya Plavānga samvatserada Vaiśākha ba 5  
Brihavāradāndu śrīman-mahā-samānta Lasamayyaṅgalu  
 2. Hānbevolala dāda-nāyakam Chattiyaṁnana mēlu-  
varidūram mutti kāṇvalli kō-  
 3. te-gālagadolū hattikkalu kēl-alumaṁ kureyman=  
iridu Lasamayyaṅgala

Lower panel:

4. -- -- -- -- Kāliyaṁṇa Śiva-lōka prāntan=āda [II\*]  
 Āyan=āṇṇa Māleya nāyakam perage tammamge  
 5. parōksha vinayam māḍi kallan=irīsidan=i kalla<sup>m</sup>/māḍida  
 vidyāmantā kōvara<sup>t</sup> nūvāri  
 6. Bharatōjam= -- -- -- volav=ati-parichita  
 gitaṛiktam māppanu II

No. (23) Bailandūr Hero-stone of A. D. 1129.

First panel:

1. Svasti [I\*] Śrīmatu Chālukya Vikrama Kālada 503  
 Saumya samvatsa-  
 2. rada Vaiśakha su 7 Ādivāradamdu śrīmat-Tammivūra

Second panel:

3. kālpalli Hamaṇīrām Idugumḍaniya Nāgavarman=ūran=i-  
 4. rivalli Mālayya kadi settu sara-lōka prāntan=āda II

No. (24) Kāmadhēnu Inscription of Jayakēśi II (A. D. 1129)

[Metres: Vv. 1, 2 and 22 Anushtubh; vv. 3, 4, 5, 6, 7, 8,  
 9, 11, 12, 14, 15, 16, 17, 18, 19, 20 and 24 Kanda;  
 v. 10 Śardūlavikrīḍita; v. 13 Chāmnakamālā. v. 21  
 Śalini; v. 23 Matṭebhavikrīḍita.]



1. [Namas=tunga-síras]- chumbi-chandra-chāmara-chāravē [I\*]  
trailō [kya-nagar-ērāmbha-mūla-stāmbhāya]  
(1)
2. [Sāmbhavē II] [I\*] [Nāma] ha=tagmai Varāhāya [līlavācharatē-  
mahīm] [I\*]  
(2)
3. [khur-āntaragatō yasya Mē] ruh khaṇakhaṇ [āyatē II] [2\*]  
(3)
4. Svasti samasta-bhuvan-āsraya śrī-prithvī-vallabha  
mahārā [jā\*] dhīrājām paramēśvarām parama-bhattāra-  
(4)
5. kām Satyāsraya-kula-tilatīlakām Chālukya-abharāṇām  
śrīmatu Bhūlōkavallā-dēvara vīja-  
(5)
6. ya-rājyam-uttarōttar-abhivṛddhi-prevariddhamānām-a-chandra-  
ārka-tārām barām Kalyāṇada nelevīdinolu
7. sukha-sāmkathā-vinō [da] dīm rājyam-geyyuttamāre II  
Tat-pāda-padm-ōpajīvi Kōmkana-chakravartti sthīrām  
jīyat II
8. Svasti samadhi-gata-nāncha-mahā-sābda mā(ma)hāmādalē-  
śvarām Banavāsī-purevar-ādhi śvarām Malege  
Bhairavam Kā-
9. dāmba-kūmmām kūmm-āvatāram mūrti-Nārāyaṇām  
kīrtti-latā-kāṇḍām sāmkrānti-dhavalām nīśśāmkā-  
(5)  
Rāmābhinā-

- . - - - - - . -

1. Vi sarga is redundant.
2. This verse appears again in the Hunsikatti inscription.
3. Va is written below the line in smaller script.
4. Tila has been repeated unnecessarily.
5. Anusvara is redundant.

10. va-Pārttham subhatare tārtham nīdā-iriv-ātām pāradhi-  
Parasurāman=ubhava=dēśi-vallabham Tribhuvanamalla-  
māṇḍalikā-sī-
11. khāmani Kādāmba-chūḍāman=ittya-akhilā-rājya(jā) valī-  
samā(ma) lankrītar=appa sṛīmaj-Jayakēśi-dēvaru  
Komkāṇav-om-
12. bhainūrumaṇi Palasige-panni chchhāsi ramumam sukha-  
sāmkathā-vinōdadin rājyaṇ-geyyuttam=i re II  
Gaṇapatyava namah II
- © 13. Vāsugi bannisal=ariyam dēsa-sikhāmaniy=enippa  
Palasige-nēdol Sāsala sōbbisut=i rkkum Vāsavan=  
Amaravati-pura-
14. kk=adhikam=enal II [3\*] [Sut tidaṇnām/dana-vanadolag=  
attyantam shōbha-verasid=ufi v=ara=giliyīm kattalipuv=  
adeka-dōmtadin=ettalu v=ati-rammyam=enipa
15. Sāsala chelva II [4\*] Rīmkadin=asev=i Sāsala tēṅkaṇa  
deseyalī bāṇḍu ṇelasīye nīdām Sāmkara  
svayambhuv=enī sīda kumkuma=lōlām kapāli Kali-dē-  
vēsa II [5\*] Muntana bāviva balasīsa(da) tintini  
pū-dōmtav=alli bāḷeye bānadin=d=ānt=oppe tēngu-  
(1)  
kaṇvūṅgīnd=intu karām chelvu Sūli nelasī-
17. rdd=odevol II [6\*] Sṛī-sura-nara-garud-ōraga-bhāsura-  
maṇi-makuta-ghatīt-āṅghri-yugam Gaurī sāmabhavam  
bhavam pura-Sāsala āṇṇt=aseye nī-
18. nda Kali-dēvēś II [7\*] antu samasīa=vi stāraman=ola-  
konḍ=oppi tōrppa Sāsalaūr=odevaru II Svastīyama-  
niyama-svādhyāya-dyāṇa-dhā-

1. Read: kaṇvūṅgīnd= for metre.



27. yeyin - - 0 - - 0 - - nt=ut sāhadin=ārttu kūr̥ttu  
 pogal gum bhū-bhāgadol vandigal II [10\*] Sīva-pada-  
 bhaktam kēlire Sīva-lem-
28. kam Sīvana torttu Sīva-gaṇa-mitrām Sīva-pada-  
 padma-bhṛīṅgām Sīvan=ālm Malli settiyyam pogaladar=ār  
 II [11\*] Ant=anipa Malli settiya kante
29. gun-ōmnati vol=anna-dāna-kṛmadol chintāmani-sura-  
 bhūruha=art=esedal Bīchiyakka vanitā-ratna II  
 [12\*] Neta-bhata-nāṇa- [bhagna-pa]-
30. tha-kānthaka-āṇyaka-dīna-hīna-karppatika-jatādhara-  
 (1)  
 dvi ja=ri (di) - gaṇhara-tārkkiga- [vādīgal] diti  
 pasidaintu benau nile nō 00 - 00 -
31. tadim ras-ōtkata-vi vidh-annamam kuḍuva pampinol=ār-  
 ddaē  
 / Malli settiyol II [13\*] Āsarttu pasidu bandavargg-  
 ōsari sade ki ridu piri d=ide-
32. nnade kēl=i Sāsala-Svayambhu-dēvara dāsam sale  
 Malli setti dāna-vinōda II [14\*] Pasidu palar-  
 bbendi ri d=ade pasid=ari d=ahāra-dānam=ikkuva 00
33. pam pasiden=alasiden=i d=ennade sasi-mukhiy=i  
 Bīchiyakkan=una-baddi suval II [15\*] Ant=enisi  
 negaride Malli settigam Bīchiyakkaṅgam II Antava-
34. r=irbbarggam sale santati sūbha-lakṣhaṇ-ānvitam  
 rūpinolim kantu-nibhaṇ=enipa putram Sāntayvam  
 puttidaṁ mahā-guṇa-nilava II [16\*] M [na-patige]

1. Two syllables - 0 are short here for the metre  
Champakamala.

2. Va is written below the line in smaller script.

35. Kamaṇṇa=Indraṅge nitāntam phalguṇam Harāṅgam  
Ganavam Danuj-āṅge Kāmaṇṇ jīy=ene puttūva terade  
puttīdam Sāntanna II [17\*] ātana
36. kula-vadhu vinay-ōpēte mahā-sati pati-bratā-guṇad=  
edeyol Sītey=ene nōltal=adarim māt=ēnō Mākaṇabbē  
kanyā-ratna II [18\*] Ant=e-
37. ni si Mākaṇabbega Kantu-nibham Sānti setti g=anunayadimdam  
santati puttīdar=ivargal=achintayarkkal  
Kalli settiyum Mallanannu II [19\*]
38. Kula-tilakar=kkula-pūjyar=kkula-vi stārar=kkula=  
pradīparkkal=ivar=kkula-dēvatā-prasādam balav=  
ant=ire baleve puttīdar=pputrar=ivar II [20\*]
39. [A]ntu negarttegam pogarttegam mēl=eni si Halivarada  
Bhandasāleya Malli setti tanna putra-mitra-  
kalatr=ādīgal=verasu dāna-dharmamiga=
40. [lām] māduṭṭav=i rīdu vi sēsha-dharma-buddhi puttī  
Sāsala śrī-Kalidēvasvāmi-dēvargge bhūmiyam  
mārugondu bīdal=udyuktan=a-
41. [gī] II (1) Svasti śrīmach-Chālukya-Vikrama-varshada 54nēva  
Saunya-samvat sarade Chaitra-sudhāha 2 Sōmavāram  
samkrānti bya-
42. tīpatad=āndu Sāsala śrī-svayambhu śrī-Kalidēvasvāmi-  
dēvargge alliva ūr-ōḍeyam pīriya modalu Nārāyaṇa-  
bhattara magam
43. Sōmesvara-bhattarage pāda-nūjey=ayvattu gadyāṇa  
(2)  
Lokkiyam ponnām kott=avara kaiyal=avar=amśadal=  
avara bhūmiyolage Hu-

1. sva is written below the line in smaller script with a plus mark in between mē and ra.
2. ra is written below the line in smaller script with a plus mark in between va and kai.

44. livarada "alli settiyaru maruṇḍu s̄rī-svayambhu  
s̄rī-Kalidēvasvāmī-dēvar-aṁgabhōgakkam dēvara  
nanda-divige-yennegam
45. dēvara nivēdyakkam-vall=irppa naipti (shtika)  
tapōdhanar-ahāra-dānakka-vend=alliya s̄han-achāryam  
Dēvarāsi-panditara putram Tejōrāsi-pa-  
46. nditara kalam karchchi dhāra-pūrbhakam mādi sarbba-  
namasyam sarbba-bādha-parihārav=agi bitta garlde  
dēvīngereya kelage kalla-ke-  
47. yim mūdāna pattida poreyal mattaru 1 matṭa Kendaya-  
nāyakana Kereyim paduvolu hakkalu mattaru 2  
matte ūra  
48. temkana hebbāgila deseyalu Sēgaya-gēriya paduvanam  
Beyalavara nivēśanadal=irppatt-ondu kayya nīla  
er-kkayya-a  
49. galadamaṇe 1 II ant-ondu mattaru garldeyaluv=irmattaru  
hakkalaluv=ondu maneyalu guttageyim puttida  
gadyanam  
50. battarolage dēvar-aṁga-bhōgada s̄rikhandakkam  
dhūpakkaṁ gadyāṇa 1 dēvara nanda-divige yennese  
gadyāṇa 1  
51. pha 5 dēvara nivēdyada nellēnge gadyāṇa 1 pha 5  
dēvara pariyaḷakke pakkvānnad=urldimḡam hesarimḡam  
tuppakkam gadyā 1 [1\*]  
52. antu dēvara deseya biyada parithavane gadvāṇav=  
aydu [1\*] "attuv=all=irppa nai shtika tapōdhanar=  
ahāra-dānakke varisham=prati gadyā 4 [1\*]  
1. ra is written in smaller script below the line.

53. dēvara nū-dm̄tavan̄ s̄m̄kuv=alim̄ge varisham̄=prati gadyā 1  
[I\*] ant=a parithavane gadyan̄av=aydu [I\*] Ant=erad-  
edaya biyada parithavane
54. gadyan̄am̄ hattu [II\*] Matta keyva guttageyīm maneva  
bādageyīm viśēsham̄ gadyan̄a dharan̄ev=agi ulid=ade  
pasidu bāmdavarggām̄ baliya
55. satram̄am̄ nadeyi suvaru II Int=1 dhamman̄am̄=alliy=  
achāryyarum̄v=vall=im̄na nai shtī(shtī)ka=/  
tapōdhanarum̄ ūr=odeyarum̄v=aruvett-okka=
56. lgalum̄ nakaram̄um̄ Mahēsvare-jan̄angalum̄ tappal-  
lyde sva-dhamman̄am̄ nadeyi si rakshi sidavargge  
Gangā-dēviyalliyum̄ Gayeyalum̄ a=
57. rgghya-tīrtthadalum̄ Kuru-kshētradalum̄ sāyira  
kavilegalam̄ kōḍum̄ kolagum̄am̄ nam̄cha-ratnadalu  
khachiyi si chatur-vvēda-pārager=eni-  
(1)
58. sida sa-brāhman̄argg=ubhayo=mukhi dānam̄-gotta phalam̄=  
akku II I dhamman̄am̄ kan̄ḍum̄ nōḍiyuv=alival=  
oḍarōchhida mahā-pāta=
59. kama=ā tīrttha-sthān̄angalol=a kavilegalman̄am̄=a kxxx  
brāhman̄arum̄am̄=ekkoṭi tapōdhanarum̄am̄ konda mahā-  
pātekan=akku II Sēm̄ann̄yō=
- 60 'yam̄ dhamma-setum(2)=nriḇan̄am̄ kāle kāle palan̄iyō  
bhavadvi(dbhi)h [I\*] sarvvān=etān bhāvinah  
pārtthiv=ēndran̄ bhūyō bhū-

1. r is redundant.

61. yō yāchate Rāmachandra[h\*] II [21\*] Sva-da(da)ttām  
para-dattām vā yō hareti(ta) vasundharām shashtir=  
vvarsha-sahasra<sup>(1)</sup>srā)ni mi(vi) shtāyām jāvatē  
(1)  
62. krimi II [22\*] Nayaṭim dhammanan=oldu rak si si dāvamg=  
(2)  
ayum maha-sriyum=akkum=adam kāyade kāypa peṇige  
Kuru-kshetra-sa-  
63. tadol Vāraṇasīyol=erkkōti munindraram kavileyam  
vēdādyaram komdu=om=ayasham sarīrdapud=endu  
sarīrdapud=i saṇṇ-aksharam dhātriyo-  
(3)  
64. l II [23\*] Idan=a-chandr-arkkam baram udit-ōditam=  
age kādavam parama-sukhāspadan=akkum pāpadin=  
alida durātman nāraka-gatige galagalān=iligum II  
[24\*] ☉ ☉

1. Read: krimih.
2. Prāsa is defective here. The correct reading should be akkuy=idam as found in the Inglēsvara inscription (Inscriptions in Northern Karnataka etc. by Dr. Kundanagar; p.94, Text part).
3. The anusvara should have not been used and 'm' united with 'udit' in the next word for the sake of metre. Otherwise also it would have been correct writing. So, read baram=udit-.

[Metres: Vv. 1 and 2; Anushtubh; v. 3 Kanda.]

1. © Ōm nama[h] Sī vāva II Namastuṅga-sī ras-chūmbi-#  
chandra-chāmarā-chāravē [I\*] traī-  
(1)
2. lōkya-nagar-arāmbham-mūla-stāmbhaya Sāmbhava II [I\*]  
(2)  
Namahstasmai Varā-  
(3)
3. hāya-lālayā-ācheratē mahīm [I\*] khur-antāragatō ya-  
(4)
4. sya Merum kharakhanāvatē II [2\*] Gaṇapatēya namaḥ II ©
5. Svasti [I\*] Samasta-bhuvan-āsraṇam sri-pi(pri)thvī-  
vallabham mahārājādhi rājām
6. paramēśvaram parama-bhattāraḥam Satyaśraya-kula-  
tilakam Chālukya-abha-  
raṇam srimatu Bhūlokaśalla-dēvara vijaya-rājavam=
7. uttar-ō-  
ttar-abhi vi(vri)ddhi-pravardhamān am-āchandra-ārka-  
tāram baram Kalyāṇa-
8. da nelevī dinol suka-saṁkathā-vinōdadim rājyam-  
geyyutta-
9. m=ire II Tet-pada-padma-ōpajī vi Komkaṇa-chakra-  
vatti(vtti) sthiraṁ jīya-
10. t II Svasti samadhiḡata-pāṁcha-mahāsābda  
mahāmūḍalēśvaram Benavāsī-pu-

1. Anusvara 1 is not necessary.
2. Visarga 1 is not necessary.
3. Reads līlayā-ācheratē.
4. Reads Meruh.

12. ravar-ādhi s'varam malege Bhairavam Kādamba-kūmma-  
kūmma-avataram murti-
13. Nārāyaṇam kīrtti-lata-kāndham(dam) saṁkrānti-  
dhaivalam niśśaṁka-Rāman=abhinava-Pā-
14. rttham subhatare tērttham nīd-iriv-ātam pāradhi-  
Parasurāman=ubhaya-dēgi-valla-
15. bham Tribhuvanāmallā-māṇḍalika-sikhāmani Kādamba-  
chūḍāman-i-
16. ty=akhilā-rājyāvalī-saṁślāṁkṛitā=appa śrīmaj-  
Jayakēśidēvaru Kom-
17. kaha-vombhai-nūrumam Palasi ge-pānni chchhāsi ramumam  
sika-sa[mka\*]thā-
18. vinōdadin rājyam-geyvuttam=i re II © Anjadaram  
gūṇa-tējadin=anjiśidam
19. pesara-jasaman=entum dasevol pūmjiśidam nripa-  
sabheyam rājjiśidam Śa- [I\*]
20. nti-gauḍan=emba mahātme II [3\*] Svasti / Śrīmach-  
Chālukya-Vikrama varahshada 5thaya
21. Sādhārana-saṁvat sa[rada]

-----In complete-----

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No. 26 Baillandūr Hero-stone of A. D. 1131.

First Panel:

1. Svasti [I\*] Śrīmatu Chālukya Vikrama kālada 506  
Vīrōdhikṛitu ssavaḥcharada Chhatra ba āma II Śrī-
2. matu [Ta\*] mmiūra [Kār]pnallivukāṇa [Aja] gāveya  
Kēsimayyana maga Tailaya Sāvantaṇ=i rīo-

3. na Hemdinīra Bōcha [grāmdan=a] liiva Olajikabaya  
maga Kagga [na] kudureyam talut=1-

Second panel:

4. ripadedu sura-lōka prāntan=āda II Jitēna labhyatē  
etc.  
11.5-9 -- damaged.

==  
No. (27) Kandli Hero-stone of Āhavamallayya-nāyaka (A.D. 1132)

First panel:



1. Svasti [I\*] Saka-varshaṃ sāśrad=ayvatte-nākaneya  
Paridhavi-samvat sarada Chaitra-siddha  
2. ashtami Ādivarad=anḍu śrīman-mahā-pradhāṇam sandhi-  
vi grahi  
3. danda-nāyakam Jayakēsi-dēvaṇa Tammiyūra gadiya bā-

Second panel:

4. dan Kōte-Kiruvat tiyam= ajjagāveya Tailaya Savantam  
iriḍu serayum jīva-dhanaman=ayva -- -- --  
5. -- -- Kānvadeyara Bamma-gāvundana magam  
Āhavamallayya-nāyakam huyyalam kē -- -- --  
6. labhyatē Lakshmī riten=api sur-āṅgaṇa kṣhaṇa-  
vidhvamsini kāyē kā chintā mara [nē ranē] -- --  
7. damba -- du Sūntana bayalalli parid=adḍam bandu  
tāgi māle eri -- -- -- about fourteen letters  
8. -- ya kōnta-dānnigam billāla-moggarakkam seragum=  
beragum pige -- -- -- about fourteen letters.  
9. dhananam magurchchi vīramam meredu sura-lōka  
prāntan=āda [II\*] Kāḷaga -- -- -- about fourteen letters



7. sri Mayaduna Wallarasa -- -- tiyuman nillai vadi  
-- -- -- jitanā labhyatē lakṣmī mritam-āpi
8. sur-aṅganā khaṇa-vibhvaṁgini kāye kā chintā  
maranē ranē eṁbaī va -- -- -- nam
9. damaged
10. -- -- -- -- -- -- -- -- -- kundu sara-loka
11. prāntanaḍa -- -- -- -- -- -- -- -- --  
  
nāyaka - - - - - gāvunḍa - - - - -
12. kaṇḡalaṇḡa - - - - - sāsaṇam  
bareḍa Maval-e-nada kulakarani [śeṭabōve]  
Isvare[dēva]-
13. nai kallai naḍida Hanungalla Binkēsvarada  
surugala maga māhesvara kalu-kutiga kom + - - II

● ●

1. Svasti [II\*] Srī Bhulōka-varshada līney=Anala-  
samvat sarada Jēṣṭha su 14 Mangalavarad=andu
2. śrīman=raḥmanāṇḍalēṣva [raṁ][Vi ra] Kadamba Vallikērjuna-  
devaru śrī-rajadhāni Hēnum-
3. gallalu sukha-rajya= gayutt=ire [I\*] Tarekada  
Bijjala=devan=etti-bāṇḍu Hēnugalla

4. mūdāna deseyalu bīdum bittu halay<sup>v</sup>-alum kudare-  
veragi Bijjala-devan

Second panel:

5. tann<sup>v</sup>-aneyā[n] kal-go[n] -tu kōtege nūmki beralu sṛīman-  
mahā-savāntam Maydāna Mallarasaṁ kōteya pora-  
6. natu Bijjala-devan-odane marantu kaṇṭṭ-iṛpalli  
yatana nāyakam Jalagari Machi set tiya magam Kete-  
7. ya nāyaka pa[ḍava]lad-oddu nūmki dāli paṇṇamayam-  
āge kudureya dalaṇṇam taltai riyal-int-iṇṇam-  
enagallade sādhyavalliseḍu  
8. Bijjalam kari-ghateya nūmakala kari-ghateyalu  
tagi yāneyam maraḷchi tanna vīraṇṇam maraḍu  
māra-loka prāptan<sup>v</sup>-ada II

No. 30 Misrikōṭi Composite Inscription of Jayakēśi II  
(A. D. 1136) and Permāḍideva (A. D. 1138)

[Metres: Vv. 1 and 8 Anuṣṭubh; v. 2 Chāṇḍakamālā;  
vv. 3 to 7 Kāṇḍa.]

1. -- -- -- -- h[I\*] Namastuṅga-sīras-chūmbi-  
chāṇḍra-chēnara-chāravē[I\*] t raiḷōkya-nagar-  
ārāṇcha(bha)n-mūla-  
2. [stambhāya Sāmbha] vē II [I\*] Janapatyāya  
namah [II\*]  
3. -- -- [Sa]madhi gata-paṇḍa-mahā-sabuda-  
mahāṇḍalēsvaram Banavāsī-pura-var-ādhi svaram  
na-

4. lege Bhairavaṁ Kādamba-kūṁma kūṁma-āvatāraṁ mūrti-  
Nārāyaṇaṁ saṁkrā-
5. nti-dhavalā niṣsaṁka-Rāmaṁ-abhinava-Pārtthaṁ subhata-  
tīrtthaṁ nīnd-iṣv-ātāṁ pāradhi-Parasira-  
(1)
6. maṁ=ubhaya-dēśī-vallabhāṁ Tribhuvanaśāla(11a)-  
maṇḍalika-sikhāmaṇi Kādamba-chūdamāṇi(1)
7. ty=akhilā-rājyēvalī saṁ=a(a)lāṁkrītaṁ=appa śrīmaḥ-  
Jayakēśi-dēvara vijaya-rājyaṁ=uttar-ō-  
ttar=abhi vīdhābhi(dhā)-pravarddh(dhā)maṇaṁ=  
ā=chandra-ārka-tāraṁ bhāṁ saluttam=ire [II\*]  
Tatu-
9. pāda=pād-ārēdhakāṁ sakalā-guṇa-gaṇ-ālāṁke(ka)raṇa-  
bhūṣaṇa parivāra-surebhi koṇaya-kāṁka-
10. na=barīśa Jayakēśi dēvaṁ-arōdhā-āṁga-lakṣmī Chālukya-  
kulā=pavitriyaruṁ=appa Maṇḍalā-mahādēviya-
11. ru Ku[m]āra-nalavīdīnolu sukhadīm rājyaṁ=geyyuttam=  
ire II Vī II Tolaguvā Kuṁ-
12. tal-āṁgaṇaya Kūṁtala-dāśaṁ=i dāmbināṁ karaṁ Palasige-  
nādu sōbhi sutav=irpp=anegam dhareg=imtu gāṇiyam
13. balavīśi Dēvarājaṁ=anarāvatīyam naguvant=i rippud=i  
Pulivarav=amtu bannipadam=amtu poga-
14. lvadam=amtu nōrppada II [2\*] Ka II Ā grāma-  
chakravarttīvol=agriyaṁ=abhimāṇi māṇa-dhanan=  
enīśi rīdāṁ
15. vi-graha-kutūhalaṁ sujan-āgrāṇīyam Dāśi rājaṇaṁ  
pogaladar=ar II [3\*] Ka II Ā Dāśi-

1. Mala is written above the line in small script.

1. An exceptional use of a phonical prefix of 'u' for the dative instead of the usual 'i' and 'im'. See page 52, E. 119 Kannada Grammar by Kittel.
2. For use of instrumental for ablative case see sūtras 61 and 91; 101a. In sūtra 91, the word pōramattu itself is used in the example; Karnāṭaka Bhaṣa
3. A sandhi with an ādesa of y; cf. sūtra 22 Bhūṣana  
Karnāṭaka Bhaṣa Bhūṣana, where an ādesa of y is given in such places.

- (3)
25. da sthaladolage sarvva-bādha-parihāram=āgi koṭṭa  
gardde kammam 400 magilim teṅkalu padinaiydu ka-
26. yya maneya niveśanemam salisuvaru II Svasti [I\*]  
Samasta-prasasti-sahitam sri-
27. matu Bhuloka-varishada lineya Nala-samvat sarada  
Sraṇa-baduha 3 Somavaramdu Baram-
28. giyara Bāchanna sri-Māchēsvara-dēvarggeṭṭanna  
maṇvada keyyam niveḍyakkam namda-diviggaṇ bitta  
gardde kammam
29. 450 [II\*] (2) Svasti [I\*] sri-Kāṇḍa Siva-chitta sri-Vira-  
Permmadiḍvara lineya Bahudhānya-samva-
30. t sarada Āsvayuja-siddha punnami Somavara-dēvasa  
Soma-grahanaḍalu
31. srimatu Haliyarada mahāprabhu daṇḍa-nāvakam  
Mall-arasarum prabhu Malli-
32. dēvanum ūrim mūda hiriya keraya modal-ēriya  
kelage Kammadēsvara-Nakharēsvara-dēva-
33. ra keyim badagalu sri-Māchēsvara-dēvargge sarvva-  
namasyam=āgi bitta sarvu kammam
34. nūru 100 [II\*] sri-Pūliya Bāraygara Bācha[m]na  
sri-Māchēsva-

--- - - - -

1. Read: sarvva-bādha.
2. The surface of stone is scratched for about two lines and a half from here, indicating thereby that the original material, which perhaps may have been some comminatory passages, is removed and the present lines super-scribed. The handwriting is also different from this line onwards.

35. ra-dēvara tottu II Svadattam(tttam) paradattam(tttam)  
 va yō [ha\*] ratī(rēta) vasundharām [I\*] shashtir-  
 vvarsha-saha-
36. srāṇi viśthāyāṁ jāyatē krimih II [8\*] @@@

==

No. (31) Nandi galli hero-stone of A.D. 1138.

Upper panel:

1. Svasti [I\*] Śrī Jayas=ch=ābhyudayas=cha II @ Saka  
 varsha 1060 neya Kālūktā-samvat sarada Chaitra  
 suddha
2. pādīva ādivaradandu para-maṇḍala-sūrekāra @  
 Bharaniya Malla-
3. ya sāvantana nachchin=ālu machcharibara gāṇḍa II  
 todarddar=āṅkusam nāntara tottu ekkaṭṭiga o-  
 (1)
4. regara Nariya Bonnam Guttiya kōṭeyam muttidalli  
 biddim munn=iri-
5. du kāḍi palaram kondu galdu tann=āḷḍana jōla-  
 vāliyam nigi sura-lōka-

Lower panel:

6. māṁ sūregonḍu dēva-lōkakke pōḍa II Āyana tāmge  
 Makavve kadasiḍa kallu II @ 2
7. Gōtra-pavitra para-nārī-putra nāntara tottu(tottu)  
 perani supa billa-āḷina gāṇṭhala-gāḷa  
 Malaiya saranta-

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1. Compare odegere malla in the Sangamēśvara  
 inscriptions A and B above.

8. na chittara-bīra I gōtrake tilaka Nariya Boppa

538

āyana sōdharī Māyakkanu tannalu - - ladu

mādi si-

9. dalu pomnu=erām(eradām) kothu (kottu) Kalla II Sarasvatya

vara-pūta kalu-kutya Hālōfa //

geyda kelasa II Mānga [la\*] śrī [II\*]

==

No. (32) Jinnūr Inscription of Javakēśī II (A.D. 1138)

(First three lines inscribed on the upper raised panel, are damaged).

1. di bitta dhamma I Svasti samadhi-gata-pāṇcha-  
mahāsabda mahāmaṇḍalēsvara Banavāsī-puravar-  
adhīsvara Malege Bhairava

5. va Kādamba-kūmma kūmma-avatāra mūrti-Nārāyaṇa  
kīrtti-lata-kāṇḍa sāmkrānti [nī] -  
dhava [la\*] [nī] ssāka-Rāma n=a-

6. bhāva-Pārtha [subhata tīrttha] nīma-  
īri v-āta pāradhi-Parasurāma=ubhaya-dēśi-  
vallabha Tribhuvana-

7. [līa-maṇḍalika śikhā] mānī Kādamba-chūḍāmānī  
-- -- -- rājāvali-samāśkrīta [r=  
appa śrī] mā [j\*] -Ja-

8. yakēśī - [dēvara vijaya] - rājya=uttarōttar-  
ābhivridhi-pravardhamān sm=a- chandra-ārka-  
tāraṁ baram salu-

- (1)
9. ttam=ire II [A]ñjadaram [gūṇa-tōjaṭ] in=am̐ji siddam  
pesara-jasam=antun deseyol pum̐ji siddam nripa-  
sabbheya-
10. lu ram̐ji [siddam] Sānti gau [dan=em̐ba ma] hātma II  
[1\*] Svasti Saka-varsham 1060 neva Kālayukta-  
samvat saraḍa
11. aksha[ya] -tritiya=am̐avāse Ādityavāra sūryya-  
grahanaḍ=am̐du Huli gō-
12. da Sānta-gāvundana pāda-pūjega heggade Bīchanam  
kottu Grāmēśvara-dēvara
13. [nivē]dyakke ho sa-gereya hariya garḍde kamma  
yinnūru hakkalu
14. kamma nānūrumam Bīchanam haḍadu bitta [II\*]  
Mattam Sānta-gāvundana pā-
15. da-pūjega Levalera Bīva-gāvundam kottu  
Ga(gra)mēśvara-dēvara nivēdyā-
16. kke yara-kereya modal-i(ē) miya garḍde kammav=yannū-  
yūnnū-~~hottaydu~~ (kammav=aynū)- ipatt-aydu-
17. mam Bīva-gāvundam paḍadu bitta [II\*] vint-  
iddam dharmanam Sānta-gāvu-
18. ndam Saṅkarāḍipāṇḍita-dēvara kālām karchchi  
dhārā-pūrvvakam māḍi
19. bitta dharma [II\*] Matte Komḍaga-balakana  
Mudda-gāvundana pā-
20. da-pūjega kottu Grāmēśvara-dēvara nivēdyakke  
ho sa-gereya
21. ~~XXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXX~~
1. This verse has appeared in the Hungikatti inscription of A.D. 1130-31. Hungikatti is two miles south of Jinnūr. Metre: Kanda.

21. hariya gadde kamma nūr-ayvattumam biṭṭan=  
int=ī dhammamam pratipāli si dān -- --
22. Vāraṇāsi-Guru-kshētra-Prayāgey-argghya-  
tīrtthamgalōl sāsira kavileya
23. kōḍi-kolagum pañcha-ratnadol katṭi si brāhmaṇargge  
mahā-dānam-geyda pala-
24. m=akku [II\*] Yī dhammamam=alidaṅga ya kshētram-  
galēl sāsira kavileyum
25. sāsirvva brāhmaṇaruman=[alykōti] tapōdhanaruman=  
alida pañcha-ma-
26. hā -- -- -- -- -- II Mattam  
Nema-gāvundam samastav=aru vat tokkalu  
telliga
27. -- -- -- -- -- lum baṇḍu --  
-- -- -- jēḍarum sēṇigarum initu varṣam
28. -- -- -- -- -- mmav=ent=ent=ade  
[II] Sugge-gāvundiya maneyim hattire paduṇa
29. -- -- -- -- -- talasāriḅe bīraṇa  
māḅṇe sahita sarvabādha-parihārav=āgi
30. -- -- -- -- -- Chaitra-pavitrakke -- --  
ge vokkalu hoṛege anāṇikaru sahita varisam
31. -- -- -- -- -- hāgamam biṭṭaru II Mattam Sānta-  
gāvundana pāda-pūjēge kottu mālagāra Bāsam-
32. tikabbe Grānēsvara-dēvara nivēdyakk=endu hīriya  
kerēya bachala mēḅeyum kalageyum biṭṭa garḍe ka-
33. mmav=ayidumam sarvva-namasya II Int-ī  
dhammamam=ar=orvvarum pratipāli sivaḍu II

34. Mattam talligar=ayvat-okkalu dēvara sodar=  
 enneg=endu okkalali kotta sautige vomdu II ©

==

No. (33) Tambūr Hero-stone of A.D. 1139.

Upper panel:

- © 1. srīmatu Bhūlōka-varshada lāneya Kēlayukta  
samvatsarada Phālguna su=  
 2. ddha 7 ādivārad=amdu gāvaniga-kula=tilakam śīdila  
kāṭana putra samanta Mal-ara=  
 3. sa Mēdanigayan=iridu turuvaṁ komdu bahali - - - -  
 [me le pa] -  
 4. rechhidalli srīmanu Mal-arasana narchchin=ālu  
 - - - - - ga Ajanana tamma  
 5. a - - - keyam halaram komdu - - - - -  
 bhūpa=

Lower panel:

6. gananam=el=malisi tamb=ādana jōla-vāliyam  
nigi surs-lōka  
 7. prāptan=āda II © Avara hetta tānde śīdila  
Kēṭana tāyi Nāgiy=  
 8. rkkanā putra Ajanan tan=al=aladu pon=eradam  
kotu(ttū) Kadasira(da) kalu II

1. - - - - - Nakara-Jinālayake sūrya-saśī  
- - - - - about eleven letters.
2. - - - - - [pūjege] kay-mugiḍa bhaktiyim telligar=  
ella neredu - - - - - about nine letters.
3. - - - - - . hēringa, santatam nūr=elēyam kula=  
giri-dharitri-nilvinam=olavin - - - - -  
about seven letters.
4. - - - - - - - - - - - - - - - - - - - - - - - - - - - - -  
nayode - - - - - nakara<sup>hi</sup>-muni<sup>hi</sup> hēruverum  
chaitrakke hāgamam Jōgina punnavēyāṇdu hāgamam  
ta - - - - - about six letters.
5. - - - - - - - - - - - - - - - - - - - - - - - - - - - - -  
talam=ullinegam II (1) Tat-nunya-  
dinadol II Ka II Vāre<sup>(1)</sup>-vadhu-tilake Jina-pada-  
nīreja-vinanna-bhaṅgi chāri[tra] - - - - -  
about three letters.
6. [kāre] śiśht-ēśhta-jen-ādhāre manōjāta-rāga-  
sadram<sup>p</sup> Padmam II [1\*] Vri II Jinan=āptam guru<sup>(2)</sup>  
Nāgachandra-munipam mutta U - - -  
7. vye pampina chārītrada dhammad=unnatiya Chāmam  
tāyvara strī-jen-ānana-sōbhā-mukurunda-sat-  
sadriśe Sōma - U -  
8. - U - - - - - bine Padmāvatī yantu nōntar=olārē  
vārāṅgaṇa-sāmkulam II [2\*] Ka II Snarāṇa  
sakal-aṅga-jātana kara-chakram chittaj - - - - -  
9. - - - - - śi-latike manōhara nripāṇa kusuma-chānam  
drey=enibodu rūpin=elge Padmāvatīya II [3\*]  
Vri II Manamam śrī Ji[nā]-

1. Metre: This and verses 3, 5, 6, 9 and 10 Kanda.
2. Metre: This and verse 4 Matṭabhavikrīḍita.

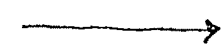
10. nātha-pāda-kamala-dvāṇḍ<sup>v</sup>galol vittamaṇṇaṇṇam  
old=ādaradim viśiṣṭa-janarol tat-kūmmavam  
mikka māntanamaṇṇa mānyarol=udgh — <sup>Padmāvatī</sup>
11. <sup>U</sup>namaṇṇa sv-ātm-āṇḍol kūḍe netṭane/tāḷḷidai guṇa-  
gana-prōttuṇṇa-vikhyātiyīm II [4\*] Antu  
Padmāvatī Nakara [11] -
12. nālayadol=iṇṇa ri shiyar=āhāra-dāṇak=ṇḍu  
Mādi rājayva dāṇḍa-nāyakamaṇṇa Narasimha dāṇḍa-  
nāyakamaṇṇa pāda-pū-
13. jeyam kōṭṭu Tuyvala Soppa baṣḍiḍe kōṭṭa garddeya  
temkaṇ=ōmbaṭṭu gōḷi mēray=āga dūvala=geriya nīr-  
ottu mēray=āgi
14. ha[ḍu]va mogad=iṇḍa=erama-guntina kiṇṇu-moradi  
gaḍiy=āgiṇḍa garddeymaṇṇa=adara baḍagana  
hattida hōḍḍuḍe mēray=āg=om-mattar=bba-
15. yalumaṇṇa padeḍu II Ka II Padeḍ=arttha-nivahamaṇṇa  
pūṭṭiḍade yaṣōvalli nayaḍe pallavi se  
maṇṇa=biḍe dāṇa-dharma-
16. maṇṇa nūramadiḍiḍa=ad=ṇḍa setivarol kṛit-artṭhevo  
Padmaṇṇa II 5 Jina-muni-janad=āhāraḍḍa=anunayadim  
rāgaṇ=ḍave
17. Padmāvatī sōḍa=anunamaṇṇa=ṇḍi siṇṇa bhūmiyaṇṇa=  
anuvaram kōṭṭal=avanitāḷaṇṇa=ullinēḷaṇṇa II  
[6\*] <sup>(1)</sup> Sāmaṇyō=yam dharma-
18. sēturaṇṇa rīpāṇṇaṇṇa kālē kālē pālāṇiyo bhavadbhiḥ  
sarvvāṇ=ōṭaṇ bhēvinah pāṭṭhiṇ-ṇḍrāṇ bhūyo  
bhūyo vāchatē

(1) Mahe : Sālini.

- (1)
19. Rāmachandrah II [7\*] Sva-dattam para-dattam vā  
yō harēti vasundharām shashtir-vvarsha-  
sahasrāni vi shthāvam jāyate krimih II [8\*] ☉
20. [Ba] sadiya tēkkaṇa kēriyan=eseyalkam mātri-  
bhūshaṇam Basavannam vesudhe-sasī-gūryya-kula-  
giri yesed=irpina kotṭa nō-
21. da sadbhaktiyolam II [9\*] Antu sandhi-vīgrahī  
Basavannam Nakara-Jinālayakka Nakara-Jinālayada  
tēkal=ambhattu kayi nīlada nala-
22. numam dāna-sālegam kavilegaligam sarvva-bādha-  
pariharam=āgiy=a-chandr-ārkkam barām bi tta II  
kalasuka-chāru-charitam
23. prakata-yasam mātri-makuta-ratnam Basavam  
Nakara-Jinālaya basadiḡe sukaratoyam bi tta=  
onda tēliga maneyam II [10\*] Antu
24. sandhi-vīgrahī Basavayya Naruvayo Tinpanana maneyim  
haduval=ippattu kayi nīlada tēliga va(ma)neyam  
Nakara-Jinā-
25. layada dēvara mādā-dīviḡo nadav=amt=āgi bi tta(n)=  
a tēliga manoya tala-sāriḡe bīravahanaṇam suṁk-  
ādbikāri Vamayya
26. chandr-ārkkam barām sarvva-bādha-parihārav=āgi  
bi tta II

[Metre: V. 1 Matṭṭbhavikṛīḍita.]

1. -- -- -- -- rsha[m] 1062neya Raudra-samvatsarada  
Paushya-suddha 5 Brāhaspati [Vāra] - - - - -
2. - - - - - punya-tithiy=andu prabhu-mukhyav=āgi  
Kulavalliy=aruvat-okka[lu] - - - - -
3. - - - - - [vī] ra Permadidevaru mādisida basadiya  
khanda-solutita-jī mṇōddharana[kke] - - - - -
4. -- -- -- -- [ya] r=shāra-danakkam=a-chandrar-arkka-taram  
baram nadavanat=āgi Rāmasrī-gantiyarige dhāra-nū - -
5. - - - - - \* goppeya mūḍa deseya Hillāngiya  
hallavariya gaddeyamam=adar=ikkalada bayalmam he-
6. [bbāgi] la paduvana desey=irppattu kayya maneymam  
sarvva-namasyamum sarvva=bādha-nariharamum=āgi  
bitta-
7. ru II᠐ Nayadimā=int=idan=eyde kāva puruṣhaṅg=avum  
maha=srīyum=[m=a]kkum=idam kāyade kāyiva  
pāpige ku-
8. rukshetrāṅgalōl Vāraṇāsiyol=erkkōṭi munimdraram  
kavileyam vēd-adhyaram kondu=ond=avaram  
saruguv=e-
9. ndu sarupudid=i saṅg-āksharam brājiyol II [1\*]  
Sva-dattam, etc.
10. Onemore commendatory Sanskrit verse.

1. A floral design is carved at the lower extremity  
of the downward flourish of the semicircle  
representing the sign for aspirating the letter  
pa; thus: 
2. Read kayva for metre.



[Metres: V. 1 Anushtubh; v. 2 Mahāsrghdhara; vv. 3 to 9  
Kanda.]

1. [Namas=tuṃ]ga-srī(śī)ras-chūmbi-chāndra-chāmara-  
chāru(ra)vē [I\*] trailōkya-nagar-ārāmbha-  
mū[la-stāmbhā] -
2. ya Sāmbhū<sup>(a)</sup>vē II [1\*] Svasti smasta-bhuvan-āśrayam śrī-  
prithvī-vallabham mahā-
3. [rājādhirāja paramāśvaram paramabhattacharakam Satyāśraya-  
kula-tī]-
4. lakam Chālukya-abharanam śrīmaj-Jagadekamalla-dēvara  
vijaya-rājya=uttar-ōtta-
5. r-abhivṛddhi=pravarddhamanam=āchāndr-ārka-tāram  
baram saluttam=ire II Svasti Samadhi gata-
6. vāṇcha-mahāśabda mahāmāṇḍalēśvaram śrīmad-Vīra-  
Permādi dēvam sthīram jīyat II Śrīma-
7. t-Kadamba-vāṇsha-lalāma saṅgrāma-Rāma sāhasa-Bhīma  
sāmaja-rinu-nija-sauryy-ō-
8. ddhamam Permādi dēvam=ari-ghatu-malla II Kadunim  
Permādi dēvam nija-vijaya-gaj-
9. arūḍhan=agalke Lalānga-ugitt=a gāṇḍa-garvva [m\*]  
Dravilān=adagidam Malavām bhītan=ada [m\*] sēḍa-
10. dam Nēpālān=enmam torēda(du) kalī(1e) dan=a Gūrjjaram  
Pariyatram [mīḍukal\*] tēn=samjiniṇḍam Malapan=alki-  
(2)
11. dam Malavām bhītan=ada m II [2\*] Tat-pāda-padm-  
ōpajīvi II Daye-dāna-dhamma-nirataṁ na-

1) Read: alakiḍam for metre.

2) Read: Magadham sēḍagettam, as found in other inscriptions.

12. -- -- -- n=ant=eka-vākyan=anala-charitram niyatam  
shāḍgunya-vutam priva-
13. -- -- -- Bhāyi-gaundān=eni sut t=irddā II [3\*] Tat-  
(1)  
put\_ran=ent=annan=ent=annan=ent=ade II  
(2) āyad=
14. [Chala]da balad=āyad=āroṇa kalitanad= r-- -- --  
dharmanad=aynūbba-
15. -- -- tula tanna kulav=anipnam sale jagadol Mudda-  
(3)  
gaundān=ūrjita-tēja II [4\*] Sāga-
16. -- -- kulake tilakam Sāgalara kul-ab [j\*] a-avana-  
virājita-mitram Sāgalara vaniśa-do-
17. -- -- lāg=irddam Mudda-gaundān=avanitaladol II [5\*]  
Āyan=oda ut(ttt)da II Pala ugu-
18. -- -- -- palaram kay=nōdu -- -- -- bhūmandaladol  
kula-dīpakan=eni dī
19. -- [se]le bāhasa-Bhīman=eni dī Nēma-gaundā II [6\*]  
(4)  
āvara putra prebhu Nēma-gaūnda
20. -- -- II Param-āyūn sīlyuman=adaradim Nēmaige  
kuduge Hōlēsvaran=i dhare-
21. [yu]m vāridhiyūn sura-giriyūn cha[m\*] dr-arkkar=  
endu ulleṇnevera II [7\*] Āyana pra-
22. [bhu]tvada halli II Kadaliṅga=halli satatam podaviḷe  
migil=enipud=abbaya-
23. [dē]si gal=arip=edeyim dare banninar=ar badavara  
tāy=i vanēya-- --

1. One ent=annan= is redundant.  
2. One ayad= is redundant.  
3. Reads -gaundāna= for metre.  
4. Reads -gaūndāna for metre.

24. -- -- -- lageyenar II [8\*] Alliya Hōlēsvara<sup>ad</sup>-  
āchāryyaru II Paramēsa-Sadāsiva-
25. [nam] [dha] riyi<sup>ad</sup> hrit-kamaladolage praham(v)=ādi shad-  
(1)  
aksharamam pathiyi<sup>ad</sup> ut=i-
26. -- -- -- śiva-yōgi Chāndrabhū<sup>ad</sup>śaha-dēva II [9\*] Svasti [1\*]  
Saka-varsh<sup>ad</sup>śaha 1068<sup>ad</sup>heya Dumdubhi-sam-
27. [vat sara] da Puśya-suddha 10 G<sup>a</sup>uruvarad<sup>a</sup>mdu uttaravana-  
samkrānti vya-
28. [tīpā] tad<sup>a</sup>mdu śrīmatu Huli<sup>a</sup>gōd/Mudda-gā<sup>a</sup>ndamu  
Holla-[ga]-
29. [ūndanu] m [H5] lēsvara-dēvara nivēdyakke Sivasekti-  
pānditara putra Chāndrabhū-
30. [śaha-pāndi] tara kalam karohchi dhāra-pūrvvakam  
mādi sarbba-nama-
31. -- -- -- -- -- lagerey [ha] riyē paschima [bhā] gada  
garode kama(mma)m
32. -- -- -- -- -- ttar=int=i dhammamam<sup>a</sup> pratipāli<sup>a</sup> da --  
[Vara<sup>a</sup>ā] si Kuru-kshētra
33. [Prayāgey=a] rgghya-tīrtthamgalol sāyira kavileya  
kōdu kolaga --
34. -- -- -- -- -- tti<sup>(2)</sup> si sāsi<sup>a</sup>rbba brāhmanarige  
mahādā<sup>a</sup>m-ge [vda]
35. -- -- -- -- -- dhammamam=alīdamgey=a punya-  
tīrtthad -- --

1. The missing words may perhaps be supplied as  
'rdā-i parama'-.


2. The modern dative termination ige may be noted.  
Kittel's Kannada Grammar, p. 52.

36. -- -- -- -- -- rbba brāhmaṇarūman=elkōti tapō  
-- -- -- -- --  
37. -- -- -- -- -- patakā=annaru II Svasti sṛīmatu  
sāp -- -- -- -- --  
38. -- -- -- -- -- vara nandā-dīvi gege vomāu ta -- -- -- -- --  
39. -- -- -- -- -- -- -- -- -- -- -- pūrvvakam mādī kottaru II

==

No. 37) Tambūr Inscription of Jayakēśi II (A.D. 1144)

[Metres: Vv. 1, 21 and 22 Anushtubh; vv. 2, 12, 15 and 18  
Mattebhavikrīḍita; vv. 3, 4, 5, 6, 7, 8, 13, 17  
and 20 Kanda; v. 9 Champakamālā; vv. 10, 11, and  
22 16 Utpalamālā; v. 14 Sārdulavikrīḍita; v. 19  
Mahāsrāgadhara.]

1. Ōm <sup>(1)</sup> [I\*] Namastunga-sīras-chumbi-chandra-chāṇḍra-  
chāravā [I\*] trailōkya-nagar-ārabha-mūla-  
stambhāve Sāmbhāve II [I\*] 
2. svasti samasta-bhuvan-āśraya sṛī-prithvī-vallabha  
mahārājādhirāja paramēśvara parama-bha-  
tāra [ka Sa] tyāśraya-kula-tilaka Chālukya-ābharana  
sṛīmaj-Jagadekamalla-dēvara vijaya-rājyam=  
uttar-ā-

1. Represented by the symbol x



4. ttar-ābhi vṛddhi-n ravarddhamā [nam-a-chaṇḍr-ārka-  
tāram barāṁ saluttam=ire II Tat-pāda-padm-  
ōpajī vi II] [Ja] ya-lakṣmī-nilayam samasta-vana-  
velā-vatṭa-
5. nādhī śan=udgha-yasā-srīvutaṁ=ādī rāja-charita [m]  
Kāda[m]ba-vamś-ōdbhavam] U rājam Hara-Bhū-  
prasūtaṁ=akhila-
6. kṣma-pāla-jaitre-dhvajam Jayakēśi kṣiti-nālakam  
(2)  
negarddān=ī vi śvaṁbhara-chakraḍol II [2\*]  
Svasti [samasta-prasasti] -sahitaṁ śrīman-mahā-  
7. maṇḍalēsvaraṁ Jayakēśi-dēvaranni ja-rājadhāni Gōveyol  
Kōṁkana-vam̐bhaynūrumam Palasige-nanni rechchā-  
[śīrāmumam Kavadī-dvī] pa-  
8. samalakkamumam duṣṭa-nigraha-vi śiṣṭa-pratipālāneyimā-  
uttar-ōttar-ābhi vṛddhi-pravarddhamānam=a-  
chaṇḍr-ārka-tāram sukha-samkathā-vinōdadiṁ vi ja-  
9. ya-rājam saluttam=ire II Tad-anuja II Vibha-vairi-  
parākramaḍim̐ sva-bhujā-bal-ōddhatan=enippa  
maṇḍalikaṁ śrī-Tribhuvanamallam vi-  
10. tarana-vibhava-Puraṇḍaranum=enī śi negarddān dharevol II  
[3\*] Śrīge Hariyol vi vah-ōdyōgam̐ geyvante chakri-  
(2)  
tanujeya kottanrā-  
11. gade Jayakēśige tṛai-bhōg-ābhyantarav=enit tu  
R Palasige-nāḍam̐ II [4\*] Kari-ghaṭeyum̐ turaga-  
vraja-vara-vastu-samasta-kāmcha-

1. 'Rdd' does not make the previous syllable metrically a long one.
2. Genetive case is used for the accusative ones cf. Sūtra 134, Sabdamanidarpaṇam.

12. n-abharanāṅgal=veras=ntu chakri nachohina vara=  
kanneyan=ittu parasidaṁ padepimidaṁ II [5\*]  
Kalam karchchida nīraṁ mēl=enip=aty-uttam=āṅgaḍol  
~~dhari-~~
13. yisidaṁ bhū-lalan=ādhi san=enal ~~mēl=enal~~ mēl=enisidaṁ  
olare Komkan-ōrvī svaraṇim II [6\*] Srīman-  
mahamandalēsvaram Jayakēsi-dē-  
vāṅgaṁ piriya-ōraṣi Mailala-mahādēviyarigaṁ puttida  
tanū-bhavar=entannar=endaḍe II Kādamba-vamśa-  
(1)  
tilakar=Kkādamba-kula-ssarō-
15. ja-rājita-mitrar=Kkādamba-vamśa-varddhanar=adar=  
Pperumādi Vijayadēvapum=ambar II [7\*] Tad-  
agraje II Srī-vanitey=enipa suteyaṁ Sāvitrī-  
(2)
16. ya Talla-nripa-tanūjaṅga=ant=āsā-vidita-kīrttiy=  
āgirat=i vasumati nogale Gōṅgi-dēvaṅga=ittar II  
[8\*] Tat-pāda=padm-ōpajīvi II
17. Svasti samadhi-gata=paścha-mahāśabda mahā-prachanda-  
dandanāyakam I vairi-bhaya-dāyakam I samara-  
sagara-taranda I rīpu-  
(3)
18. Kala-danda chaturāṅga-bala-sūtradhārī monage  
mū(mu)rārī vijay-āṅganā-bhujāṅga I chaturāṅga-  
siṅga I kṛita-guṇa-kṛitya Ka-  
(4)
19. tiyuga-Vikramāditya I vīra-lakṣmī-griha-tōraṇa I  
(5)  
nannana gandha-vāraṇa I nasama-sāhasa-  
Vainatēya I dhurad-āṅka-jēya

1. g has been doubled for the sake of the metre.  
2. See note 2 of the previous page.  
3. Dative case is used for the locative; cf. sūtra 136,  
Sabdamanidānaṁ.  
4. Read -tōraṇa=āṅgaṇa, danda being incorrectly used in  
view of the euhonic junction.  
5. Read -vāraṇa=asama-, danda being used incorrectly  
as above.

20. bahubala-bāvaṇṇa-vīra I vipra-Kēdāra I par-ārttha-  
Parasurāma I subhat-āṅka-Bhīma I vandi-brīṇḍa-  
chintāmaṇi I saraṇ-āgata-ra-
21. kṣhāmaṇi Koṅkaṇa-chakravartti-srīmaj-Jayakēśi-dēva-  
rājya-lakṣmī-vilāsaṇ I sakala-lakṣmī-nivāsaṇ I  
nity-akhila-nāmaṇi-vi-
22. rājitaṇ-appa srīmaṇ-mahā-prachanḍa-danḍanāvakaṇ  
Mādi rājayyaṇ Māvala-nāḍa-baliya bādāṇ Tammiṇṇurū-  
pa-
23. nnir-ppalliyumaṇ-eka-prabhu-sāmyadīm duṣṭa-nigraha-  
viśiṣṭa-pratīpālāṇevīṇ-ālōḍu sukhadīṇ-iṇe II  
Baḷeṣiḍa nandan-āva-
24. ligalīm palavum kamalākaraṇgalīm toḷaḷuva sātakumbha-  
kalas-ōjvalaṇṇaṇ-ann-amarālayaṇgalīm mīḷirva  
vriṣhēṇḍra-śim-
25. ha-vihagēṇḍra-patākegalīmḍe nāḍe kaṇṇgolīṣi  
baṣantamaṇ mēreḍu tōṇuḍu Tāṇbrapuram niraṇtaram  
II [9\*] ā purak=adhīśa-
26. num Kāśyapa-gōtra-sarōj-ākara-mitran=appa srī-  
Mādi rāja-danḍanāvakaṇ-entāṇṇaṇ-ēṇḍāḍe II  
Dharmmaḍa Mēru dāṇḍa
27. tavar-mmaṇe satyāḍa bittu sauchaḍīm permmeyan=ānta  
māḷesikeg-ālaya vol-guṇaḍ=unnatikēyīm Dharmmajan=  
ēṇḍu baṇṇi-

1. Read -nivāsaṇ=ity=, danda being used in-correctly  
as above. The hiṇḍu above sa would be redundant.
2. Rva does not make previous letter metrically a long  
one
3. Read -unnatikēyīm for metre.

28. puḍu saṁtata Mādhava-danḍanāthana [m] kūrmmayol=  
 intu sajjana-suhri-jana-sēvvanan=i jagaj-  
 janam II [10\*] Antavirō-
29. dhi galge para-nāri ge vāra-vadhū-janakke kayv=  
 āntanarange kolva para-piṁgi va kūrī suv=i va  
 balmeyimā=Antakan=ambu-  
 (1)
30. d=a Pavana-nandanam=ambuḍu Kantuv=ambuḍ=a hantu  
 madalta-ksina-taru=ambuḍu Mādhava-danḍanāthana  
 II [11\*] Janakam Chāṅga-chamū-
31. pa Rāna-ramanī Vaidēhiy=ent=ante sajjane t̄ay=  
 Āchaladevi saoh-charitadol sūbhāgavadol  
 pēmpinol=vinnatam s̄rī-
32. Jayakeśi kūrān=enip=annar Nnārasir-gam magam tanag=  
 end=anḍu krit-artthan=enḍum=eni sirḍam Mādhavam  
 dhātṛiyol II [12\*] S̄ri ge
33. neley=eni si sukhaḍ=omā=āgarav=ene -- -- vādi -- --  
 mudadim pāgada chāgiya māmam bhōga=  
 Puraṇḍaranum=e-
34. niḥidam dhārinīyo [1][II][13\*][Tat-pāda-padm-ōna]-  
 jīvi II Mann [1m] — U U ninde māḍe negarḍḍ=  
 i Viśvēśvar-āgarānam tannimā=ātana māmam
- 

1. Bindu above na is incorrect and is also not required for metre.
2. Rdd does not make the preceding syllable metrically a lone one.

35. Boppaṇa śīlā-ka [mman] <sup>ūūū</sup> — — nni [ndam]  
 sa[madanta] .-patra- [gati] viṁ nāty-ādi diḡ  
 dēvarim̄d=inn=imt=oppe su-punya-
36. pumja-kalas-ādhyārō [panam] mā [dida] II [14\*]  
 [Jana]kam Bīraṇ=udāra-chaṇu-charitaṁ Bhū-jātey=  
 ent=ante mānini Māra-
37. vve natṭi-bratā-gundol=ant=opp=irda — — ū  
<sup>emmagānan = emb=</sup>  
<sup>manāda = ant=ire</sup> <sup>Dammanam</sup> Manu-nibham  
 kūrop=amnan=end=endu mēdiniyol Sē-
38. niga Boppaṇ=ante kṛta-kṛtya=ddhanya — — ū  
 tam II [15\*] [Gā] diḡe māl=enalke Haran=irda  
 girim̄drav=iḡ=ēmba chelvinim mādi si-
39. dam Śiv-ālayaṇa=āyatiy= [āgi re] Boppaṇ=a [rttiyim]  
 rūdiyaṇ=antu nīm̄d=eśeva Tāmbraṇurakk=  
 ati-śōbhey=a-
40. giral nōdidaṇṇḡgallav= [antha] varal=inḡu-dinādhina-  
 [r=e]ndu vulli [nam] II [16\*] [Pa] dēda dhanam̄gala  
 mudadim̄d=edey=udugade dāna-dharma-parahitaḡe-
41. dēyol bidad=ittu maṇu-bhavakkam mādasittapam=  
 intu <sup>pa</sup> bānapam Boṇam II [17\*] (⊙) antavara  
 guru-kulam̄ mūvara kōṇeyum sām-
42. parshēyum parvat-āvaliyum= eni siḡda Kum̄dum̄golada  
 śrī-Svayambhu-dēvatā-sthānad=āchāryya=  
 entappar=endaḡe II Sura-bhūjam̄ jedevottuḡe  
 ambu-
43. dhī tapō-vēsakk=e (a) daropāyṭu Māndi (da) re-sāllam̄  
 yatī-rūpam̄ [talēdu] d=ēmb=ant=at ty-uḡaratvaḡim̄  
 vara-gambhīratēyim̄ viniśchalatēyim̄ Vagīśvara-  
 saṇ-mu-

44. nī svara-chūḍāṇi tāṇe rāṇḍi sīdapaṇi vi svaṁbharā-  
chakradol II [18\*] śrīman-mahā-nrachanda-  
dandaṇāyakam Mādi rājavyaṅgal Māva-
45. le-nāda-baliya bādāṇi Tammiyūrum panni r-ppalliyumam  
Huligōḍu-panni r-ppalliyumam Māval e-panni r-  
ppalli-yumam Kōte-Kiruvat ti Ne-
46. lku [m\*] dav=int=inituman=ek a-prabhu-samyadimā=alā-  
arasi-geyyuttam=ire II Svasti Saka-varsham 1066  
naya Raktākshi-samvat sarada Pu shyaṇ=amāvāsye
47. Somavarav-uttarayana-samkrānta-vyatipātamam  
samāsi bāda punya-tithiyol magam śrī\*  
Narasīṅga-dēvaṅge parōksha-vinay-artthavā-
48. gi śrī-Chaṇḍeśvara-dēvara am [ga]-bhōgakkam I  
raṅga-bhōgakkam I chaitrakkam I pavitrakkam I  
ahāra-dāṇakkam I Khanda-sphutita-jīmn-ōdhā-  
(dhā) rakkkam I padī salī suv=ant=agi bitta
49. dharma-bhūmiy=ent=ēndāde I Adivala-gereya badagana  
tumbina modala mada-vāyal=aynūṇa marada  
tōmtamam dāveya-gattina
50. hariyalu hadavala-geyya hatugevīm mūdalu hiriya-  
galēyal=omāḍu mattal garḍdevumam adara baliya  
māl-vannu Dūm-

xi. - - - - -

1. A subscript p was engraved below 'p' of panni r-but it has been effaced to some extent, knowing that it was a mistake.

51. tana kerevim mēge haḍuvana bhāgadalū hiriya galēyal=  
(1) (2)  
eraḍu mattal hakkalmān I sarvva-bādha-parihāram  
sarvva-namasvav=agi
52. sri-Vaḡi svara-dēvarige I dhāra-pūrvva[kam] māḍi  
koṭṭar II Nakara-samūhamum hanna-vanigara  
samūhamum I chaitrakkaṁ I pavitrakkaṁ I sri-  
Nakarēsvara-dēvari-
53. ge koṭṭa harikēyam sri-Chaudēsvara-dēvarige koṭṭar II  
Nakara-samūha sattuga bhattamam koṭṭar II Hanna-  
vanigaru hēriṁge nūre=eleyumam tale-
54. voreg=ayvatt=eleyumam koṭṭar II Tēligar=ayvatt=  
okkalum I chaitrakkaṁ pāgamam I pavitrakkaṁ  
pāgamam I nandā-dīviḡege soṁtīge venṇeyumam ko-  
tṭar II Sēṁigar=okkal=ellam chaitrakke pāgamam  
pavitrakkaṁ pāgamam koṭṭar II Sri-Māḍi rāja  
dandanāyakaṁ mānya=~~manāyakaṁ~~ annaṇey=ennade  
baḡil-vā-
56. <sup>gamam</sup> ~~gamam~~ koṭṭar II Janakaṁ Jātōjan=ant=atana kula=  
(3)  
vadhu Jakkauvegam puttīdar sad-vinay=āmbhōrasi  
Kētaṁ sakala-guṇa-gaṇ=alām(4) kṛita[m] Mudḍan=amba=  
(4)
57. rēttanayar=ttan=adar=ant=āyavargale kalas=ārōpanam  
made viḍvaj-janakaṁ sri-Māḍi rājāṁ=ati-mudade  
man-ōt sāhaya=ant=ādud=agaḷ II [19\*] Antavargge

1. A hindu was engraved after ha of hakkalmān but it has been slightly effaced knowing that it was engraved by mistake.

2. Read: sarvva-bādha- .

3. Read: 'Jakkauve' for metre.

4. Rgga does not make the preceeding syllable metrically a long one.



58. kārūnyam-geydu śrī-Mādīrāja dāṇḍanāyakaḥ dāveya-gattina  
hariya śrī-Chaudēśvara-dēvara garddeya  
hattugeyim mūdalu hiriya
59. galēyal=omdu mattalu garddeyumam I ā dēvarige  
hitta hakkaliṁ tēkalu Kōkuliya nattugetim  
hiriya galēyal=eraḍu mattalu hakka-
60. lumam dēvara-pura-varggadolage haḍinaydu kayya  
maneyam Vāgī svara-dēvaru kottar II Nakara-  
jinalayada hoṛage haṁnomdu haṁnomdu  
kayyal=e-
61. raḍu maneyumam dāṇḍanāyakaḥ alva nādolage gevida  
bimnāniya kayyalu dase-vāṇḍamam yint=initumam  
sarvva(rvva) bādha(dhā)-parihāraḥ=āgi kottar II ②
62. I(I) dhammam pratipālīśiḍavarggalu Gaṅgā-sāgara  
Varaṇāśī Prayāge Kurukshētram=emb=argghya-  
tīrtthagalol kōḍum kolagumam suvarṇaḍim kattīśi-
63. dambhaya-mukhiy=appa sāsira-kavileyumam sāsīrvva[r\*]=  
dve(uve) da-pāraḥ=appa brāhmaṇarige kottā  
punyada palamam=eyduvar II I dha[r]mamam
64. pratipālīśaḍavarggal II Gaṅgā-Yarunagal=eraḍāra  
saṅgamadol=aganya-punya-vara-tīrttha-sthānagalol=  
irḍa tēvōḍhaṇaram gō=brāhmaṇaram=alida-
65. n=int=idan=alida II [20\*] Sva-dattam(tām) para-  
(1)  
dattam(tām) vā yō harēti(ta) vasundhira [I\*]  
(m)  
shashti vvarsha-sahasra(sra)ni viśthāyam  
jāyatē kri(kri)mih II [21\*] Batubhi[r]=  
vvasudha bhuktē

66. rājabhi = Sagar-ādibhiḥ [I\*] yasya vasya ta(ya) dā

bhūmi [s\*] = tasya tasya tadā phalaṁ II [22\*]



==

No. 38 Halyā Inscription of Jayakēsi II (A. D. 1144)

- (1)  
1. Om svasti [II\*] samadhi gata-pañcha-mahā-sābda  
mahā-maṇḍal-ēśvaram
2. Banavāsī-pura-var-ādhiśvaram Kāṇḍa-kula-tīla-  
(2)
3. kam śrīmaj-Jayakēsi-dēvaru vijaya-rājyam=  
uttar-ōttar-ābhi-
4. vridhī-pravarddhamānam-a-chaṇḍr-ārka-tāram  
baram saluttam=ire II Svastī yama-niya-
5. ma-svādhyāya-dhyāna-dhāraṇa-maun-anuśtāna-  
pārāyaṇa-japa-samādhi-gīta-sāraṇam-
6. naru<sup>[ni]</sup> nudiḥ mat=annarum agni śtōm-ādy-anēka-  
yajñ-āvabhṛith-āvagāhaṇa-pavitṛī-kṛita-sārī-  
rarum vidvaj-jar-ābjini-mitrarum yajana-yājana-  
adhyayan-ādhyāpana-dāna-pratigraha(a)-  
dy-anuśtāna-vi dhāna-ni dhāna-dīpa-varṣṭi galum  
dhanama-mūrtti galum sakala-vyākaraṇa-ārtthaśāstr-  
ākṣhila-
9. kalā-kalāna-nari jñāna-Shaṇmukharum dambha-kṛōdha-  
lōbh-asūy-ādy-avaguna-bahir-mukharum kavi-  
gama-

1. Represented by the symbol



2. Nominative <sup>case used</sup> for <sup>the</sup> genitive.



(3)

10. ka(ki)-vādi-vāgmini-jana-mānasa-pādmīni-rājaham saruṁ  
Sarasvatī-karm-āvatamsaruṁ Gauda-Vaidarbhbha-  
Pāṁchā-

11. l-ādi nānā-rīti-samyukta-mṛdu-madhura-vachana-  
rachana-amṛita-syāndīni-Saṁskṛit-Āpabhraṁśa-  
Paśāchi-

12. ka-pada-nichaya-nichita-sukara-duṣhkara-srabya-  
kābha-gōshthi-vinōdaruṁ anavarata-vinuta-

13. di vi ja-danuja-yaksha-rakshasa-kinnara-nara-  
ti-rīta-kōti-sādarbbbhita-taruna-taraṇi-  
bh-anuna-

(2)

14. mayukh-avikāṣita-tarunīta-charaṇ-āravindam-  
dvandvey=anipa śrīmat-Kāñchīdevī-labdha-vara-  
prasāda-

15. ruṁ chatuṛddasā-bhavana-bhavana-vistārīta-dasā-  
śata-gabhaṣṭimālāmkṛita-Bhāskaradēva-  
charaṇa-pū-

16. jā-karaṇa-parīṇat-āntakaraṇaruṁ Hiraṇyakāśip-  
ōrasthala-nīrdhā(rddā) rīta-sakala-daity-  
āri-śrīman-Na-

17. rasīmadēva-pād-āraḍhana-tatparāyanaruṁ yāchaka-  
jana-paritōṣha-vitaranataruṁ=appa

(3) (4)

18. Svasti Saka varuṣha 100066 Raktākshī-samvatsarada  
Puṣyaḍ=amavāse Māṁgalavāra sūrya-graha-

1. Nī is redundant.

2. May perhaps be read as 'charaṇ-āravinda-dvandva-  
vāndvey='.

3. Read: varuṣha

4. One zero is engraved below the line.

19. naḍ=anḍu śrīmah<sup>2</sup>-mah-āgrahāraṁ Palleyāla asē[sha]  
 mahājānmalu devīngerege bya-  
 (1)
20. vasāyam santatam nadev<sup>ant</sup>=agire sarbbā-bādha-  
[parihāra] v=agi peb-boladolage Bhaga-
21. vaty-āsthānadim badagalu sattikāmbadolage biṭṭa  
mattal=aydu [II\*] Int=i dharmamam pratyekam
22. pratipālī suvaru [I\*] pratipālī sade kiḍi siḍ=  
antahavaru Vāraṇāgi Pra-
23. yāge Kurukshētrādali sahasra brāhmaṇaruvam  
 (2) sahasra kavileysam=ali da dōsha I
24. Sva [m\*] ddatum sumahach=chhakvam dānam=am<sup>(3)</sup>pyasya  
pālanam [I\*] dānam vā pālanam v=e-
25. ti dānāch=chhreṇō= [nu] pālanam II [1\*] Bahubhir=  
vvasidhā=dattā rājebhiḥ Sa-
26. gar-ādibhiḥ [I\*] yasya yasya yadā bhūmih tasya  
tasya tadā phalam II [2\*] ②
27. sva-dattam (t.tam) para-dattam (t.tam) vā yō  
harēti (ta) yesumdharam [I\*] shashtir (tim)=  
vvarsha=sahasraṇi vi shthā-
28. yam jāyatē kri (kri) mih II [3\*] Na vi sham vi sham=  
i ty=abuh brahma=svam vi sha-
29. m=uchyate [I\*] vi sham=ekākinam hamti brahma-  
sva [m\*] putra-pautrika [m\*] II [4\*]

- - - - -

1. Read sarbbā-bādha-.
2. Bindu is redundant.

## No. 39 Belvāntar Inscription of Permāḍi dēva (A.D. 1149)

[Metres: Vv 1 and 16 Anuṣṭubh; vv. 2, 6 and 11 Maṭṭebha-  
vikrīḍita; v. 3 Utpalāmalā; vv. 4, 8, 9, 10, 12,  
13, 14, 15 and 17 Kanda; v. 5 Mahāśraḡdhara; v. 7  
Chāmpakāmalā;]



1. Namaṣ=tumga-sī (sī) ras=chumbi=chandra= [chā] mara-  
charave [1\*] trailōkya=nagar=ārambha=mūla-
2. stāmbhāya Sāmbhave II [1\*] Svasti samasta=bhuvan-  
āśraya śrī=prītvī (thvī)=vallabha mahā-
3. rājādhirāja paramēśvara parama=bhāttarakam Satyāśraya=  
kula=tilakam Chalu-
4. ky=ābharanam śrīmaḡ-Jagadekanalla=dēvara vijaya=  
rāḡyam=uttar=ottar=ābhivriḡdhi=pra-
5. vārdhamanam=a=chandr=ārka=tāram saluttam=ire II  
Tat=pā[da]=padm=ōpajīvi II sura=sindhī-
6. priya=putranam nija=vi śī sht=āchārādīm vārdhiyam  
vara=gambhīradīm=Indra=bhūruhaman=udya-
7. d=daḡadīm tībra=bhāskarānam tejada gurvvinim Madanānam  
saundaryyam pōltu bhāśira=tējam Jaya-
8. kēśdēvan=esedam viśvāmbharāchakraḡol II [2\*] ā nara=  
pālan=agra=mahī śī vare(ra)=kuntala=rāja=putri
9. chāndrānana yāchaka=prakara=kāla=lat=ōḡamey=  
Adrijātegam Jānki gam sāmānam=enip=umḡata=śīla=  
vilā-
10. sa=rūpa=uddāni negartteyam tāledal=urvviḡge Maḡlāladēvi  
permmeyim II [3\*] antavarage tanavar=āda-

- (1)
11. r=Kkumtala-dēsādhinātha-dauhitryar=bhū-kāntēsār=  
eni si bhuja-vikrāntar=Ppennadi dēva-Vijayā-  
12. dityar II [4\*] Avarolage II Kadupim Permmadi dēvam  
nija-vijaya-gaj-arūḍhan=agalke Lalang=udigi-  
13. tt=a gāda-garvvaṁ Dravilaṁ=adagidam Mālavam bhītan=  
ādām sededam Nēpālāṁ=annam toraḍu kaledam=a  
Gurjjaram
- (2)
14. Pāriyātram miḍkal tēn=amjinimdam Malayan=alkidam  
(3)  
Mālavam sedegetta m II [5\*] Tad-anuja II Ari-  
15. bhūbhrit-pavi-damdam=artthi-jana-kalp-ōrvvijana  
atyanta-vi stara-kīrtti pramadā-manō ramana-udya-  
16. d-bhūri-dhētri-dhuraṇḍharan=stya-ūrjita-vai bhavaṁ  
vinuta-dhāt ri-pāla-chūḍamēni-sohurit-amghai-dva-  
17. yugam jigishu Vijayadity-āvanī-palakam II [6\*] Svasti  
samadhi gata-pamcha-mahāsabda-mahā-  
18. maṇḍalēśvaram I Banavāsi-nurevar-ādhi śvaram I  
samasta-bhuvana-samstūyamāna Hara-dharaṇī-  
19. prasūtam Trilōchana-Kadamba-vamśa-ma[hō] daya-  
śikhar-abhyudayaṁ māna-mahā-prachandā- //  
mārttandam  
20. mārttandā-kar-āti-tībra-nija-pratāna-vasīkrita-  
sakala-di g-mandana-uttuniga-simha-lāṁchehha-  
21. nam vānara-mahā-dhvajaṁ permmat ti-tūrya-nirggōshanam I  
chatur-a(a) sī ti-nagar-ādhi shtit-ashtādas-āśva-

1. Read dauhitryar.

2. Read: =alkidam for metre.

3. Mālavam should be "āgadhā" as "Mālavam" has appeared in line 13 above. In Sigatī inscription the reading is correctly given as "āgadhā".

22. mēdha-dīkshā-dīkshita-kulā-prasūtam Himaved-gī Māndra-  
rūndra-sikhara-saṁsthāoi[ta]-mahā-sakti-prabhā-
23. van tyāga-jaga-jhāni-Jhānen-āchāryyam saraṇ-āgata-  
vajra-prākaraṇaṁ loka-aika-kalpa-drumaṁ I saṁkrānti-  
dhava-
24. lam mūrtti-Nārāyaṇaṁ I kīrtti-mārttanāṁ maṇḍalika-  
lalāta-pattāṁ vaiṛi-gheṛottāṁ subhata-raja-  
sikhāma-
25. ni Kādamba-chūḍamaṇḍity-akhila-nāṇavali-virajitar-  
appa śrīmaṇ-mahāmaṇḍalēśvaraṁ Vira-Pemmadī-
26. devaru Komkaṇay-ombhaynūruṁ Palasi ge-pannirchchā-  
[śi] ramuṁ Kavadi-dvipa-saṁalakkatumaṇ-ēka-
27. chchatradimāṇa-aluttam(ttaṁ) sukha-saṁkathā-  
vinōḍadimāṇaṁ rājyaṁ-geyyuttam=ire II Tat-  
pāda-padma-Ōpajī vi II ©
28. Nirupama-puṇyaṇ=ujvala-yasāṁ dvija- [va]ṁśa-lalāmaṇ-  
urvvara-bharaṇaṇ=asēśa-nīti-nipunaṁ naraṇatha-
29. sabha-antārela-bhāsura-maṇi-dīpaṇ=aty-atisāy-ānvita-  
rūpaṇ=anūṇa-dāniy=anduru-mudadiṁ[de]
30. [ko]ndu-konegum budha-santati Mādīrajanāṁ II [7\*] ©  
Svasti samadhi gata-paṇcha-mahāsabha mahā-prachā-
31. nda-dāṇḍanāyakam śrīma [d\*]-dāṇḍa-nāyakam I  
(1)  
Mādīrajayyaṅgalu Tammiyūr=pannirpalli-
32. yumaṁ I Māvalli Kōte-Kiruvatti Kagganige  
Yammaṇeyanabavi Nalkundav=int=initumaṁ sukhadiṁ-
33. d-aluttam=ire II Tat-pāda-padma-Ōpajī vi II Bhu-vale-  
yadolage sogayipa Māvaley=aynūre

1. Read: Tammiyūr=pannirpalli-




34. baliya bādam piriḍuḁ pāvanam=anipudu chūta-van=ā  
 āvaliyim gandha-saliyim Nelkumda II [8\*] ā  
 Nelkumda-kk=adhiḁam
35. nānāvidha-vandī-nivaha-kalp-ōrvvijam māhava=  
 ratnam parahita-Kāṇinam Khadgam=ahita-kadalī-  
Khadgam II [9\*] ā samanta Kaggana
36. kulavadhū ventavol=ēnd=ade II Janakaje patihitad=  
 edeyol Mahasija-sati rūṇinol=nirantara=sadri sām  
 vani-
37. tā-ratnam Kaggana vanite Sudhā-Lakshmidēvi=  
 eni suttirḍal II [10\*] ā Lakshmiyakkana piriḍuḁ=anḁam=~~xx~~  
 entappan=an II
38. Janakam sēnd-abhimāna=Vēru guna-ratnam Kēsavam  
 (1) tayi jagavj=jana=sam sēvite Padmiyakkana=asam=  
 āstra=dhvamsi Daivasva-
39. gōtra-nivāsam janak-anujam Musiyana vikhyāta=  
 samanta-Kaggana tām vallabhe Lakshmiyakkana=  
 enal/ēn Kāman ba+ [ra]m [dha] -
40. nyarār II [11\*] ant=ā heragade Kāman antōśadind=  
 irḍdu Hadavalēsvaramān [sambhā]ntinole māḍi sīdan=  
 atyantam kalv=esadin=ele ya [ra] -
41. māṇiyam=enal II [12\*] Paramēśa Sadāśivan=avatari sī-  
 [dan=i] dhareyol=eni sī [Viśvēśva] ran=uddharī sīda  
 pavitra - -
42. [sphura]yi siva ~~xx~~ sērīra-kāntiyim sōbbisi [tām] II  
 [13\*] āvara vallabhe II Hara-charaṇa-yugalāmam  
 brit=sarad jada [11]

1. Read: tay=jagaj- for metre.

43. [nī]līśi bhaktiyindam<sup>(1)</sup> sura-nadī Gīrijādēvi<sup>(2)</sup>[gē]sarīy=  
 enīpal=Bhāgīyakka vanitā-ratnam II [14\*] Antavara  
 putra II Śiva-[pā]-
44. da-padma=bhṛīṅgam Śiva-pād-ambura[ha]-śekharam  
 Śiva-[bh]aktam Śiva-sa[kti]-mūrttiy-mūrtiśāda  
 Bhavan=ālam [Chā]ndrabhūshanam tapadindam II [15\*]
45. Svasti Saka-varshan 1072neya Sukla-samvatsarada  
 Chaitra=śu 5 Sōmnvāra saṅkramaṇa-vyatīpatamum  
 samānīśi kūṭī
46. bānda vanya tithiyol Mulagūṇḍa-śrī-Śvayambhu-dēvara  
 sthān-āchāryya=appa śrīmad=erkkōṭī-chakravartti gal=  
 appa
47. Vāmadēvapāṇḍita-dēvara priya-śīshya=appa Viśvēśvara=  
 pāṇḍita-dēvara kalam karchchi dhārā-pūrvvakam  
 māḍī sarvva=
48. bādha-parihāram sarvva-namasyav=āgi Surige-gereya  
 kelage gardde mattal=omḍu II Ākeraya -- -- --
49. hākalu mattal=omḍumam Haḍavalēśvara-dēvar=āṅga=  
 bhōga-nivādyakkam [chaitra-pavit rakkam] khaṇḍa=  
 sphuṭita= jī [mṇ-ō]-
50. dharekkam atithi-abhyāgata=āhāra-dānakkam śrīman=  
 mahā -- -- -- -- -- na kula-vadhu Lakshm[au]=
51. veyum I Heggade Kāvananum bittar=intāī dha -- -- --  
 -- -- -- -- -- Gaṅgā-sāgarā Vāṇāśī Pra=
52. yāge Kuru-kshātra -- -- -- -- --  
 --vveda-nārāga=appa brāhmaṇarige pañcha-ratnadim  
 kōṭum-golā=

1. One ~~pada~~ of four matras is short here.

*gana*

53. guman kat ti siy=ubhaya-mukhiya=appa sāvira kavileyam  
sāsi rvva brāhmanarige kotta punya pha-
54. laman=eydum II -- -- banajigaru konḍa bhattakke  
hora [ga\*] nim homgeyake vī samam tiruvar [n\*]  
Dēvara-pu-
55. ra-varggaḍikke -- -- mane hatt [u] [II\*] Viśvēśvara=  
pāṇḍita-dēvara śī śvar=appa Chandra(dra) bhūshana=  
pāṇḍita-dēvarai sthānad=ode-
56. yar II Sva-da+ta(tā)m para-dattā(tā)m vā yō  
harētu(ta) vasundharā[n\*] shashti [n] varsha=  
sahasrēni mi(vi) shthāyām jāvatē krimi [II] [16\*]
57. [He] ggade Kāvanam teṁkana Jūjana hāla kereya kelage  
rūvāri Mārūjam [ge] sarvva-numasyav=agi bitta  
garḍde kamma yinnū-
58. ru II Śrīgā-Yamunagal=oredara saṁgamadol=aganya=  
punya-vara-tīrtha-sthānāṁgalol=irḍa tapōdhanam  
gō-
59. brāhmanar=alidan=int=idan=alidam II [17\*] māṅgalam  
śrī śrī śrī II   

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No. 40 Kalkundī Inscription of Parmādhēva (c. A.D. 1149)

[Metres: V. 1 Anushtubh. Vv. 2, 5, 6 Matṛebhaviḥkrīḍita;  
Vv. 3, 7 Kanda.]

### Kalkundī

1. Namas=tuṅga-śīre [s̃]-chumbhī-chandra-chāmara-chāravē [I\*]  
(1) (1)  
trailōkyam=nagar-ārāmbham=mu(mū)la-stam-  
1) Anusvara is redundant in both the places.

2. bhāya sambhave II [1\*] Svasti [I\*] Samasta-bhuvan-  
 asrayam sri-prithvi-val(11) abham maharajadhirajam
3. paramesveram parama-bhattarakam Satyasraya-kula-  
 ti[1a]kam Cheluky-abharanam srimarj-Jagadeka-  
 (1)
4. malla-devara vijaya-rajyam=uttar-ottar-abhivridi-  
 pravarddamanam=a-chandrararka-ta-
5. ram baram saluttamire II Tach-charana-kamala-shat-  
 charana II Vri II Ari-bhubhrit-kari-simhanartti-
6. jana-chintā-ratnam=asanta-bhasura-ki rt ti pramo(ma)da-  
 priya[m] vihu da-ki ra-brata-makanda-bhumi ruhany  
 Komksa-
7. chakravartti-tilakam sri-murti-Narayanam nara-natham  
 Jayakesi-devan=esedam Kadamba-kantti(thi) ram II  
 [2\*] ☉
8. Tadiy=atmajaru II Rama-Lakshmanara terdim Bhim-  
 Arjunar=andadimdan=esedar=nniridum premadole  
 rajya-
9. lakshmi-da(dha)mar=Ppermadi deva-Vijavadityar II ☉  
 [3\*] Antavar=adhiraja-yuvaraja-padaviyol=a-  
 (3)
10. rasu-geyye II Vri II Kadambodeva-saila-tumga-gikhara-  
 pra[dyo]nam vi ra-lakshmy-upetam nripa-rupa-cham-
11. dran=adkti kshma-palaka-brata-vichched-odyad-bhuj-  
 viyya-na vanit-epetyam yasa-sri-lasad-rodo-
12. ttam jage-jhanna-nani negaridam Pammadi-bhup-  
 ottamam II [4\*] Tat-pada-payoja-shatpada II ☉  
 Svasti [I\*] Samadhi-

1. Metres appears to be Sardulavikrīḍita. But the verse is faulty in places.

1. Rēphā is wrongly inscribed

13. gata-pāṇcha-mahā-sabuda-mahā-maṇḍalāśvaram Bhāvāgi-  
puravar-ādīśvaram samasta-bhuvana-saṁstu(stu) yamā-
14. na-Mara-Dhārīna(Dhārāṇī)-prasūta-Trilōchana-  
Kaṇḍamba-vamśa-mahōdaya-mahī-dhārāndra-sikar-ōdaya-  
prachandama-
15. rttanda I mātṛtāṇḍa-kar-āti-tibra-kara-teja-pratāpa-  
 vaśikṛita-sakala-mahī-maṇḍalān=ut tu [m̃]ga-si [m̃]ha-  
 (1)  
 lāṇchana vāṇa-  
 (2) (3)
16. vāṇara-mahādvāja pāmṛmatī-tūrvya-nirggōṣaṇam  
 chatur-ādīti-nagarādhiśhit-ashta-das-āsava-mēdha-  
 dīkṣha-
17. dīkṣita-kula-prasūtam Himagi rāndra-rūndra-sikhar-  
 āstāpita-sphatika-sū(sī)lā-stambham sara-
18. n-āgata-vajra-nrakāram lōkaika-kalpa-drumam mūrtti-  
 Nārāyaṇam kīrtti-mātṛtāṇḍam saṁkrānti-davalam  
 mam-
19. ndalika-lalāṭa-pattā vai ri-gharattā subhata-raja-  
 sikhēman=ity=akhila-nāmaṇḍali-virajitar=appa  
 sīmanu
20. mahāmaṇḍalāśvaram Sivachittam Permmadi devam Palasige  
pamnnir-chchhasi ranumam Komkana-vombhai-

1) vāṇa is redundant.

2) Unaspirated consonants are used for the aspirated in several places: such as dhavlam for dhavalam (l. 18), ādīśvaram for ādhiśvaram (l. 13), -sikar-(l. 14). No more corrections are therefore indicated.

3) In several places a bindu is redundantly given in addition to a varga-pāṇchama, or otherwise as in the present case.

21. nūrumaṁ Kavade-dvīna-samalekkaṁumam tu shta-nigraha-  
si shta=pratipalaneyim sukhadin=alu [tta\*] mēre II
22. Tat=pāda-payōja-sṣhatpada II Vri II Osedamgāda-  
[radi]nda kalna=kuja -- -- -- dhi tiyim ~~kan~~  
kāmḍavan[2-]sai prō-
23. d-griha mukti-saurya-baladimḍ=ānt=anminimḍam U-  
r=vessa\_kā -- -- -- gēnā janakanāngam bhimpī-
24. nīm Wēru-guruv=esaval=vāridhi bhavi salke Surigan  
pēmpimḍe dhātīrī=samam II [5\*] āntu sa(sā)mannta=  
Kaunteyam sukha=
25. din=ire II Vasidhā-kāminin=oppe darppanam=enipp=a  
dēsamam tālḍ=inin=posat=āgal pariranjikum  
Panaika-
26. dēsam samant=alli sōbhi agum Māval e-nādu-pamcha-  
sata-samkhyā-grāma [dim] d=imḍ=pravi shti sukōtam  
Bharanipuram
27. sogayikum nānāvi d-ōdyānadim II [6\*] A Bharanipu [ra\*]-  
vīrajiran=ī bhuvana=vyāpta=kīrtti-ramanam  
Lakshmi-vya-
28. bhāsi viśva-bhāi-venit-ābhavanam Surigane -- -- --  
-- -- -- [7\*] Svasṣi samadī gata=pamcha=ma-
29. hā-sakude mahā-samamnta kīrtti-valli-vēlita -- --  
kavi-[ga]maka-vādi-vēgvi-jana-kakpa-bhūja tibra-  
kara-tē-
30. ja kōḍamḍa-Pārtta gāṁḍara tīrtta saraṇ-āga [ta=va]-  
jra-[prākāra vi]krāma-gūtradāra Kāḍamba-rājya  
abhyuda-



31. yakāra I māvana gamnda-vāraṇa subhata-jana-stutya  
 -- -- -- -- -- samanta-karīmāra-kamthīra  
 I ka-
32. dan-aka-bhairava I subhata-samanta-chūdāmani -- --  
 -- -- -- -- -- Suriyamēsva-dēva-labbuda-va-
33. prasāda sakala-jan-āhāda nām-ādi- [samasta-prasasti-  
 sahitaṁ śrīmaṁ] mahā-saṁāṁ [tām\*] Suriyamayaṁ
34. Bharanī-paṇneradum Hagarage-haṇneradum [Kaha]vāda-  
haṇneradum Kaṁpile-haṇneradum Kalukamdi #  
Chamḍāvura pra-
35. bhi(bhri)ti grā[māṅga]lān=eka-bhōga-prabhu-  
 sanyadiṁd=alutta suka-din=ire II Eredargg-  
 ānta-virōdi-galge sara-
36. n=and -- -- -- -- -- kalp-āṅghrīna -- --  
 -- -- -- -- -- vajra-paṁjaraṁ=  
 emḍ=imntu nogartta-vetta
37. guṇamāṁ kai -- -- -- -- -- baṇṇi -- -- -- -- -- nāmāṁdāṁ=  
 -- -- -- -- -- -- -- -- -- -- -- nāmāṁdāna II Indam  
 budha-jana-suka-mākaṁdāṁ na-
38. ta-lagna-bhagna-gāyaka-brāt-ānāṁdāṁ page maled=  
 āgale komdāṁ -- -- -- -- -- -- -- -- -- -- -- II Sale  
 sāmā=unnati Mēruvīṅge
39. sikharaṁ gāmbhīryag=āmbhōdhi gāṁ -- -- -- -- --  
 -- -- -- -- -- lasadu hijaya satu-
40. vikrama-guṇaṁ -- -- -- -- -- -- -- -- -- -- --  
 -- -- -- -- -- samanta Baṁkambana II Baṁka vi rōdhi galige  
 ātāṁ

41. kaṁ durjjāna-durātma-duḥkama galam -- -- -- --  
 -- -- -- -- saṅgrāma-rāṅgaḍolu -- -- II  
 Jāna=anya=oppade=art tam -- --
42. gar=4rasinḡerīṅge -- -- -- -- --  
 ilā-saṁstutam niriḍam -- -- -- -- --
43. -- -- -- -- --  
 -- -- -- -- -- bhū-viditam vi-
44. sāsa-kīrttiḡaṁritam-gavacha śrī -- -- -- -- --  
 -- -- -- -- -- sampaḍamam II Vidita-suka-betu-
45. venaal=oppuva kōṇamahalli dhānya-sampad-abhivridhi  
 -- -- -- -- --  
 sta=bhōga-sampadadam Kalukandi galam
46. prabhu-sānya-vrittivam paded-anurāgaḍim ne -- -- -- --  
 -- -- -- -- -- II

Five lines more - practically illegible

The epigraph is incomplete. There is enough space  
 for about 20 lines more, but left blank.

No. (41) Tambur Inscription of Permaḡḡdeva (A.D. 1155)

The epigraph is in two pieces. The first part  
 containing lines 1 to 24 and a portion of line 25 was  
 copied by me in A.D. 1955. The lower part was then missing.  
 It was traced in <sup>A.D.</sup> 1964 and has since been copied.  
 [Metres: Vv. 1 and 2 Anushtubh; v. 3 Sragdhara; vv. 4 to  
 11 Kanda.]



1. Namastuṅga-sīrasa-chumbi-chandra-chāmara-chāravē [I\*]  
trailōkya-nagar-āraṁbha-mūla-stāmbhāya Sāmbhavē  
II [1\*]
2. Jayaty-āviśhkrītaṁ Viśhnōr-vvārāhaṁ kshōbhita-  
āraṇavāṁ [I\*] dakṣiṇ-ōnnata-damśtra-āgra-  
viśranta-bhuvanāṁ vapuh II [2\*]
3. Svasti [I\*] Saṁasta-bhuvan-āśraya śrī-prithvī-vallabha  
mahārājādhirāja paramēśvaraṁ parata- [bhāttara]-
4. \*kām Satyāśraya-kula-tilakam Chālukya-abharanāṁ  
śrīmat-Tro(Trail)lōkyanella-dēvara vijaya-  
rājyam= [ut ta] -
5. r-ōt tar-abhivri ddi-pravaraddhamāṇam=a-chandr-ārka-  
tāraṁ salut=ire II Tach=chakravartti-vikrama-  
sahā [yan=anipa] [II\*]
6. Śrīmat-Kādāmba-vamā-ōdaya-sikhari-samudbhūta-  
tigmāṁśu vira-śrī mādyan-narttana-prāṇ [gaṇa]-
7. bhūja-sikharam kīrtti kānta-vihāra-vyōmaṁ Vaka-śrī-  
nivāsa-pramuda-vadana-nīrāja- [mā]-
8. dyad-dheritri-bhāmā-kamṇ-āvataṁsāṁ rinu-vināta-  
padam dīra Permaḍi dēvaṁ II [3\*] Ā mahi [svaraṁ]  
(1)
9. Komkāṇa-vombhavū [ru]māṁ Palasige Palasige-  
pāṇi [r]chchhōsī ramamam sukhadin=alu [ttire] II
10. Tat-pāda-padm-ōṇajīvi Tammīyūre prabhu II Ka II  
Sal-lalita-guṇa-gaṇ-āśnada [n=u]=
11. l-lasita-vilāsa-vibhavan=ī bhuvana-lasat-pallavita-  
kīrtti-ramamam Mallaragam danda-nātha [vasi]-

1. One Palasige is redundant.

12. dhā-ratnā II [4\*] ā Mallarasanā nija śanta[nā] dol  
niliḡida mahātman II Ka II Sēmant-ōraga-[ga]-
13. rudā sēanta-kujata-khaṇḡaṇ-aika-kuthāraṇ sēanta-  
kudhara-vajraṇ sēanta-di[nē]-
14. sā-Saṁhikēyaṇ Kaggā II [5\*] ā sēanta-chūḡāmaṇi  
Tammiyū r-Buli gōḡu-Māva [11] -
15. y-int=i mūrum haṇṇeraḡu-sthalaṇ tribhōg-  
ābhyāntaraṇ=aluttam sukhaḡin=i re II Ka II
16. Sad-aṇḡa-a-guṇa-maṇi-bhūḡhaṇaṇ=udit-ōḡita-vai bhavaṇ  
buddh-ābhī shta-phala-praḡa-
17. n=eni śi negarḡda vi bhu sūṁkada Mādhava-rāja  
daṇa(nḡda)nāthana besadim II [6\*] Para-hita-chari-  
tam buddha-jana-paṇa-pu shta-vaṇṇaṇ=ū rjjit-ōrjjita-  
vi bhavaṇ naraṇaṇi-sabha-āntaraḡa-sphuri-
19. t-ōn-māṇikya-ḡipa-ni bhana-ācharasaṇ II [7\*] Antu  
Chāmunda(nḡḡe) svaraḡda Nāraṇaṇa-dēvaṇ=dēvaṇ  
aṇḡa-bhō-
20. gakkāṇ sṇaṇa-nivēdyakkāṇ dēvaṇa nuraḡol=iṇḡpa  
baṇḡaṇji ga-saṇi ga-asagaṇ=āḡiy=āḡi palavum
21. karmāntaraṇḡalaṇ māḡi jīvi suvaraḡle āntalaṇaṇi  
bīraṇaṇaṇ haṇḡaṇaṇaṇ dēvaṇa tōṁḡaḡa
22. keya-batṭe-sūṁkamumāṇ kuliya sūṁkamumāṇ II Ka II  
Bhū-chakraṇ poḡalut(tt)=iṇḡal=ācharasaṇ mukhya-
23. v=āḡe sūṁkda saḡhi va prāchuryya-yaṇaṇ=ttāṇ=alōchi śi  
kottar=Mukunda-pūḡeḡe satata[m] II [8\*]
24. Yama-niyaṇa-jana-saṇāḡhi-kraṇa-ni rataraḡlōka-  
pūḡyaṇ=āḡama-viḡaṇ=uttamaṇ=eni śi



25. nagarddar=ssamyamar=īśāśakti-pañḍita-dēvar II [9\*]  
 Avara agrima śīshavar=bhū -- -- pra --
26. tāraṇupamar=ssu [charitrar] -- -- -- -- --  
 kar=avadāta-yasā=Vvarēsvara-brati-
27. nāthar II [10\*] antu Śaka-varṣam 1077naya Dhātu  
 samvat sarada Puṣya sūddha 11 Sōmavāra-
28. mun=uttarayana-sankrānti]yam=āge tat-punya-dinadol II  
 Ka II Prakata-yasās-patāham dik-
29. prakaraṇa=syādalke surkedaadhikāri gal=i sakala  
 jagam nut -- ttar=ssakal-āvani-chandra-gū-
30. ryyar=ut=ekavaram II [11\*] Sāṇyō etc., and  
 Svadattam etc., two comminatory and recommendatory  
 verses.

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No. (42) Siddhanhalli broken tablet of A.D. 1159.


[Metres: V. 1 Śārdūlavikrīḍita; v. 2 Mahāśraḡdhara;  
 v. 3 Mattebhavikrīḍita; v. 4 Mālīnī; v. 5 Kanda  
 v. 6 Śālīnī; v. 7 Annashtubh.]


1. -- -- -- -- --  
 bhrīṅga-v-āṅga-nīlā kuruda-vara -- -- --
2. -- -- -- -- --  
 sō-vallari chakravala II Tach-ohi shyar II -- --  
 ∪ ∪ — ∪ — ∪ ∪ — —
3. — ∪ — — ∪ — — —  
 jñāna-madam tyajantu mukulīkurvventu bhaktiā  
 kara — — — ∪ ∪ — ∪ — ∪ ∪

4. — — — — —  
 māṇes=chamō=ā[m] sōrennikatē kin=astv=api  
 mānak=khadyōta=vidyō — — [1\*]
5. — — — — — mīlāda  
 Sīrastha-gaṇa=parivṛdhach-Chitrakūt/-  
 ānvay-aik-ābharāṇa — — — — —
6. — — — — —  
 gaṇa=ā Bōdhi chandra S/mara=gan-dh-ēbh-  
 āndra=ābhar=jaga=vinuta=padar=vvi sva=śīdā(dhā)-  
 nta — — — — —
7. pra=vi dīta=Guṇa=ānādi-brāt-Īndra=vvitāndrar II [2\*]  
 Antu śrīmatī-mahā-samantogā Rudrayvam Tamm[ivūr]  
 — — — — —
8. ddham=appa Bīraṇchalliyol tanno mādi śīdā basadiya  
 ri shiyar=āhāra=dānakkam dēva — — — — —  
 — — — — —
9. dūvaligereya tēkkaṇa tumbina nīr-vvariyoḷ hiriya-  
 āraveyīm baḍagal bechchal=mērey=āgi — — — — —  
 — — — — —
10. yolar=a(ai) vattar=ttōmtamumam=a baṇad=ī sānyada  
 kōṇina her=bachchal mērey=āgi baḍagal  
 dāvayagattē[mum] — — — — —
11. leyol=omdu mattar=ggaldēyman=ūrim tēkkaṇa battugayol  
 haḍuval her=vvatṭa mērey=āgi — — — — —
12. siy=ēriya kolanolag=āgi tēkkal=ōṇi mērey=āgi hiriya-  
 galayol=aradu mattaru hakkaluma — — — — —
13. maḍuveya baḷgode=vaṇamumam basadiyīm mūḍalu haḍināru  
 kayya nīlada pari sūtra=kshē[tra] — — — — —
14. Svasti [1\*] Śeka=varsha 1080neya Bahudhānya=samvat sarada  
 Phalgunā=suddh=ashtamiy=Ādivāramum sama[nīśī]

15. bāṇḍa nūṇya-tithiyol sarvva-namasyam sarvva-bādhā-  
parihāraṁ=āgi II Vri II Guṇanāṇḍi-brati-  
nātha-pā[da-vī]-
16. mala-prakṣhālanaṁ māḍi dhārini bāp=em̐=  
abhi varṇni sut tam=i ra māṅgal-y-ānak=ānika-sat-  
kṣhaṇa=entum desegē u
17. parvvaire mahā-sānanta-Rudraṁ yasahpranayam  
sha(sa)-rvva-namasyam=āgi mudadim hast-ōḍakam  
māḍiḍam II [3\*] Vri II ☉
18. Vitarāṇa-vijaya-srī-kīrtti-tejō-bhīrāma-subhata-  
nivaha-bhāsvad-āla(~~sa~~)-līlā-lalāmah kuvalāya-  
budha-
19. bandhus=sarvvathā punya-sindhur=jjavati samara-rudrah  
vīra-sānanta-Rudrah II [4\*] Ka II Guṇigal=samasta-  
sāstrada kaṇigal=āu-
20. nananḍi-dēvar=uttama-si shy-āgrāṇig=ī sthānāman=<sup>(1)</sup>  
anugīḍam Nēmicandra-vibudham=ittar II [5\*] ☉  
Mattam Bīraṇaḥa-
21. līya Kēta-gavunda pramukhav=aruvatt=xxokkalugal  
dhānya-varggaḍol bannige-golagamam chandr-ārka-  
sthāyiy=āgi nadevam-
22. t=āgi kottar II Sāmanyō=yaṁ dhamma-setur=nrivāṇam  
kāle kāle pālaniyō bhavaibhih sarvvan=etan=  
bhavinah pārtthivem-


1. One gaṇa is short after sthānāman in the third pāda.

23. drāṇ=bhūyō bhūyō yachātē Rāmachandraḥ II [6\*] Svadattāṁ<sup>(m)</sup>  
 paradattāṁ vā yō harēta vasundharāṁ shashtī<sup>(n)</sup>  
 vvarsha-sahasrāṇi  
 24. vi shthayāṁ jayātē kṛimih II [7\*] 

- 1) The virāṇa is represented by the symbol   
 throughout.


==

No. (43) Havage Pedestal Inscription ( c. A.D. 1160)

-  1. Svasti [II\*] Śrī-Yāpanīya-saṅghē Maillap-anvayāṁ Kā-  
 2. reya-gaṇada samasta-guṇa-saṁnāmarappa Maḡhaṇṇāṁdi  
 bhatāreka-  
 3. dēvara śi shshitiyaru śrī Guṇavatiyavvegala guḍḍanu  
 Kōṭara Kalla-gaṇḍan=A-  
 4. nilāpurada nakhara-Jinā [1a\*] yakke mādi śi kōṭṭa  
 Pārisvanātha- [sva\*] mī-  
 5. galu [I\*] Maṁgala mahā-śrī śrī śrī II

==

No. (44) Kulvalli Inscription of Hampadēvi (A.D. 1162)

-  (1)  
 1. Namaṣ=tuṁga-śi ras-tuṁga-chandra-chāmara-charavē [I\*]  
 trailōkya-nagar-ārāmbha-mūla-stambhaya  
 Sambhavē II [1\*]  
 2. Jaya Dēvi jagat-mātē māmtrāṇāṁ ma[m\*]tra-nāyaki [I\*]  
 pūṁṇa-Gauri-ya(a) vatarāya śrī-maṁgalāya namō=  
 3. 'stu tē II [2\*]

(1) Metres: Verses 1 and 2 Anushtubh.



4. Svasti [II\*] Samadhi-gata-pañcha-mahā-sābda mahā-  
māṇḍalēśvarāṁ Bhāvāśī-pura-var-ādhi svara  
samasta-bhuvana-
5. samastūyamaṇa-Hara-Dharanī-prasūta-T rilo chana-Kadamba  
vaṁśa-mahōdayam mahādharendra-
6. ~~stha~~ sikhara-abhyudayaṁāṇāṁ mahā-prachanda-mart tinda  
sakala-mahi-māṇḍalan-ut taga-
7. siṁha-tāṁch (chh)anāṁ I vānara-mahā-dhvajaṁ  
permmati(tti)-tūryya-ni [r\*] ghō shanāṁ I chatu ----  
nagar-ādhi shti -- -- -- s-asva-mēdha-ṇikā (dik shā) =  
dik shitaṁ I kula-prasūtaṁ -- -- -- -- --
9. dra-sikhara-sthāpitim(ta) [mahā-sakti-prabhāvaṁ]  
[tyāga-jaga-Jhampa(-ācha)]-- -- -- -- --
10. saraṇ-āgata-vajra-prakāra I mūrṭti-Nārāyaṇāṁ  
māṇḍalika-la -- -- -- -- --
11. gharatṭa subhatta(ta)-raja-sikhāṇāṁ I Kādamba-  
(1) chūḍāmaṇi-ty-akhi -- -- -- -- --
12. vi rājitar-appa sri-Kādamba-Sivachitta-Vi ra-  
(2) Permmadi dev-arasaru Ko [mkan avom] =
- 13- bhayinūrumāṁ Halasi ge-panni [r\*]-chchhāsi rema  
(mumam) dū shta-ni graba-si shta-prati [pāla] =
14. neyindāldu I Gōveya nelevi dinolu rajvam-  
geyuttem=i re [II\*] Svasti [I\*] sri-Siva-
15. chitta-Vi ra-Permmadi deva-varshada 15 neydeneya  
Vi sa-sarvat sarada Māgha

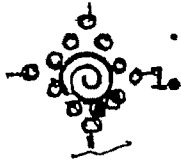
1. There is a superfluous danda in between n-i and tya-.
2. Anusvara is incorrect.

16. suddha 7 Budhavārad=amdu svastīy=anavarata-  
parama-kalyāṇ-abhyudaya=bhō-
17. ga-bhāgini dvitiya-Lakshmi-samāvukta-śrīmad-  
yuvarāja-kumāra Vija-
18. yādityadēv-arasa=arddh-āṅga-lakshmiyum=enī śīda  
niri arasi Sampādēviya-
19. ru Sāmpagādiya nelēvīdinal=irdha samayadalu  
tanu=alikeya Kūlavalliya
20. grām-ādhi-dēvate Kūlakabbaya dēgulada jīmnōddhārekkam  
(1)  
naimiti(tti)ka-parvvakkam=am-
21. d=aruvatt-oka(kka)lum bāndu pūrvvāṇam binnavise  
bitta keravolage paḍuvalu gōli-
22. ya mara bedagalu dēvara keyya mūḍalu dāri tēṅkalu  
kāmbalada marada baguli simey=agi dēvi
23. keyi mūvattu-kaiyya mane lopatta-aydu kaya mane  
dēviya mūḍal=ombhattu kaiyipu-
24. jāri mane amntu mūru maneyu keyyu sarvva-bād(dha)-  
parihārav=agi [II\*] ōḍeyam Madavari Māchanna II
1. anusvara is redundant.

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No. 45) Bailūr Inscription of Permaḍi dēva (A. D. 1162-67-68)

[Metres: Vv. 1, 2 and 6 Anushtubh; v. 3 Mahāśrāgadhara;  
vv. 4 and 5 Kandā.]



Namas=tūṅga-śīras-chūmbi-chandra-cha[marā]-  
chāravē [I\*] [traiḷō] kya-nagar-arāmbha-mūla-  
sāmbhāya Sāmbhavē II [1\*]



2. Viśuddha-jñāna-dēhāya trivedī dīya-chakṣuṣhē [I\*]  
 śreyah-prāṇta-nimittāya namag=Śomārddha-  
 dharīnē II [2\*]
3. (1) svasti [I\*] Śrī Śivachitta Vīra Permmādīdeva-varuṣha  
 16 Chitrabhaṇu sāmvaṭsarada Chaitra śuddha  
 dasamī Sōmavārad=ānā arasaru dēvargge II
4. Śrī Kādamba kul-ōditam=ent=a[m] d=ade II Vm II  
 Tanag=ayyaṁ tyaga-simhāsana-pati Vijayāditya-  
 bhū-vallabham
5. māvan=udaram vīra-simhāsana-pati=[nuta] Permmādī-  
 chakr-ādhinātham vanita-ratnam narēndra-  
 priya-tanaya
6. mahādēvi — — — — —  
 — — — — — Jayakēśi kṣitīśmṅg-ilēsār II [3\*] Ka II  
 Ja[nakam]
7. Chalukya Permmādī-nripālām Malayavati-mahādēvi  
 [jagaj-jana] = janani petta tavi tanag=ene  
 Mallaladēvi-
8. y=entu nōntarum=olārē II [4\*] -- -- -- --  
 about 18 letters -- -- -- Vīra Permmādīdevam  
 bhuvana --
9. tyam ----- tadīy-ānuja -- -- Vijayāditya -- --  
 -- about 18 letters -- -- -- pōlip =  
 oḍavarolida
10. -- -- -- -- reppōlpere about 20 letters -- --  
 dharege -- -- Bhīm-Ārjunarkkalu II Kanda  
 II
1. This line is inscribed in small characters.

11. Udayāchaladolu [dinakaran=udiyi suv=ant=i re] Kadamba-  
kulav=emba [jaga] d-vi dita-ghan a-sikhari-  
 sikharado-
12. laudiyi sidam [vi sed-kirti Permmadi-nripa II] [5\*]  
 [Svasti sama] dhi gata-pāṇcha-mahāsahda mahā-  
 māṇḍalēśvaram
13. Banvāsi-pura-var-ādhi s'varam [samasta-bhuvana-  
 samstūyamāna-Hara]- Dharanī-prasūta-Trilōchan-  
 Ka-
14. damba-vamśa-mahodaya- [mahādharendra-sikhar-  
 abhyudaya] māna-mahā-prachandā-mārttandam mārttam-  
 da-kar-ati-ti bra-nija-pa [tapa-vasī-kṛita-sakala-  
 mahi-mam] dalan-uttunga-simha-lāṁch chhanam  
 vāhara-ma-
16. ha-dhvajam permatiti-tūrvya- [ni raghō shanam  
 chatur-asīti-nagar-ādhi] sht hit-ashtadas-  
 āsvamedha-ōik shā-ōik shita-ku-
17. la-prasutam Himavada-girindra- [rudra-sikhara-  
 samsthānita-mahā-sakti-prabhavam] tyāga-jaga  
 jhampa-Jhampa-
18. ā-achāryyam niśśanka-rāman [subhata-kanaka-nikash-  
 opalam saram-agata-] vajra-prakaram lok-aika-  
 kalpa-dru-
19. man sankranti-dhavalam murti- [Nārāyaṇam kirti-  
 mārttandam māṇḍalika-lālā] ta-pattam vai ri-  
 gharattam subhata-rāja-
20. sikhāmani Kadamba-chūdāma [n=ity=akhila-rajāvali-  
 virajitar=anna grīman-mahā-māṇḍalēśvaram mahā-

21. mahēśvaram Halevara māri -- -- -- --  
 -- -- -- -- varasaru Komkana-vombhai-nūrumam Ha-
22. lasige-panni rechchhasi ramumam [aushta-nigraha śi shta-  
 pratipalaneyim] Goveya nalevi dinolu sukha-sanka-
23. tha-vinōdadim rajyam-geyyuttam=ire II -- -- -- --  
 about 14 letters -- -- -- -- Mimdevalliya śrī-  
 Wulastha-
24. na-devara nivedyakkam chaitra-pavitrakkam -- -- -- --  
 -- -- -- -- temkana nir-ottina kodala gaddeymam=ada-
25. ra badagana [sari] vina gaddeymam ----- about  
 12 letters -- -- -- -- śrī-Mallikarjuna-devara  
 nivedya-
26. kke Gange-gattina badagana -- -- -- -- about 15 letters  
Kerevadada dāri nadu-
27. -- -- -- -- about 20 letters -- gaddeva megana  
 nir-ottina mavina gaddeymam
28. Intai dharmanam=avan -- -- -- -- about 10 letters  
 -- -- -- -- sarvva=bādha-parihārav=agi sarvva-  
 namasyadim śrī Kadam-
29. ba Sivachitta Vi ra Permmadi -- -- -- -- mādi  
 bittaru II Kula-rūdi-vade=i rppa Halasige na-
30. [dol] agana Mimdevalliya -- -- -- --  
 Hemmesvaranum mādi sidam Devarasi-pandita  
 munipa II
- © 31. Mattam śrī Kadamba Siva [chitta Vi ra Permmadi] dev-  
 arasaru Mimdevalliya śrī Hemmesvara-devara  
 nivedyakkam chait-

32. tra-pavitrakkaṃ khanda-[sohuta-jīṃnōddhārakkam]  
[Karūva-gey<sup>y</sup>olaze paḍuva desey=arddhada huni se-
33. ya kaṇḍiyāri mūdāna tenkāna sīmey=[āge paḍuva] - - -  
- - - sīmeyāda kalagāna koda -
34. lum sahitav=irdda [gaddaya]n=adara mūdāna deseva  
- - - - - badagāna sīme dōḍḍa huni se mū-
35. dāna sīmeyāda -- -- -- about 24 letters - - -  
baṇḍi bhattada sāveya
36. - - - - - about 27 letters - - - badagāna  
sīmeyim baṇḍi bhattada gaddeyman
37. perggade -- -- -- dāriyimdaṃ mūdālu -- --  
yāgi badagalu Mallikārjuna-dēvara  
pari sūtrave sīme
38. -- -- -- purada - - - - - about 25 letters - - -  
dēvara nandā-dīvi ge
39. -- ya sahita mān-enneyam nadeysi - - - about 18  
letters - - - sarvva-
40. bādha-parihāra<sup>ra</sup>gi sī Hemmesvara- [dēvara] kalas-  
ārōpaṇada dīna punya-dīna=andu Devarāgi-  
panditargge dhā-
41. rā-pūrvvakam mādi bitta dhamma II Mattam=a  
samayadalu Mindavelliya Jemmagāvumda  
Bolagāvumda Kalagāvum-
42. da Gujjagāvumda mukhyam=ag=aru vatt-okkalamam  
Heggadeyara Mallan=akkasale Singōjam  
kammāra Dāsōjamma-
43. dīvala Soppayan =imt=entū hittu sahitam=irddu sī  
Hemmesvara-dēvara nivēdyakkam chaitra-  
pavitrakkaṃ ūra

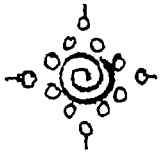
44. tenkara poravina - - - - - Kerevādada hola=  
sime muttida kodala gaddeyma=adara [su]-  
45. ttida bayalman Dēvarāsi-pāṇḍitara kālān <sup>toledu</sup> Karchochi  
dhārā-pūrvvakam mādi sarvva-namasāyadim bittaru II ©  
46. Intai dharmam pratināli [sidargge] Gange Gāye  
Vārāsi Kuru-kshētracolu sāsira kavile=  
47. yam veda-pāragar=appa -- -- -- [brāhma]nargge  
kotte phalam=akku II I dharmaman=alidavang=  
a punya=  
48. tirthaṅgala tēdiyolu -- -- -- [brāhma]naran=alida  
pañcha-mahā-pātekan=akku II Stōka II  
49. Sva-dattam para-dattam vā yō harēta vasumdharam  
shashti<sup>(n)</sup> vvarsha-sahasranī viśtthāvam jā-  
50. yatē krimih II © [6\*] Svasti [I\*] Śrī Vīra  
Permmādi dēva-varshada 21 neva Sarvajit=samvat sa-  
51. rada Vaiśakha sūddha dasami Vaddavaradamdu  
Madavari Kallanan=ayvattu gadyana honnam  
komdu  
52. chālariya vrittiyam Dēvarāsi-pāṇḍitara kālān  
karchochi dhārā-pūrvvakam mādi kotte II  
© 53. Svasti [I\*] Śrī Kādamba śrī Śivachitta śrī Vīra  
Permmādi dēva-varushada 22 neva Sarvvadhari  
samvat sara=  
54. da Bhādrapada bahu 3 Guruvāradamdu Mīmdavalliya  
śrī Hemmesvara-dēvara pād-arādhakan=appa  
Hemma=

55. di dēv-arasara besadīm - - - - -  
 [sara] sta mummuri-dāṇḍamū nalkūṁ pattaṇḍa  
 set ti gut tarūṁ
56. sahī tam alliya - - - - - about 9 letters - -  
 [a] ruvatt-okkalūṁ sahī tam=irḍa sri  
 Hemmesvara-dēvara nu-
57. radolagana talasāriga - - - - - chaitra-  
 pavitra nāṇḍa-divigege dhāra-nūrvvakam māḍi - - -
58. Devarāsi-paṇḍitarage - - - - - about 12 letters - -  
 nadasivamt-agaire kottaru II - - about 8 letters
59. - - - sri Hemmadi dēv-arasa - - - - -

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No. 46 Sīgigatti Inscription of Permāḍi dēva (A.D. 1162)

[Metres: Vv. 1, 2, 5, 6, 9, 12, 13, 15 and 19 Kāṇḍa;  
 Vv. 3, 8, 16 and 18 Mattebhavikrīḍita; vv. 4 and  
 11 Utpalāmālā; v. 7 Mahāsrāghara; vv 10, 14 and  
 17 Champakāmālā.]



1. Nama=tuṁgā-sī ras-chūmbi-chēṇḍra-chāmara-chāravē

[I\*] trailōkya-nagar-arāmbha-mūla-stāmbhāya

Sāmbhavē II [1\*]



2. Viśiddha-jñāna-dēhāya trivēḍi divya-chakshuṣhē [1<sup>re</sup>]

śrēyaḥ-prānta-nimittāya namaḥ Sōm-ārdha-

dhārīṇē II [2\*]



3. Ari-bhūpālaran=āhav-aji radol=ārdḍ=eba(bba)tti

benkōṇḍu tamn=anarapālarkkalā vastu-vāṁhana-

patākā-tū-



4. rrya-shu(śu) bhā<sup>te</sup>-atapa<sup>te</sup>ra-ranachh-chhāmkha-nikāyaṇam  
kavarddukomaṇḍaśācharyyadin vikram-a(ā) bharaṇam  
śrī-Jayakēśidā-
5. van=esedam Kādamba-kānṭhīrava[m\*] II [3\*] 4  
narapalan=agra-mahi śī(shī) vare-Kumtala-  
rajanutre chandr-ānane yāchaka-prakara-  
kalpa-lat-ōpame-
- (2)  
6. y=adri-jātegam Jānaki gam sā(sa)māṇam=anip=umnnata-  
śīla-vilāsa-rūpa=uddāni negartteyam tāledal=
- urrvi ge Mailaladevi#permmēi(yim) II [4\*]
7. Antavargge tanayan=adar=Kkumtala-dēs=ādhinātha-  
(2)  
daumrityar=btū-kānṭhēsā=an śī vi(nī)ja-  
vikramānta[r\*]=Ppermmādi deva-Vijayāditya[r\*] II  
[5\*]
8. Videyāchaladolu tinakaraṇ=udayi suv=ant=i re Kādamba-  
vams-ōdayam=ambudeyagi ri-sikhari-sikharadola=  
udayi śī dām
9. viśāda-kīrtti Permmādi-nripa[m\*] II [6\*] Kaduvin  
Ppermmādi deva[m\*] ni ja=vi jaya=gaj-ārūḍaṇ=  
āgalke Lālāṇig=udigittā gāṇḍa-garvvaṇ  
(3)  
Dravilaṇ=adaśī dām Ma-
10. Wālavān bhītan=ādām sādādam Nēoalan=ammām(āmmām)  
toredu kaledaṇ=a Cūrjjaram Pāriyātra[m\*]  
(4) (5)  
miṇṇakal tām=āṇjjinimda[m\*] Wālepaṇ=alkī dām  
(6)  
Wāgha-

1. A beautiful figure of a peacock is engraved in the  
beginning of the line in the margin.
2. Read-dauhitrar.
3. Wā-is redundant.
4. The ānusvāra is unnecessary.
5. Read alākī dām for metre.
6. Read Wāgadhām.

11. <sup>(5)</sup> dam sēdegetta [m\*] II [7\*] Tat-tanuja II Ari-  
<sup>(2)</sup> bhūbhrit-pavi-damdan=arttijana-kalpa  
ōrvījan=atyanta-vistara-kīrtti pramadā-  
manōraman=uddiyad-bhūri-dhatrī-dha-
12. ramdharan=atty-ūrjjita-valbhavam vinuta-dhatripala-  
chūdamanī-hohurit-amghri-dva-yugam jigishu  
Vi Jayāditya-avani-palaka [m\*] II [8\*] Svasti sama-
13. dhi gata-pamcha-mahā-sabda mahāmanḍalēsvaram  
Banavāsi-puravar-adhī svaram samasta-bhuvana-  
samstūyamānam Hara-Dharani-pra-
14. sūta Trilōchana-Kadamba-vamśa-mahōdava-sikhara-  
abhyudayamānam mahā-prachamḍa-mārttamḍam  
maḥ mārttamḍa-ka-rā-ti-ti bra-ni ja-pratā-  
<sup>(3)</sup>
15. pa-vaśikrīta-sakala-mahī-mamḍan an-ut tumga-  
simha-lamchchhanam vanara-mahādhvajam  
permat ti-tūryya-nirgghōshanam chatura(re)  
giti-na-
16. gar-adhi shtit-ashtadas-asvamēdha-dīksha-dīkshita-  
kula-prasūtam Himavad-giri [m\*] dra-rumdra-  
sikhara-stapita-mahāsakti-pra-



1. Read tad-anuja as actually found in Belwatar inscription. Tanuja means a son while anuja means a brother. The reading as it stands would mean that Vi Jayāditye was a son of Permadideva, which is not the case.
2. The mark for 'i' karais redundant, in view of the subscript ni.
3. The hindu is given above the previous letter nu.

- (1)  
17. bhāvaṁ tyāga-jaga-jhāma-Jhāpal-āchāryya  
niṣsaṁkha-Rāma subhata-kanaka-nikaś-ōpaśam  
saraṇ-āgata-vajra-prākaraṁ loka-al [ka] -
18. kalpa-drumaṁ saṁkrānti-dhavalāṁ mūrtti-Nārāyaṇaṁ  
kīrtti-mārttaṇḍaṁ māṇḍalika-lalāṭanattāṁ  
vai ri-gharattāṁ subhata-rāja-sikhāma[ni]  
Kēdāmba-chūḍāmaṇi-itya-akhilā-rāj-āvali-virājita-
19. aṇḍa sṛimat-sarvvaṁjñ-āvatāraṁ tyāga-simhāsaṇaṁ  
rāya-pitāma[hām]
20. paśchima-samudra-ādhi svaraṁ Komkaṇa-chakravartti  
sṛi-Sivachittā-sṛi-Vīra-Parmāḍi dev-arasaṇu  
Halasi ge-hamni chchā [si ra] -
21. mumaṁ Komkaṇa-vombai-nūrumaṁ Kavade-dvīpa-  
saṁlakṣhamumaṁ n/eka-chchhatradīm nija-  
rājadhāni Chandraṇḍuraḍa nelavi [dino] -
22. lu dushṭa-nigraha-viśiṣṭa-pratipālāneyiṁ sukha-  
saṁkata-vinōdadiṁ rājyaṁ-geyutaṁire II  
Sāraṁ vichariṇa-āgalu Mārāja [vadi] -
23. ya(ya) samasta-desaṁgalolā Mārājavāḍi vol=int=ide  
sāraṁ Pūmllāmbiy-ēpnat=a nāḍ-ūrol  
II [9\*] Taleruḍu chelvan=a darsi Hāgadage [vi] -

1. A peacock is engraved herein the beginning of the line as in line 8 above.
2. The nasal is unnecessary in both the places.
3. The correct reading ya is found in the Uttagi Tank-bund inscription.
4. For nasal see Kamātaka Bhāṣha Bhūṣhaṇa, Sūtra 9.
5. Read darsi (i.e. dharis) for metre.
6. Read Hāgadage for metre.

24. shey-āntarāladol balasida gāndhā(dha)-  
 sāliya mahībra(dhā)-kulāṅgala dēvat-  
 āsreyāṅgala puṇina-stalāṅgala tatāka-  
 tatāṅgala[nū]-
25. -ta-nāndanāṅgala pudivinde<sup>= esad (3)</sup> ~~sa~~gunman=~~ea~~vogalvēm  
 nere bhūtal-āgradol II [10\*] Tat-pāda-pada-  
 ōpajīvi II Sṛī-nīleyām vīvekā-nīdhi gō[tra-na]-
26. vitraṇ=spāra=paṇ<sup>n</sup>ruṣhām dāni dayā=param sūjanan=  
 ūrjjita-tējan=sudāran=uttama[m\*] māna-dhāna[m\*]  
 gun=<sup>n</sup>āb<sup>(1)</sup>dhī Mahēśvara-pāda-pavō[ja]-
27. bhriṅgan=urvvī-nutan=emba pēmpu mahim-āhpadam=  
 āduḍu Jakka-gaundanol II [11\*] Tat-patni II  
 Pati-hitadolū Sītege sari Ratige samānam  
 vi[lāsa]-
28. d=esev=umnnativol satiyarol=ār=ene tanagi  
 kshitiyol=enalu Bāgi-gauḍi jasanām taledal II  
 [12\*] Tat-otra II Banna-gaundana he[r]mme[yam]<sup>(2)</sup>
29. namm=alave bannīsalke tādēya hesarām nūmmadi  
 mādiye nīlāsida kūmmēya putrām parōkshadolū  
 Jakkana II [13\*] Surarola[g=emtu]
30. Vāsava nagāṅgalol=em̐t=amarēndra-māndira[m\*]  
 nararoleg=em̐ntu chakrī vihaṅgalol=  
 a(e)mt-āhi-vairī tārak-ōtkaradolag=  
 em̐ntu Sīte-karan=[ōjvala]-

1. ~~āb~~dhī requires to be read as ābadhī for metre.
2. Perhaps we will have to read -gaundana as  
 -ga-u-māna for metre.
3. Read gunaman=<sup>n</sup>e for metre.

31. v=am̐te nij-anvayakk=ivam dhareyolag=endu  
(1)  
bam̐nipudu Bamma-gaundānān=art̐thi(r̐tti)yaṁ  
jana II [14\*] Tat=patni II Rāmaṇa rāmege  
sadri sām Sōma[na kā]-
32. minige tāne pāsatiy=anipal kōmale Ballavve  
(-2) (2)  
enalk=i mahiyolu sādai=intu pati-hitad=edeyola  
II [15\*] Allī [y=ača]-
- (3)  
33. ryyar=ent=ene II Dhareyolag=oppuva Dēvanūra=  
matha [I\*] Anta=ā stānad=achārvyaṇ=am̐t=esev=  
(4)  
erkkōti munīndrarolu negalā Hamum̐nta[nai]-  
(5)
34. s̐tikam̐ hadinēnt=ā mathadolu negartte=vaḍed=ī  
śrī-Siddhānāthāge tām̐ hiriḍum̐ bhaktiyaṇ=  
(6)  
um̐tumāḍi mudadim̐ śrī-Sārada-dēvi- -- --
35. vāṁ māḍgi Dēvasakti-munipam̐ tām̐ khyātiyaṁ  
māḍidam̐ dhareyolu Gōniyadēvan=īgal=esedam̐  
lōkaika=[ka\*] lpa=druma II Śrī-[tribhu]-
36. vana=gvāṁi enāda Siddhāhēsvara-dēvargge Maṭṭera  
Jakka-gaundam̐ stāna-mānyav-umbali-sahitāṁ  
(7)  
sūndahām̐ pari chchhēdāv=agi balikka dēvar=  
art̐thakkali -- --

1. We will have to read -ga-ūndānān= for metre, as in the above case.
2. 'a' is not required for metre.
3. A peacock's head is engraved in the beginning of the line.
4. Normally the word should have been elkōti (Ka-Bha-Bhu, Sūtra 165); but l has given place to r and consequently k has been doubled. Somewhat similar is the case of negartte in the next line.
5. pa has given place to va in euphonic junction; cf. gūṁmaṇe=vogalvaṁ in line 25 above (Ka. Bha. Bhu. Sūtra 31)
6. Suggested reading for the missing letters; vigraha-
7. Does it mean siddhāyem?

- (1) 37. yara dhammavem purōvirddhige salsē Gōṇṇya Sūlanāṇi-  
 devarige dhārā-nūrvvakam mādi kottā keyav=  
 ūri-vēliyiṁ badaga-dese [kere]
38. kalagga gaddemam badagga hakkalmam kottu nadawutt=  
 iralu II Svasti <sup>(3)</sup> sri-Kadamba Sivachittam sri-  
~~ka~~ <sup>(4)</sup> Vira-Permmāṇi deva- [va\*] rshada 16ne [ya Chitra]-
39. bhanu-samvat sarada Puṣya-bhahula biṇṇige Mangala-  
 vāra vyatīpatavutt taravāna-samkrānti-divya-  
 tithiyamdu sri-Vira-Permmā]-
40. didēv-arasarū Hagadageya sri-Siddhēsvara-dē [va\*]-  
 riḡe punar-ddattiy=agly=aruvaṇamam=entū  
 sarvvābādha-parihāra sarvva-na -- -- --
41. tapōdhanar=ahāra-dānakkam [m]khaṇḍa-hphutita-jīmṇ-  
 ōdhdhārakkam chaitra-pavitra-nivēdyakkam bittam=  
 i dharamamam arasigalum gaudum prativali-  
 sivaru II

1. Between the two lines 36 and 37, in the centre, the word Hagadage is inscribed in smaller characters, the purport of which is not understood.
2. The usual subscript r of vi has given place to superscript r to dhhi.
3. For the usual circling subscript r to śi, the subscript ri is engraved by mistake. For a somewhat similar confusion between subscripts r and ri see -bhūbhrit- (1.11) above.
4. ya is left out apparently owing to the presence of the va in deva. For similar omission see line 35 above where ka of kalpa-druma is left out after ka of kōkaika.



42. Tat-pāda-padma-ōpajī vi pradhāna=ent=ene II  
 (1)  
 Sukavīndra=ssukavīndra=e[m\*]du sijana=ssaijana=sannan=endu kalā-kōvidar=ellarum khalagalol= — — U —
43. — U gayakarol gayakan=endu śiṣṭa-ja[nā]=  
 (2)  
 sēvyar=ssēvyar=end=imtu bannipen=an=andadin=agalum parahit-ōpādhyāyayanam rāva[nā] II [16\*] U U U U  
 (3)
44. rūpinol Madana=a Madanna=a=ene nīm nar=artthadol nīnag=ene Khēcharam Khachara=sūnuge nīn=ene gunpinid=edal nīnag=ene — U — U
45. g=ene nīn=ene paraggade-rāva ninnol=āvano sarī pati pāsati anutta jagaj-janav=ol du  
 (3)  
 bannikum II [17\*] Mahā-pradhānam saṁdhi-vigra [hi Vāva] (4)
46. nayya-nāyaka śiṣṭhēsvārada nanda-dīvigam .  
 kumbāra-talligar=era=okkalam talasari=  
 bīraṇavān dhārā-pūrvvakam mā= v= — — — —
47. Yīdan=iy=andadin=eyda pālī śīdavargg=iṣṭ=arttha-saṁśiddhi sambhavikum kond=alidaṅge Gange Gāye Kōṣaram Kurukshetram=emb=ivarol [pēsade pā]=

1. The visarga is unnecessary.
2. The prāsa is defective in the last line.
3. The anusvara is unnecessary, in both the places.
4. da is engraved above the line in small characters.

48. rvvaram̐ goraveram̐ gō-br̐ndamam̐ pen̐diram̐ tave kom̐nd=  
 ikkida n̐pav=eyu gevalam̐ bilum̐ nigōd̐m̐galol̐ II<sup>(1)</sup>  
 [18\*] Sva-dattam̐ para-dattam̐ vā yō har̐eti(ta)<sup>(2)</sup>  
 vasu[n̐dhar̐am̐ shashti] =
49. r-vvarsha-sahasr̐ani vi sht̐ayam̐ jāyatē krimi [H̐]  
 [19\*] Ayinūrvvaru Siddh̐esvara-dēvarige hom̐ge  
 aravi sada āyava bitt̐aru [II\*] Telli [ga] -- -- --
50. dēvarge g̐n̐akke col̐asige en̐neyam̐ d̐i vi gege bitt̐aru II  
 Yint̐ai d̐harm̐amam̐ arasūm̐ g̐uḍum̐ or̐at̐in̐al̐i suvaru II  
 Ōm̐ namah̐ S̐ivayam̐ II<sup>(3)</sup>
- (4)  
 51. Ōm̐ai g̐n̐ada v̐ān=anne obba kumb̐ārara(na)  
 āvagegalanu(mu)mam̐ int̐-i yerad̐=okkalumam̐  
 sarvva-namas̐yav=āgi Siddh̐e [svara] =
52. dēvara nanda-d̐i vi gegam̐ bitt̐aru II

1. The letters dam̐ga are engraved in very small characters above the line.
2. *verse not correct being usual one.*
3. Vi sarga is redundant.
4. The original inscription ends with line 50. The last two lines 51 and 52 are a later addition. The script is rough and shapeless.

No. 47 <sup>Inscription</sup> Bhatṭikop Inspection of Permadideva (A.D. 1165)

[Metres: Vv. 1 and 6 Anushtubh; v. 2 Mattēbhavikṛdita;  
vv. 3, 4 and 5 Kanda.]



1. Namas=tunga-sīras'-chumbi-chandra-chāmara-chāravē I  
trailōkya-nagar-ārambha-mūla-stambhāya Sāmbhavē I  
(II) [1\*]
2. Holikashalliya Mallikānjuna-pāṇḍitaru avara  
śi shyaru Dēvarasi-pāṇḍitaru avara śi [shya]--
3. -- -- -- Rudra-sakti-pāṇḍitaru -- -- --
4. Jāna-nātham Jayakēśi dēvan-akhil-ōrbhi-nāthana-  
punya-bhājana-arddhāngi Chalukya-chakriya magal  
lōkalka-vi-
5. khyate mānini tām Mailaladevi tat-priya-tanūjam  
Vira Permadī yātana tammam Vijayavā-
6. nīsa ∪ ∪ - - - ∪ - dhyanyarē II [2\*]  
Svasti [1\*] Samadhi gata-paṇcha-mahāsābda mahā-  
maṇḍalēśvaram Banavā-
7. śī-pura-var-ādhiśvaram samasta-bhuvana-saṁstūyamāna-  
Hara-Dharanī-prasūta-Trailōchanā-Kadamba-  
vaṁśa-ma-
8. hodaya-sīkhar-abhyudayanāna-mahā-prachanda-  
mārttaṇḍam mārttaṇḍa-karāti-tībra-nija-  
pratāpa-vasīkṛita-
9. sakala-<sup>dig-</sup> [maṇḍala] māṇḍalaṇ=uttunga-simha-lāṁchchhanam  
vānara-mahā-dhvajam permatī-tūrya-nirghghō-  
shanam chatur-ā(a)śīti-na-
10. gar-ādhi sṭhiti-tāśtādas'-āsvamēdha-dīkshā-dīkshita-  
kula-prasūtām Himavad-gīrīndra-rūndra-sīkhera-  
sthāpita-mahā-sēkti-

11. prabhāvaṁ tyāga-jaga-jhampa-Jhampalāchāryyaṁ  
niśśāṅka-Rāmaṁ subhata-kanaka-nikas-ōpalam  
saraṇ-āgata-vajra-prakāraṁ lokayka-
12. kalpa-drumaṁ saṁkrānti-dhevalam mūrtti-Nārāyaṇam  
kīrtti-mārttāyāṁ māṇḍalika-lalata-pōttam  
vaiṛi-gharattam subhata-raja-sī-
13. khamani Kādāmba-chūḍamaṇ-ity=akhila-nāmāvali-  
virajita-rappa śrīman-mahāmaṇḍalēsvaraṁ Sivaohi-  
tta Viṛa Permaḍi devaṛu Komkara-vombhaynūru  
maṇḍa Palasi ge-panni rechhāsi ramumam Kavade-  
dvipa-samēlakkamumam
14. nēka-ochchhatraḍiṁd=āluttam duṣṭa-nigraha-sīṣṭa-  
pratipālāneyim sukhadim rajvam-geyuttamire II ②  
Tat-pāda-
15. padm-ōpajīvi II ② Svesti [I\*] Samasta prasasti-  
sehitam śrīman-mahā-prabhugalam vidvaj-jan-  
(1)  
ābhīṣṭa-phale-pradāyakaṛum I śata-karma-
16. dharma-samevit-ōttam-āṅga-pravatnarum I bhaya-  
lōbha-durilabharum I vipra-kula-tilakaṛum I  
Sarasvatī-karm-āvatamsarum I
17. dīn-ārtthi-jana-samuddharanarum ② ity=akhila-  
nāmāvali-virajita-rappa śrīma-tūr-odeyam  
Chat tīmavya-
18. nāyakaṛum bhū-vīditam Kesirajam Vamayvanam Mavalli  
hanneraḍumam I prabhu-samyadin=āluttam du-

1. Dā is written below the line in small characters.

20. abha-nigraha ś abha-pratīṣṭhā aneyīm sukha-samkha(ka)-  
tha vinōdadin=ire II (1) Tat-pōda-padm-ōpajī vi  
 II (1) Dharmakk=aga-
21. ray=eni sida nirmala-guṇi negardda Karuva-  
 (2) gaṇḍana=atana bhujadolu nali śiddha Lakshmi-g-  
aney=ena Chāṇḍavvey=eni-
22. tu nōmtarum=olare II [3\*] Tat-putra II (1) Nija=  
gunada gunna pampam nija pogale negardda=  
eseve kīrtti ge dhare-
23. yol ni gil=chīpa dharmma-nīlayam so gavi se Bamma  
 (3) gavundam=amkṛit-arthano jagadol II [4\*] (1)  
Atana
24. sati II (1) Patige hitavante satvadol=atisāya  
sau bhāgya-guṇava pogaldal=oppire mativante  
 (4) Balli-ga-
25. vandīya setiyam ni pōlisalu peraru satiyanum=  
olare II [5\*] (1) Am̐tu negardda Bamma-gavundam  
Mavalli-
26. ya baliya bāda Balleya=koladalu śrī Kṛuvēsvarasam̐  
mādīś yā dēvargge māna-nai vēdyakk=anga-bhō-  
gakkam raṅga-bhōgakkam khanda-sphutita-jī mno ddhar-  
akkam pūjariya grasa-vase nadevante=agi Mavalli-
27. ya mūvar=ur=ōḍeyargge pāda-pūjeyam koṭṭu padēda  
bhāmiya śrī sammanidham
28. went=end=ade [1\*] Badagalu halla śimey=agi mūdalu  
Kayima gaddeya hola śimey=agi,

1. Read Dharmakk/a= for metre.  
 2. Read gaṇḍana atana for metre.  
 3. Read gaṇḍana= for metre.  
 4. Read gaṇḍīya for metre.

30. tēṅkalu yeri sīmey=āgi paḍuval ēriḍ=ayaṣiya  
sariwu baralu hari sīmey=āgi I paḍuvalu
31. badaga mogade hōda doḍḍa baruhu mārey=āgidda  
garḍḍeyumam yā garḍḍeya nai rityada battugeyim
32. vonḍu mattalu hakkalumam I (II) Svasti [I\*] Saka  
varsha 1087 Pārthivya sāmvetṣarada Vaiśakha  
suddha
33. paṁohami Somanvāra vyatīnāta sāmkrāmanam samānisi  
bāḍa punyastithiyol
34. sarvva=namāyā sarvvaḥādha=parihāram=āgi bittaru II  
Int=ī dhammamam prattipālidda=
35. varu Gaṅgā Vārapāsi Kuru-kṣhetraṅgal=etb=argghya=  
tīrtthāṅgalolū sāsira kavileya paṁcha=ratnam=  
galim kōḍum kolagumam kaṭṭisi sāsirvva=vvēda=
36. pāraḍa=sopa brāhmaṇaṅga=ubhaya=mu=  
khi-gotte phalomam paḍagu II Int=ī dhammamam=  
alidavar=a divya tīrtthāṅgalol=a kavileyma=
37. n=a brāhmaṇamam konḍa pātaka=akkum II (1)  
Sva-dattam I para-dattam I vā I yō harati  
vagundharā sha=
38. shtthir=vvarsha=sahasrāti vī shtāyām jāvatē kriṁi  
II [6\*] (1) Mattam honeba kolaga bha=
39. ttamumam virol=gonḍu gāṇḍa mān=anneymam Bāṇṇa=  
gāṇḍanu aru [va\*] tt-o-[kkal=mu] khyav=āgi  
dēvera
40. bāviya naṭi sālī savaru II (1)  
1) Verse not corrected.

HERO-STONES AT BAILANDUR



No. (48) Bailandū/Hero-stone of Pemādideva (A. D. 1167)

Upper panel:

1. Kādamba Sivachitta Vira Hemādideva varshada 20 mēya  
Sarvvajitu [sāmva] tsarada Kārttika ba[hu] =
2. la 14 Ādivarad=āndu Tammāiyūra Mallayya Sāvantanu  
Kalukereya Hamdi [nira vū] =
3. ruman=i rīdu pemādi r=udeyurchchi jīva-dhanamam=  
gomādu Bahallirājana halliva -- -- --
4. -- gamūndan=adām bāndu jīva-dhanamam magurchi  
[du] ku/revol=talt=i rīdu sura-lōka nrā=

Lower panel:

5. ptan=adām II Jitēna labhyatē lakshmi mritēn=api sur-  
amgana [I\*] kshana-vīdhvamsini kāyē kē
6. ohintā marṇē rāṇē II Barasīdamgam bareda sēnabōvamgam  
māngala II
7. sri sri Mahādēvāya namah [I\*] Gokamnadēvāya namah II ॐ

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No. (49) Sōmanakon broken tablet of Pemādideva (A. D. 1168)

[Metres: Verses 1 to 3 Kanda]

1. - - - - hannirchchāsī ramumam Komkana - - - - -
2. - - - - Gōveyolu sukha-sam - - - - -
3. - - - - kārunyadi Bharaniya - - - - -
4. - - - - Surīyan=ati-mudadi - - - - -
5. - - - - tarid=ikki -- -- -- ranadolu Surīya - - - -
6. -- -- -- khyata samanta - - - - -
7. - - - - II Mattam II Kshitiyolu - - - - -

8. -- -- -- vīraṁ vati-hita-- -- -- --
9. -- -- -- n=<sup>h</sup>exi sa negaḍa Kāleya samanta -- Bharaṇi  
ha[nnerade] -- --
10. ttam=iral=a nādolu II Turuḡida nāmāna=vanatim  
beled=eragi da [gāṁdha-sāliyam] ∪ ∪
11. kuj-āvaliyim Sōvanahalliva ∪ ∪ le karam chaluva  
nōronaḍ=i vaṣumati [vol] II [1\*] -- -- Sō-
12. vanahallivolu II Sīva-bhakti-amrit-[-ō]nāḍhi ∪ vole  
līṁgahavan=adu -- -- -- --
13. pravimela=matiyiṁd=archi si bhuvana=stutana=  
eni si Sōva=gavudam[nagaldam] II [2\*] -- -- --
14. na=gani jagav=ellana=ati-vinayadi -- -- -- --
15. va=gavudan=esedan jagadolu II Antu Mūlasthanā=  
dēvargge besakeyyuttam=iridu II Nuta Sōva-ga-  
vudan=ātana suta(ā)=esedan Masana-gaudan=ātana  
(1)  
tammam matiy=ene Kēta-gaudam ga=
17. tat=esedan Sīva-nāḍ-ābja-nimmaḷa-bhriṁgaru II [3\*]  
Ā Masana-gaudanum Kēta-gaudanum vū-
18. [1a] stāna-dēvargge besakeyyuttam=iridu dēvara  
gāṁdha-dhūpa-nitya-nivēdya-chaitra-navittra-
19. [kām pū] jāriya grāsakam II Nuta Kāleya sāvantam  
sati guniy=a Bāgiyak(kka)am=a-
20. -- -- -- nak=ati sayab=bhakti-nūrvamka(kam) nuta=dāra-  
nūrvam=āgi kalam karchchi II Svasti sri-Kādam-
21. ba Sīvachitta Vira Permaḍi dēva=varishada 22eva  
Sarvvadhāri samvat sarada Pushva-
1. Read gavudan for metre.

22. bahula=pañchami Brihaspati varan=ut taravana=  
samkranti-vyatiṣṭad/ānḍu bāṇḍa nu=
23. nya-tithiyolu Amritarasi=paṇḍitaragge dēva=  
kāryyam sadharmam adim nada su v=amnt=a=
24. gi vu(wū) r-umba=kereya + tēkka kōḍi sasina [gī] may=  
āgi kolān=ēri vara āli mūḍalu (allim mūḍalu)
25. modal=ēriya kelage gedde are=vattalu [I\*]  
ā kereva sime baḍagana kōḍi modal=āge  
vu(wū) r-umba=
26. kerevim haṇḍuvalu bāṇḍa sime Hagaḍagaya dāriya haḍuvana  
gōliya haka(kka)lu
27. are=vattalu [I\*] Sōvanahalliya haba(bbā) āla  
anvayada kattina māla matha=nivāsana baḍaga nīla
28. yipṇatta=vomḍu kavi [II\*] Olagana horagana bāṇḍa  
en=alad=adām nomge voku(kku)la kolage=vatta  
[I\*] Tōm=
29. tadalu eleya adakeya ēva poṅge vīsa [I\*] Dēvara  
sāṅje sodarimge ayvatt=oka(kka)lu sau=
30. tig=ennaya [I\*] Dēgula=mathavam hoḍasalu kotta modaya  
sāṅva vu(wū) r-umba=kerevimda mū=
31. da-mukha=varī kolada kolagan tēkka mogada bāṇḍa  
sariv vara [II\*] Matta vu(wū) revaru pālda  
vi chā=
32. ra mudrā=ona prāsāchitāda akshina dēvargge vomḍu  
bhāga brāhmaṇaṅge voradu bhāga [I\*] Vu(wū) r-um=
33. ba=kareya haḍuvana kōḍiya kelage hu(hū) dōmtāda  
nivēshana II Antanitumam Mū=



3. [ne]lasī ninda Sōmesvaranūm bēsakeyva tēnna  
bhaktariḡ=osed=ivanu varan=ēndu
4. [kā]nīsl dayeyim II [2\*] Ghaliḡeya grāmaḡa  
baliyolu paliyilladey=esedu
5. tōrppa Pasurageyolu tām ghala-ghalane bāndu  
nelasīdan=slēḡ=īsvāra divijaharanu sō-
6. mēsvāranu II [3\*] Svasti xk [1\*] s<sup>a</sup>masta=bhuvan-  
āśrayan s<sup>rī</sup>-prithvī-vallabham mahārajā-
7. dhirāja paramēsvāram parama-bhattarakam  
Satyāśraya-kulā-tilakam Chelu-
8. ky-abharanām s<sup>rī</sup>maj-Jagadekamallā-deva-vijaya-  
rājyam=uttarōttar-abhi-  
(1)
9. vridhāhīp-ravardhahanām=ā-chandr-ārka-tāram  
baram saluttam=ire II Svasti [1\*] Samadhi-
10. gata=pancha-mahasābde mahā-maṇḍalēsvāram Banavāsī-  
nura-var-ādhiśvara samasta=bhuvana-  
samstūyya(ya)māna Hara-Dhara-
11. nī-prasūta-Trilōchanā-Kaḡamba-vānśā-mahōḡaya-mahī-  
dharēndra-sikhar-abhydayamāna-mahān-rachamḡa-  
mārtta [m\*]-
12. da mārtta [m\*] da-kar-ati-tībra-nija-pratapa-  
vasikrita-sakalā-maṇḍalan-uttumga-simha-lāṇchchhanām  
vānara-mahādhvaja perma-
13. t<sup>(2)</sup>tī-tūryya-nirgghōsanām chatur-ā(a)śīti-nagar-  
ādhiśhtit-āṣṭādas-āśvamedā-dikshā-dikshita-kulā-  
prasūtām Himavadu-gīrīndra-

Read: ādhiśhtit-āṣṭādas .

1. Kisarya is incorrectly inscribed

14. ru[m\*] dra-rīkhara-sthāpita-mahā-sakti-prabhāva[m]  
 tyāga-jaga-Jhannan-āchāryya ni śśamka-Rama  
 subhatara kanaka-nikes-ōpala saraṇ-a-
15. gata-vajra-prākāraḥ lōkayka-kalpa-drumam saṁkrānti-  
 dhavala murti-Narāyaṇa kīrti-marttama  
 māṇḍalika-lalāṭa-paṭṭa
16. vai ri-gharatṭa subhata-rāja-sikhamaṇi Kādamba-  
 chūḍamāṇa-itya-skhila-nāma-vaḷi-saṁalāṁkṛita-  
 apośa śrīmaṇu naha-
17. mahēśvara[m] śrī-Sivachitta Vīra Permaḍi dēva (1)  
 Komkana-vombhaynūrumam Zalasi ge-paṁni chchhasi-  
 ramam samasta dāsamaṇa-ālutte ni ja-ra-
18. [jadha] ni Goveyolu sukha-saṁkathā-vinōdaḍim rājyam-  
 (2)  
 geyuttam-ire II Ariḡ-abalā-janekk-erada  
 vāṇḍi ge vīraḍin-ātma-rūpa-sunda-  
 (3)
19. [ra]teyol-arppinip-nim palavu kūr-ggeṇeyam nāney-  
 amhin-ōliyam sure(ru) chitta-kaṁchana-prakaramam  
 sale tamnaya hasta-

1. The engraver has inscribed the word as paṁn chhi chā si ramam by misplacing the subscripts chh and n.
2. The verse has appeared in the Madakibonnihaḷi inscription of Permaḍi dēva (A.D. 1156) along with the next verse. The verse also appears in the Sorab inscription No. 323 dated in A.D. 1159, with a change in the name of the king as Bīri setti.
3. Read: ~~maṁma~~ arppinim.

20. [yagna] diṁ suri dapa/āṁ=od=āṁ=vvegaḍu bhānmi sar=i  
(1)  
n rīṇa Pammā-bhūpaṇa II [4\*] Tad-anujāṇ II  
āramēyāṁ sura-da(dru)madin=oppu=
21. [va si dda] -rasōdadi(di)ṁ gambhīra tatākamaṁ  
(2)  
varuṣadim si va-liṅgaṇa=onne-mā [di\*] tat-kshīra=  
nimitto=itṭu sura-dhenuvan=ā palā=
22. [dindav=i] mah-ōdara-guṇādyamaṁ padēdal=ambike di g-  
(3) (4)  
Vijayādyana II [5\*] ā naraṇāla-saṅgrā-mahāśī  
vara-kum [ta\*] la-rāja=
23. [putri cha] mār-āṇaṇe yāchaka=prakara-kalva-lat=  
ōpamey= mārī (Adri) -jātegaṁ Jānakigaṁ samāṇav=  
enipau [n\*] nata-sīla=vi [lā]-
24. [sa-rūpaḍu] dāni neṇartteya [m\*] padēdal=urvvige  
Mallaladevi pammayin II [6\*] ā [m\*] hāverge  
taneyar=āda=Kku [m\*] ta [lā]-
25. [dēs-ādhiṇa] tha-daughrityar=bhū-kāntēsar=eni dī  
(5)  
bhūja-vikrānta=Pammādi dēva-Vijayādi tyar II  
[7\*] Kadapi [m]

1. Nripa is changed to nuta, so that both the readings are there superscribed over one another. The Madakihonnihalli and Sōrab inscriptions have the reading 'nuta' only.
2. Read: parisādinda for metre and meaning.
3. Read: di g-Vijayāvenisaṇam for metre and as appearing in the Madakihonnihalli inscription.
4. Read: naraṇāla=agra-mahī śāi vara=
5. Read: vikrānta=Pammādi dēva-Vijayādi tyar II for metre, and as found elsewhere

26. [Pemmā] di dēva[m\*] ni ja-vi jaya-gaj-aṇḍan=agalke  
 (1) Lāṅg-uḍi gita gada-garvva Dravīṇaḍi gidaṁ mā-  
 27. [lavam bhi] tan=adam [sededa\*] Nēnāl an=anna (anmā)  
 (42) toraḍu kaḷeḍan=a Gurjjaram Pāriyātram miḍakal  
 tān=amjininda[m\*] Malenā=  
 (2) [n=alakidaṁ] Māghadaṁ sēdegeta II [8\*] 4 ri-bhūbhrit  
 (11a) pavī-damḍan=artti-jan-a-kalp-ōrvvī jan=atya[m\*]  
 tā-vi stara-ki [rt ti]  
 28. [prema] dā= [ma\*] nō ramalān=udiyat bhūri-dhāt ri-dhura-  
 (3) [mā\*] dharaṇ=st(aty)-urjjita-vai ri bhavaṁ vinuta-  
 (9) dhāt ri-pālā= [chūḍa]-  
 29. [maṇi]-sphurit=a[m\*] ghri-dhva(dva)-yuga[m\*] ji gi su  
 Vijayāditya-āvanī-pālaka II [9\*] Vāsugi baṇi(nni)-  
 sal=ariyē dē [sā]-  
 30. [śikhama] niy=en=enippa Palasige-nāḍol Haṣurage  
 (4) sōbhi sit=i rku[m\*] Vāsavaṇ=Amaraṇvetiya nura-  
 31. [kk=adhika] m=enal II [10\*] Bimkadin=esav=i  
 Haṣurageya tēṁkaṇa deseyalli baṇḍu nalaṣiye  
 ninda[m\*] Sāṁkara sva-  
 32. [yam] bhuvāni sida kumkuma-lōlāṁ kaḷali Sōmēsvaṇu  
 II [11\*] Sōmā-gavudāna anvaṇa II mnt=a  
 Haṣurage  
 33. -- -- ye sām̄tōra(tesa) diṁd=iṁa Dēva-gavudāna  
 po[m\*] pām sām̄tatame yanna-danamaṇ=entū[m\*]  
 kuḍut=ippaṇ=alte a [sri] =

1. Read = Lāṅg-uḍi gita gada-garvvaṁ Dravīṇaṇ=adagi dāṁ  
 2. Read: Māghadham  
 3. Read: vaḷ bhavaṁ.  
 4- = en = is redundant.

35. [ta-ja]nake II [12\*] Ant=eni side Dēva-gavudana  
 kāmtey=eninna Chāḍḍivakka na--na (sadguna)-  
 nilaye sātataṃe dāna-sī [1e]-
36. yan=entu pogaluttam=i pari vasumatiyolu II [13\*]  
 antavargge tenavar=irbbaru II Si va-pada=  
 bhaktam kālire Si va-lōm [kām]
37. [Si va]na torttu Si va-gaṇa-mitrām Si va-pada-pada=  
 bhṛīṅga [m\*] Si van=ala [m\*] Sōva-gavudana pogalada=  
 ol ere II [14\*] Tad=anuja II Dā==
38. -- -- mma-rataṃe hitavan=agip an=ella-kālam  
 sṛī-nārī-patiy=enṇa māṇavarolu rāja-vūjita  
Chāva-ga [vāṇḍa II] [15\*]
39. [Ant=s]ni side Sōva-gavudana kante guṇ-onnatiyol=  
 anba-dāna-kṛmadoḷ chintāmaṇi sūra-bhūruhaḍ=  
 amnt=esedalu -- --
40. -- -- kka vanita-ratna II [16\*] Amntavar=i rrvage (regam)  
 sale sātati suhṇa-lakṣaṇ-ānvita [m\*] rūpinolu  
 Kāntu-nibben=enipa putra -- --
41. -- -- puttideru guṇa-nileyanu II [17\*] Svasti [I\*]  
Sṛī Kāṇḍa sṛī Sivachitta Vira  
Permadideva [va\*] rshada 24 Vikri samvat sa-  
[ra]-
42. [da] [ē] sṛṭha suhṇa paṇḍamī Bṛhavarad=uttarayana  
sankra[n]\*i vyati-patadamaṇi Haṣuragaya  
Somēsvara=deva=
43. ra gādha-dūpa-dīpa-nivēdya-kāmtha-sphutita=  
 jīmṇōdherake āchāryyara grāsak=enṇu Sōva-  
gavudanu aruva=  
 . . . . .

44. t-okalum=irddu Bagula-gereya Divyasakti-paññātara  
 kalam karohchi dhara-purvvakam madi bitta  
 keyya si-
45. ma-samadhī (samādhi) yent=ent=ade [I\*] Uri [m\*] da  
 mudana isanyada deseya sella-kerey olagu  
 adiy=agi mu [m\*] dana kō-
46. lana eri merey=agi kolani [m\*] da tenkana basuriya  
 marada hadavalu a gaddeyimda tenkalu hakkalu-- [I\*]
47. Devara badaga deseya mata omdu [I\*] Bagarigara mane  
 omdu [I\*] Telligara mane omdu [I\*] Intiyummu  
 maneya
48. ~~nelasamumam sarbba-nama-sivaya sarbba-badhe~~  
 (1)  
 nelasamumam sarbba-nama-sivaya sarbba-badhe  
 pariharav=agi bittanu II Int=i dhammana [m\*]  
 prativali sidava-
49. rage Gange-Varanasi-Prayage argaya-tirtta-  
 guru-kshetradalu sasira kavileya sasirbba  
 brahmanarige ubhaya-mu-
50. khi-dana-gotta phalam=akku II Int=i dhammanam=  
 alidavaru sasira kavileya sasirbba  
 brahmanarumam elu-
51. koti tapodhanarumam komda pancha-maha-patakam=  
 (2)  
 akku II Sa-datvam para-datvam vāya yō harati  
 vasumdharam sashti-

1. Read: sarvva-namasyav=agi .

2. The verse is too faulty to merit correction.

52. varīsha-sahasrāṇi miśṭāya jāyatē krimi II [18\*]  
 Svasti [I\*] śrī Kādamba śrī Sivachitta Vīra  
 Permaṇḍideva-va-
53. [rsha]da 25neya Khara-samvatsarada Bhādrapada  
 sūdhā tadige Sōmavāra saṅkramahā vyatīnāta-  
 dāṇḍu sūkadā adhi-
54. kārī Lakṣmādevīyarum maga Madhubayyāṅgalum=irḍu  
 Haṣṭrageya Sōmēsvara-dēvarige nāṇḍa-dīvigaya  
 e-
55. nnege tēligar-okkalu-dereyumaṁ kumbārad-okala  
 tereyuma int=i erad-okala tereyumaṁ dēvarige  
 hittar II
56. Tēligara mān=enne dēvara dīvigēge kumbārada  
 āvagege madake chatrakkeṁ dēvara nivedyakkēṁ  
 Sōva-gāṇḍa hittar II

==

No. (51) Kāmadhēnu Inscription B of Permaṇḍideva (A. D. 1171)

[Metres: Vv. 1 and 11 Anuṣṭubh; v. 2 Utpalāmalā; vv. 3, 6,  
 7 and 10 Kanda; v. 4 Mahāśrāgāharā; v. 5 and 9  
 Matṭebbhavikrīḍita; v. 8 Chāṇḍakamālā.]

1. ② Ōm namah Śivāya II Namaṣ-tūṅga-śīras-chumbi-  
 chāṇḍra-chāṇḍara-chāravē [I\*] trailōkya-nagar-  
 āraṇcham(bha)-
2. mūla-stāmbhāya Sāmbhavē [I\*] ② Svasti samadhi-gata-  
 pañcha-mahāśabda mahāmaṇḍalēśva-
3. raṁ Bāṇavāśī-pura-var-ādhi svaram samasta-bhuvana-  
 samstūyamāṇa Hara-Dha-

4. <sup>va</sup> rani-prasūtam Tribhūchana-Kādamba-vamśa-mah-ōdaya 669  
 mahi-dharēndra-sikhara-abhyuda[ya\*] māna-ma-
5. (C) ha-prachanda-mārttandā-kar-ati-tībra-nija-pratāna-  
 vāsikṛita-saka[la\*] -mahī-maṇḍalan-ut tūnga-  
 śimha-lāṁchchhanam vā-
6. nara-mahādhvajam pematī<sup>(zi)</sup>-tūrya-nirghoṣhaṇam  
 chaturā(rā) śīti-nagar-ādhi shtī( shtī<sup>h</sup>)t-  
 āshtādas-āsvanēdha-
7. dikṣha-dikṣita-kula-prasūtam Himavad-gīrīndra-  
 rūndra-sikhara-sam sth<sup>ā</sup>pitā-mahā-sakti-  
 prabhāvam tyāga-ja-
8. ga-jhāmpī-Jha[m]pa-āchāryya ni ssamka-Rama saraṇ-  
 āgata-vajra-prakāraṇa lōkayka-kalpa-drumam  
 sa[m]kṛanti-dhavalam mūrti-Nārā-
9. yanam kīrti-mārttandam maṇḍalika-lalāta-patta  
 vai ri-gharatta subhata-raja-sikhāmani Kādamba-  
 chūḍāmen-ity-akhila-nāmāva-
10. li-virajitam-appa śrīraṇ-mahāmaṇḍalēśvaram śrī-  
 śivachitta Vīra Pemmāḍi dēvaru Komkaṇa-  
 vombhay-nūrumam Palāsi ge-nanni[r\*] chohha-
11. śīraṇumam Chandraṇuradolu sukha-samkathā-vinōḍadim  
 rajyam-geyyuttamāire [II\*] (C) ā narapālan=agra-  
 mahīśī vare-Kuntala-raja-pu-

1. Na appears to have been written like sa for want of space for the head-mark.

12. tri chandr-anane yachaka-prakara-kalpa-lat-opamey=  
(1)  
andri-jategam Janakigam samānava=enin=umhata=  
śīla-vilāsa-rūpa=uddāni negartteyam padedala=  
urvvi-
13. ge Mailaladevi permmevi [m\*] II [2\*] antavargge tanayam=  
(2)  
adar=Kkumntala-dēś-adhinatha-dauhrityar=bhūhū-  
kāntēsar=ani si bhujā-vikrāntam(r) Permmādi dēva=  
Vijayadi-
14. tyar II [3\*] ☉ Avarolage [I\*] ☉ Kadupim Permmādi dēvam  
nija-vijaya-gaj-arūdamn=agalke Lālaṅgaudi gittam=a  
gānda-garvva-Dravinan=adavidaṁ Mālavam bhītan=  
adam se-
15. dadam Nēalan=anvam toradu kaladan=a Gūrjjaram  
Pariyatram vidukalke tan=amjinindam Malanam=  
(2) (4)  
alidam Maghadam sēdegetta II [4\*] ☉ Tada=a
16. nuja [F\*] ☉ Ari-bhūbhrit pavi-dandam=artthijana=  
kalp-ōrvvijan=atyanta-vistara-kīrtti pramada=  
manō-ramēlan=udyat-bhūri-dhāt rī-
17. dhurandharan=avy-ūrjjito-vai bhavam vinuta=dhāt rī-  
pāla-chūdamanī-sphurita-āṅghri-dva-yuge[m]  
ji gī su Vijayadity-āvanī-pa-
18. laka II [5\*] Palasige-panni rechchāsi radolage karam  
sogayisi [r\*] ppa Sāsālalam tām nelasiye  
nindam karam=esed=iralke nija-svayambhu-

1. The bindu is in-correct.

2. Read: dauhitrar.

3. Read: alakidam.

4. Read: Magadhām.

19. valli Kalidēvēśa II [6\*] ā Sāsala-<sup>a</sup>dekshina-bhāgedalli.  
 II Paridala paschima-mukhadim dharayolaram(gm)  
 chōdyav=eni sīd=Urvvā-nadiya(yal) mara-
20. d=onne sōna mādida phaladhi(dim) sīva-lōkadalli  
 sukhadim=i rppar II [7\*] ā punya-nadiya tadyola  
 esaha vū-dōmtadi[m\*]dav=0-
21. pputirddam sri-sōmanātha-dēvam Sāsala poladolage  
 bandu nelasiya ninda II ā dēvara dēgulavann=  
 ūr=ade(ode) pramukhav=aruva-
22. t-okkaluv=av[n\*]ūrvvara samasta-mumuri-dandam  
 mādisida helara dharmevan=iraypam purōhitam  
Chamayya II Pasidara mukha nōda pasi-nu-
23. diyam para-venitey=oldu bādade mutta sri-sōmanātha-  
 dēvara dāsa Pulikarada sutvara Chavanna II ☉ ā  
 dēvarga ke-
24. yya bita(tta) kumāra-Mallayya pratāpav=ent=ēnd=ade II ☉  
 Turagamēn=āra khālga-lote kayygalav=att=ire  
 kumāra-Malla=-
25. yam[I\*]Muriā=nde Mārī mīrī [ōq\*] de Mrittu(tyu)  
 kadangi d=ad=ārdde-Bhai ravam kalard=ade sinham=  
 urvvi d=ade hor-vvuli hāyd=ade kēla-re-
26. ka(kka) sam maral=ode Moreya[m\*] talare kut tavan=  
 ā rana-rāṅgadalli bhikara-mada-vāraṇam jita=  
 ranaṁ Vijayārkkana g-rādhā-vāraṇa II [8\*]
27. Vijayādityana rājay-āhuyudayakke tanad=ōndu  
 sehasakam tām <sup>padedaṁ</sup> pēdēṁ nija-gali-tanama dhareyolu  
 rana-rāṅga-bhai ravam Me-

28. llayya II Edaram tōriye bēdi-bānda manujargg-art=  
īva sampattumam nadegett=okkaligamge dhānya-  
chayema[m\*] sad-gēhamam vādhigala#ga#u-  
(1)  
29. dugade nīduva hēma-hastad=odavim̄d=āsa-dī s-āntam  
(2)  
baram nadedam Kumāra Mallayam guṇa-yasa-srī-  
kīrttiyam dhāttrivol II [9\*] ⊙  
30. ātana kula-vadhu sekal-ōrvvī-taladolu Malliyaka(kka)  
(3) (kk)  
punyā-ratnam lōkak/utk[r\*] i shtav=analk=ake mahā-  
(4)  
gunavinalli Lakshmiya pōltal II [10\*]  
31. Svasti sri-Kādaṁba Sivachitta Viṇa Permmadiḍeva=  
[va\*] rāshada 25 Khara-sa[m\*] vat sarada Puṣya-  
śūda 14 Sōmavāradamuttareyana sam-  
32. krānti byatepāta samaniśīda punya-tithiyalu Belgudiya  
bolada toraya tēkka bhāgadalli Mallayya  
toraya deva-  
33. rgge gāḍha-dhūpa-dīpa-naī vēdya-deva=āṅge-bhōgake  
dhārā-pūrvvakam mādi bitta hākkalu mattalu 2  
(5)  
ūrolage sri-rī-vāgila badaganā kēriya mū-  
[m\*]  
34. -- -- -- -- -- hannaḍu kaya mathav=int-i  
dharma pratipālīśīdabaru Vārāṇasī Kuru-  
kshētravarghya-tīrthadalli sahasra bavale

- - - - -

1. x. Metre is defective.
2. Metre is defective; suggested correction 'kūvara'.
3. Prasa for the first two lines is different from that in the last two lines.
4. An example of accusative ending in 'a' cf. Kannada Grammar by Kittel, § 130 (b) (2), p. 67.
5. The correct form would be either sri-vāgila or sri-vāgila. The present form is a confusion between a tatsama and a tadbhava.

35. -- -- -- -- r=apnā brāhmaṇa<sup>(kku)</sup>ri g=ubhayamukhiyam  
 kōtta palav=aku<sub>L</sub> [II\*] I [n\*] t=ī damvan=alidavaru  
 brāhmaṇaruvan=a kavile
36. -- -- -- -- ko [m\*]<sup>(1)</sup> da mahā-pa(pā) takav=  
 aku(kku) II Svadatan̄ paradatan̄ vayō harēti  
 vasundhara sashti<sup>1</sup>r=vvarisa sahasraṇi ishta-
37. -- -- -- -- krimi II [11\*] (2)

1. -- -- -- -- --  
 1. verse not corrected.

=====

No. (62) Ugnikōri Inscription of Paramādideva (A.D. 1171)

1. -- -- -- -- Svasti [I\*] Samasta-bhuvan-āśraya śrī  
 prithvī-vallebhā
2. -- -- -- -- [dhi] rāja paramēśvara parama-bhaṭṭāraka  
 Satyāśraya kula-tila-
3. -- -- -- -- bharaṇa śrīmatu Bhūlōkamalladevara  
 vijaya-rājyam=utta-
4. -- -- -- -- vridhī(ddhi) pr<sup>a</sup>ṣṭ-<sup>a</sup>varddhamān<sup>a</sup>m=a-  
 chandr-ārka-kāraṇa barāṇ saluttamāre II
5. -- -- Samadhi(dhi) gata pañcha-mahā-sōbha  
 mahāmāṇḍalēśvarāṇ Benavāgī-nura-varē-
6. [śvarāṇ] Malege Shairavaṇ Kādamba-Kūmma Kūmma-  
 āvatārāṇ saṅkrānti-dhavalāṇ ni/saṅka-
7. Raman=abhinava-Parttāṇ nīdh-i rīv-ata paradhi=  
 Parasurama<sup>a</sup>u bhaya-keśi-valla-

8. bha Tri bhuvan malla-māṇḍalika-sikhāmani Kādamba-  
chūdāmaṇi=ity=akhila rā-
9. jy-āvali-samālakṣitā=sopa sri Vīra Jākēśidevara  
vijaya-rajyam=uttar-ō-
10. <sup>o</sup>t(tta) r-ābhivri ddi-pravarddhamāṇam=ā-chandra-ārkkā-  
(1)  
tāraṁ bara[m\*] saluttam=ire II Svasty=anava-
11. rata-parama-kalyāṇ-ābhūdaya-sahasra(sra)-phala-  
bhoga-bhāginiyāna saka-
12. la-guṇaṅga-ālakṣaraṇa-bhūṣaṇa parivāra-sarabhi  
karppūra-pakkire kane-
13. ya-ka[m\*]kane-vari she jagaj-jana-kāmadēnu Jayakēśideva<sup>n</sup>  
arddhāṅga-lakṣmi Chālu-
14. kya-kula-pavitra-varuṇa=appa piriya=arasiya  
Wailalambādē-
15. viyara [guṇa]-prabhāvan=ant=ēnd=ode II Svasti [I\*]  
samasta Sivachitta Vīra Perumāḍideva sri
16. Vijayādityadeva=ut tar-ōttar-ābhivri ddi-pravarddhamāṇam<sup>an</sup>  
ā-chandra[m] saluttam=ire II
17. Palaraṁ rakṣiṣaḥ=ēndu puttida punyādhikāṁ śaktya-  
śūchcha-nirmal-ō-
18. dayaparaṇa=achala-bhaktan=ēnd=ade nimna pēma[m]  
nān=innū -- vānipe II ©
19. Uganiya Padavalan=Udayadittya II Kadanaboli=ari van  
bedida mridu
1. bara is inscribed in small characters below the line.

20. jana[ki lanna] dayave[m]ta nīm budharim sitalam=  
āgire sādū-guṇakke Padavalam=U-
21. day-a-dityam geyida negaldadu dhareyolu II Odavida  
malme-kyatily=ene amara-
22. rāsiya outre -- -- -- -- -- paded<sup>u</sup>du  
nimma la --
23. te-kīrtti im<sup>u</sup>=enabāradu Sōvarāsi-pāṇḍitare II  
I(i) dharmamam mādi dā Mūka-gaṇḍa II  
(1)
24. ③ Vāsugi bannisal=ariyam dēsa=sikhamaṇi y=eniopa  
Palasige nādolaṅg=Ogni
25. sogayi sūt=irkūm Vāsavaṇ= amaravatti(ti)ya nuraḥ=  
adhikam=ṇal II Ūrim baḍagalu
26. holada sandināli sri Mūkeśvara dēvargge bitta  
gaḍḍa mūnūru kamba gaḍḍa ara-vatta-
27. lu hakkalu Sōvarāsi-pāṇḍitarige kālam karchchi  
kaḷ-iḥārayaṇ varedu bitta Padava-
28. la=udayāditya II Ugura-mūnūrvvaru sri Mūkeśvara  
dēvargge hērim-
29. ge vi savam bittaru nanda=di vi gege bittaru II  
Ho ra-baṇḍa bāṇḍalar=ode hōṅge balamam [I]
30. ayinūrvvar=irdu dēvargge bittaru II Gaṇadalli  
saṁtīge yēṇcyam dēvargge bittaru II
31. ③ Svasti [I\*] Sri Kādamba śivachitta Vīra Permmadi dēva  
[va\*] rshada 25 Khara saṁvat sarada Puśva śuddha
32. 14 pañchamē Sōmavārad=an<sup>u</sup>duttarayana saṁkṣamti  
dvitipāta samānī sīda punya tithiyo-

1. Metre = Kanda.

33. 16 Oganiya badagana holada hala-samndinalli

Padavalan=Udeyaditya Mukesvara devargge  
gandha-dhu-

34. pa-dvipa(dipa)-nivedya devara sanga-bhogake

achariyana grasakka dhara-purvvakam maṇi mitta  
dhammav=ida II

11. 35 to 39 imprecatory passages.

==

No. 53 Muttage Composite Inscription of Permāḍideva (A.D. 1174) and Jayakesi III (A.D. 1191-92)

[Metres: Vv. 1, 6 and 9 Mattebhavikrīḍita; v. 2 Utpalamālā;  
vv. 3, 4, 7, 10, 11 and 13 Kanda; V. 5 Mahasragdhara;  
v. 8 Champakamālā; v. 12 Sardulavikrīḍita; vv. 14,  
15, 16, 18 and 19 Anushtubh; v. 17 Salini.]

1. dol=ardd=eba(bba)tti  
bamkomaṇḍu tann=marapaḷa arkkala vastu-vahana-  
pataka-turyya-subhr-atana ra


2. Jayakesidevan=esedaṁ Kadamba-kamthirava II [1\*]  
A nerapaḷan=agra-mahisā vare(ra)-Kumtala-ra-

3. naki gam samanom=enip=unnata-sila-vilasa-ra(ru)-  
pad=uddani negartteyan=tale edal=urbbiga - II [2\*]

4.






12. -- -- -- -- -- ra-mahādhvajam permatī-  
tūryya-nirghghōśanam chatur-ā(a)śīti-nagar-  
ādhi(dhi) shtit-āshta(shta)-das-āsva- -- -- --
13. -- -- -- -- -- vad-gi rīndra-nūdra-sikhara-  
sthāpita-mahā-sakti-vrabhava tyāga-jag-jhama *vjha*  
-- -- --
14. -- -- -- -- --  
-s-ōpanam sārān-āgata-vajra-pakāra lokayka-kalpa-  
drumam samkranti-dhavalā mūrtti -- -- --
15. -- -- -- -- -- ndalika-lalāta-pāṭa vai ri-gharattam  
subhata-raja-sikhāraṇi Kādamba-chūdaman=ity=  
akhila -- -- --
16. -- -- -- -- -- -tu sarvvañ-āvatāra tyāga-simbāsana  
rāya-pitāmaha daschima-samudr-ādhi svarām Komkana- -- --
17. -- -- -- -- -- ramādideva-arasaru  
Halasige-hannichchhasi ramumam Komkana-vombhaimyi-  
nūrumam Kavade-dvīpa-sa -- -- --
18. -- -- -- -- -- rājadhāni Goveya nelavīdinolu  
du shta-nigraha-vi śi shta-pratipāleneyim sukha-  
sāmkathā -- -- --
19. -- -- -- -- -- II Sāram vi chārīp=agalu Mārajavādiye  
samasta dēsaṅgalol=a Mārajavādi vol=ant=ade sārām  
Pullambī -- --
20. -- -- -- -- -- II [7\*] Negaldudu pennin=āvari śi  
Muttage tad-vi shy-shtaraladol negaldar=aganya-  
punya-dhanar=i shta-vi śi shta-suhri j-jana-pramōdī gal=  
eni śi rd — ∪ ∪ ∪

21. — ∪ ∪ — ∪ ∪ m=olpu tannol=āvagam=esediṇṇa  
 sat-prabhu vikka Chāṇḍa-gaṇḍam=emba dānigalu  
 II [8\*] Tatu-suta II Daya — —
22. ∪ ∪ — ∪ nol vinayadol chaturyyadol  
 dhalryyadol nayadol vikramadol prabhutva=  
 gaṇadol — —
23. ∪ — 1 dāna-saktiyol=itāṁ miḡil=entu baṇṇiṇṇu  
 lōkaṁ tārā-nīhāra-hāra-yesas-saṅgaṇaṇ=ūrjjit-ō ∪ ∪
24. ∪ — prōttu[m\*] gaṇṇam Bommaṇam II [9\*] Vi<sup>~</sup>ḡaya-nidhi  
 sattyā-vākyam Manu-mārggaṁ sāuryyaśālī nīti vidāṁ  
 pampina ka=
25. [nī] Chāṇḍa-gaṇḍa taṇayaṇ=ene Piryya Bammaṇ=antu  
 nōntarum=olare II [10\*] Tat-taṇuja II Permmēge  
 modal-aṇṇim=
26. g=ade dhammak=erevat tu toḍava naṇḡge vinayak=  
 āmmaṇ sāucha-guṇakke tavaṇ-mmaṇe parahitada  
 tuttu-tudi Siṅḡaṇa=
27. nu II [11\*]  Svasti [I\*] Samasta-prasāsti-sahitaṁ  
 sri-Kāḍamba-chakri Śivachitta Vīra Permmāḍi dēva=  
varsāde viṇḡatta-ēlaṇya Vijaya
28. sauvachchharada Māghada vunnami Ādivāra vetipāta  
samkramaṇa sōma-ghra(gra) baṇad=andu Muttagēya  
siṅḡeya-gattēge Śivachitta
29. Vīra Permmāḍi dēv-aḡasarum ā sṭhalada paḍuva-geryya  
Piryya-Bamma-gaṇḍaṇum mūḍa-geryya Chikka-Bamma=  
gaṇḍaṇum ā kere=

30. ya jīmṇōddhāraḥke bēlkum=endu ā kareya kelage nodal-  
eriyalli mūṇṇu marada sthalada tōtamum ā tō-
31. tada hat tire tenka deseyalli Sīvacitta-gēla ara-  
vattaru gaddemum ā kareya paṇva deseva kōḍiyalli  
araliya
32. pakkalu mattar=ondumam sarvva-bādhā-narihārav=āgi  
namasyv=āgi koṭṭaru II I dhammamam arasi  
pratipālī suvaru [II\*] I dharmada yōga-kshēma-  
mam ā gāṇḍugalu arayvaru [II\*] I dharmada dhanavanu  
idak=allade matt=ava dharmakke ura-ikkal=āgaḍu [I\*]  
Ikkidavanu I
34. dhammava kiḍi sidavanu II Int=ī dhammamam=āvan=āva  
teradim kavam yathā-nyāyadim datt=atange <sup>hitaṅge</sup> Gāṅge-  
Ga-
35. ye-Kēdāraṅgalol sande matten tīrtthēṅgalolu indu-grahana (2)  
U — kalēṅgalol bhakti-inḍam tām koṭṭa  
phala[m\*]mahā-dvijarage bhāsvad
36. gō-sahasraṅgalam II [12\*]Kanda II Gāṅgā-Yarune-  
[ga]l=eradara saṅgamadolu ganyā-punya-vara-tīrttha-  
(3)  
sthāṅgalolul=i rddā
37. tapōdhanaram gō-brahmaṇaren=<sup>li</sup>liḍan=int=idan=alidam II  
(CA)  
[13\*] Dāsa-pālanayōr=mmadhye dānat=chhsrayō=  
'nupalanam dānat=sva=

1. 'Ra' is written above the line in smaller script.  
2. metre is defective here.  
3. 'lu' is superfluous.  
4. ~~Handwritten text~~

38. rggam=avāpnōti pālānā=achyutām padām II [14\*]  
 Svadattām paradattām vā yō harēti(ta) vasundharā<sup>\*</sup>  
 [I\*] sa(sha) shtir(m)=vvarśa(sha)-sahasrāni  
 vi shtayām jāya=  
 (1)
39. tē krimi II [15\*] Bahubhir=vasudhā bhuktā rājābhih  
 (2)  
 Saṅgar=adabha[I\*] yasya yasya vada bhūmi=tasya  
 tasya tadā pha=  
 (3)
40. lām II [15\*] Samānyō=yaṁ dhammāṁ ssetu nripanām kalē  
 kalē pālāniyō bhavadbhih sarvān=etān bhāvinah  
 pārtthiv=andran
41. bhūyō bhūyō yāchatē Rāmachandra(h\*) II [17\*] Akarasya  
 (gmi)  
 karīkarāṇe(nām) gō-sahasra(sra)-vadha[h\*] smritā-  
 [h\*][I\*] kara-pravri(vri)tti-vi chchhēde(dād)-  
 (4)
42. gō-kōti-phalam=asrunutē II [18\*]  Svasti[I\*]  
 Samadhi gata=nāncha-mahēśabda mahāmandalēśvaram  
 Bahavāsi-nura-var-adhīśvaram śrī-Saptakō-  
 (5)
43. tēśvara-deva-labdha-vara-prasādarum śrīman-mahā-  
 Mahēśvaram Kadamba Bhujabala śrī-Vīra-Jayakēśi deva-  
 varusada alydenaya Vīrō-  
 (6)
44. dhikritu saumvachchharada Māghada amāvase Adityavāra  
 saṅkramāṇa-vetīnata sūryya-ghra(gra)hanad=amdu  
 Muttageya grama-deyva Bra-  
 (7)
1. Read krimih II .  
 2. Read: Saṅgar=ādibhih.  
 3. Read dharma-setur=nripanām .  
 4. Read: asnute II .

45. lmaya-dēvarige II  Svasti [I\*] Samasta prāsasti-  
sahitām śrīmatu Lakmādeviyara śrīkaranāda  
Sankaiyamagalum avaroda-uttida Nārā-
46. yasa-dēvarum a Muttageya Singa-gāmūḍanum Dasi-  
gāmūḍanum <sup>(2)</sup> mīrdōu a Brahmayā-dēvara nai vedyakke  
bēlkum=endu ūrim mūdāna
47. bem-bittila kanpūta-golanumam a dēvara hattire mūda  
deseya gaddemumam a dēvara paḍuva deseya pakkalumam
48. sarvva-bādha-parihārav=āgi kottaru [II\*] I dharmavānu a  
gāmūḍagalu āreyvaru II Sva-dattām para-dattām vā yō  
harēti(ta) vasundhara[m\*] sasht̥hir(m)=vvarsa-  
sahasra-
49. ni vi sh̥t̥hāyām <sup>(1)</sup> jayatē krimī II [19\*] <sup>(2)</sup>  Svasti samasta-  
prasasti-sahitām śrīmatu aīnūrvvaru śrī-Muttageya  
Singeya -- -- -- -- --
50. (ink-impression not legible)

-- -- -- -- --

1. Read krimih II .
2. The text is in smaller hand-writing from Svasti onwards.

## No. 54 Dīmbavali Inscription of Permmāḍi deva (A. D. 1174)



1. Namas=tunga-si ras-tu(chu)m̄bi-chāndra-chāmsra-  
(1)  
tā(chā) ravē [1\*] trailōkyam̄(kva)-nagar-ārambha-
2. mūla-stambhaya Sayambhuve (Sambhava) II [1\*] Svasti  
[1\*] Samasta-bhuvan-āśrayam̄ śrī-prithvī-
3. vallabham̄ mahā-raj-ādhi rajam̄ paramēśvaram̄ parama-  
(-2) (2)  
bhattarakam̄/Satkyāśraya-ku-
4. la-tilakam̄ Chālukya-ābharam̄ śrīmat-Tribhuvanam̄alla-  
deva-vija-
5. ya-rajyam̄=ut tar-ōt tar-ābhivirddhi(virddhi)-  
pravardham̄anam̄=a-chāndr-ārka-tāram̄ bam̄(ba)-
6. ram̄ saluttam̄airal=a chakravartti ālva dēsādolu II ā  
Kuntha(ta)la-dēsam̄anābyaku-
7. la suka-sam̄kha(ka)thā-vinōdadin=ālvam̄ śrī-kānta  
Chālukya-kula prakāsha(sā)k-a-  
(3)
8. mal-ārkkagam̄ Permmāḍi-nrinam̄ II Janā-nātham̄ Jaya-  
kēśi devan=akhi [1-ō\*] rbbēnātha[n=a] punya-
9. bhājanam̄=eni sirdda Chālukya chakriya magal lōkaika-  
vikyā(khyā)te māni-
10. ne tām̄ Mallaladevi tanna tanujam̄ Vira Permmāḍi deva ātana  
tamnam̄ Vijayā-
11. vānī sām̄=ene annyar=am̄ danyarō II [2\*] Svasti [1\*] Samādī-  
(dhi) gata-pam̄cha-mahāsābda-mahā-

1. ra is inscribed below the line in small characters.
2. Ya is inscribed between gra and ku in small characters.
3. The metre which should be Uttabhaṭṭa is faulty in places. The correct form of the verse is found in the Bhattikop inscription (see No. 47 ante).

12. mandalēsvaram Banavāsi-pura-var-ādī(dhī)svaram  
 samasta-bhuvana-samstū-
13. ryya(ya)māna Hara-da(dha)rañi-prasūta-Trilōchana-  
Kāndabana (Kādamb-anvava)-mahodayam(ya)-
14. sikhara-abhyudayamāna-mahā-prachanda-mārttanda-kar-  
 āti-tībra-
15. nija-pratāna-va<sup>an</sup>śikṛita-sakala-diku-mandant<sup>an</sup>ut tūnga-  
 śimha-lāchanā
16. vanara-mahā-dva(dhva)ja permmattī-tūrya-nirggōśa  
 (ghōśanam) chatur-āsīti-naga[r-ādhi] shtiti-āshta-  
 das-āsva-mēdī(dha)-
17. dīksha-dīkshita-kula-prasūta- Himavatu-gīrīndra-  
 rūndra-sikhara-sam [sthā] pita-mahā-sakta(kti)-  
 prabhā-
18. va tyāga-ja [ga]-jhaṅga(pa)-Jampal-āchārya ni ssamka-  
 Rāma subhata-kana[kani] kas-ōpha(pa)la saraṇa-  
 āgata-va-
19. jra-pra(prā)kara lōkalyka-kalpa-drumam samkrānti-  
 davalā mūrtti-Na[rāya]nam kīrtti-mārttanda ma-
20. ndalika-lalāta-patta vaiṛi-garatta subhata-raja-  
 śi[khāna]ni Kāndaba (Kādamba)-chūḍāmani
21. ity=akkila-[nāmāvali-vi]rajitarappa śrīman-mahā-  
 [māda]lēsvaram Sivachitta śrī-Vīra-
22. Permmā[di dēvar Komka]na-vombhai-nūrumam Pala[si]ge-  
 panni chchhasīramam Kavēda-dvī-
- 23) pa-savāla[kkamumam=eka]chatra<sup>nd</sup>alutta dūshṭa-  
 nigra[ha]śi shta-pratīnāli suta sukhadim
24. rajyamge[yuttam=ire]II I(i) dhareyolu kāmchanam --  
 di -- yolu darma-prabhā-

25. vadi nega[lda]-- -- -- m̄cha vīra-parākramakk=itane  
Bimbugavalliyolu Kēta-gāṇḍane
26. krit-ārttano v̄ II Svasti [I\*] Negardda 27neya Vijava-  
samvachcharada P̄hālguna sū-
27. ādha ekādasi -- -- varadāndu Maillalēsvara-  
dēvari [ge] Mādīrāja dāmnāyakaṛu Kēta-gāṇ-  
[m̄] vūdanu v̄ra [bhuga] l=sahita nivēdyakke [jī] m̄pōddhāra-
28. chaitra-pavitra nadavant=āgīre bitta bhūmiya
29. stalada sīme[mū] dalu nelliya moradi -- -- --  
 tēnka[lu] nat̄ta kallu mēre paṇuvalu na-
30. t̄ta kallu mē[re] baḍagalu tōtada kereya haravari  
 -- -- bachchalu mēre[II\*] Keyya sīmege tōta-
31. da stalada sīme baḍagalu Brahmadēva mēre mūdalu  
 bachchalu mēre tēnkalu paṇuval=nat̄ta kallu
32. sīme sa -- kere ēriy=aravantagaya gōliyiṁda  
 modal=om̄du hēkkalu om̄du gāṇa kolaga-
33. vatta=satu [ge][II\*] Prajēgal=Kētagaṇḍan=in=i baru  
Gūḍeyahalliya Vāmasāktigala kāla toledu dhāra-
34. pūrvva[kāṁ] māci i dharmava pratipālī suv=ant=
- āgīre kottaru II Gaṇādhīpatayē namaḥ II

[Metres: V.1 Anushtubh; vv. 2, 7, 8, 9, 10, 12, 14, 16, 17  
and 19 Kanda; v.3 Utpalāmālā; v. 4 Mahāśraṅgharā;  
vv. 5, 6, 13, 15 and 18 Matṭebbhavikrīḍita.]

1. Śrīmat=parame-gambhīre=svād-vād-amōgha-  
lāṁchchhanām [I\*] jīvāt=trilōkya-nāthasya  
[śāsanām Jina=śāsanām] II [1\*]
2. Svasti [I\*] Samasta=bhuvan-āśrayam śrī prītvī-vallabham  
mahārāj=ādhirājām paramēśvaram parama-bhātārakam  
Satyāśraya-kula-
3. tilakam Chālukya-ābharaṇam śrīmad Bhūlōkamalladevara  
(1)  
vijaya-rājyameuttar-ōttar-ābhivṛddhi-prava-
4. pravarddhamānam=a-chandr-ārka-tāram barām saluttam=  
ire II Śrīmach=Chālukya=vaṁsa-sikhāmani  
Bhūlōkamallan=ī dhareyam
5. dik-samejame simey=aga mahā-mahimam pālī suttam=ire  
pala kala II [2\*] Tat-pāda-paṇḍ-ōṇajīvi-- na  
Kā [dām]-
6. b-anvayadolū II Lankage kappamam muniḍu bēdi  
bahitraman=eri nūmkiḍam Kōmkaṇa-chakravartthi  
(rtti) vibhu Chattay - u u
7. nalke vikram-ālmkaranāṅge Lankaya Vibhīśanān=  
atṭiḍan=eyde kappamam sāmkeyin=ōnd=ad=ā= u u u - u u
8. yam pogalalke ballar=ar II [3\*] Tat=suta I Jaya=  
(2)  
lakshmi-vallabham Kshatriya-kula-dīpakam  
śaurya-gambhīrya-dhairya-ā-

1. prava is repeated unnecessarily.
2. Read tilakam for metre; dīpakam seems to have been  
engraved carelessly for tilakam.





17. nagar-ādhishthita-shtādeśa-yajña-dīkṣā-dīkṣita-  
kula-prasūtanu tyāga-jaga-jhampa-Jhampal-āchāryya  
subhata-kāśaka-nikāśa-
18. palam saraṇ-āgata-vaira-prākāraṇ nān-ādhi sakal-āṅka-  
mālikā-samētar=appa śrīmaṇ=Jayakēśi-dēvaru sukha-  
ippudum II ā vibhu-
19. vina sati sītādēvigam=aty-ādika-negald=Arundati ge  
migil sāvitrige sari Mallaladēvi=enelu mikka pampa-  
- ge vegaivar II [7\*]
20. Janakā Chalukya Perumādī-nripālām Malayamati mahādēvi  
jaga-jjana- [jīvi] -te pe [tta] tārī tanaga=ene  
Mallaladēvi=entū nōntarum=
21. olārē II [8\*] Kula-vadhage malumayim Mallaladēvi ge  
tat-priyange Jayakēśi-mahitāla-patige puttida-  
bhūhūṭala-nāthar=Vāra-
22. Perumā(ṭṭam)-Vijā(ja)yādityar II [9] Int=i var=asukha-  
sāṅkathā- [vi \*] nōdadim rājya-geyyuttam=i rāla-  
Nagara-Sampagādiya tālanam=a-
23. yāngalu aruvatt-okkalu enttu(tu) hittu-kāraṅgālu  
mukhya=agiya=avar=anumatadi Kiru-Sampagādiyalu  
am-
24. gadiya Malli-settiyarū Gautama-settiyarū Gangi-  
settiyarū mādisida basedi II Aṅga -- -- dēṇvayada  
kramade guruga-
25. lu II Śrī Jina-sāṅgira-mōdal=ādī Mūla-saṅgham  
nirantaram=onrut=ire Nāndi-saṅgha-vasatid=ad=  
savayam vānu-vett=ire sa-

26. dar=Vvalagāra-mukhya-gaṇadōlu Gaṅg-anvayak=mt=  
 iva=ggurugēl tām=ne Varādhamaṇa-muni-mukhyar=  
 ddharinī-chakraḍl II
27. Avara śīśvar=Vvidvāṇa[m\*] da svānigalu A [śtō] pavāśl=  
 dēvaru Parvōnavāgl-dēvarum Guṇachandra=  
 bhat tārakarum Kukkutāsana-dēvarum II
28. Balagāra-gaṇa-sarōvara-naḥin-ākṛ=ggupta-samiti=  
 (1)  
 sānyama-yuktar=akhilā-karmā-dal anḍr=aggalane  
 Śrīdhara-mu-
29. nīndra=apagata-tāndrar II [10\*] Atīsayā Chandra-kīrtthi  
 muni-rāja [tāpō] vanarājatām ∪ n=ūrjita=  
 guṇa Nāgachandra-muni vākya ∪ -
30. sama-rājahānsen=[ūrjita] =guṇa-matsarum sukavi-vatsalan=  
 ujalā-kīrtti bhārati-pati yāne pōlta- ∪ ∪  
 ∪ - ∪ ∪ - Śrīkīrtthī-dēvaru II [11\*]
31. Avara śīśya Nēmi chandra bhattāraka-dēvaru II  
 Śrīdhara budhan=anarēm Aramañī dhara-dharmya=  
 vinaya-jana-bhīdaya -- -- -- bōdha --
32. rām sukhamayana=ide sādhanā=a -- -- -- ye  
 Nēmi chandra muniandra II [12\*] Avara saha=  
 dhamarigalu Vāsūjye-trai vidya-dēvaru II
33. Nata-bhūpala-tīrīta-kōti-kīraṇa-bhy(hy)ālīda=  
 pād-ambuja-dviteyaṁ paṇḍita-maṇḍala-prakāṭit=  
 āsa-vartti-kīrtty-aṅgaṇa-pati-hrij-jāta=
34. kujāta-khēmaṇa-kutūharam vāg-vadhū-vallabham yati=  
 rāj-āgrani Vāsūjyan=esedam raddhanta=  
 chakrēsvara II [13\*] Avara saha-dhammi-
- -- --

1. Two short syllables appear to be missing.

35. galu Maṣeyāla-pāṇḍita-dēvaru II Watte vi ruvādi  
 haribīda chātṭanin=atta kusiyal=ittāṇṇ=iṣṣ --  
 tottalipa vādi-nivaha-gharatta
36. sī Kumudachandra-pāṇḍita-dēvaṁ II [14\*] Avāra  
śiṣhyaru Vāṣupūjya-bhaṭṭāraka-dēvaru II Uditāṁ  
sī vara-vūla-saṁghade Bala-
37. tkār-ōnnat-ōdyad gun-āspadadiṁ sannuta-chāru-  
sach-charitadiṁ prakhyāti-vattirōdu saṁ mudadiṁ  
sī Jina-dharmam pāsari sa
38. -- -- tapasīyan=ōṇḍidan=i dhātṛige Vāsupūjya-  
muniṣam=i dhyanā-kalpa-drumam II [15\*] Avāra  
śiṣhyaru II Sruta-vi-
39. dyānidhi yati-pati-nuta Padmasrabha muni sa  
raddhāntēsam vitata-yasan=udeya-chandra bratiy=  
esevam sach-chharitra-
40. <sup>(1)</sup> gaṇa-nīlayar II [16] Avāra śiṣhyaru II Prabhu gaṇa-  
gaṇa-sambhūsin=ubhaya-nayāgama vi chāra-  
sahitya-kalā-vibhav-ā-
41. lāṁkritan=eseva Tribhuvanadēvaṁ maṇōja-nigraha-  
śīlāṁ II [17\*] Avāra guddaru II Balavāntar=  
vvinay=ānvitar=gaṇa-gaṇ-ālāṁkāra -- -- --
42. -- -- sudhakarar=ssakala-sahity-akarar=ssat-kul-  
ākalit-achāra-vi chāra-chāru-charitar=ssa --  
 -- -- -- -- -- Aghapattī -- -- --
43. pp=ainūrvvaram pōlvar=ar II [18\*] Mattam=avarol=  
agraja-putram II -- -- -- -- --  
 -- -- -- -- -- nyaram setti māṇḍana

1. Two matras are short here. Perhaps 'gaṇa' may have been omitted before 'gaṇa'.

44. chūdāṁṣi <sup>a</sup>Gāṅgi-settīva -- -- sajjā<sup>n</sup>hyare puṇṇya<sup>n</sup>-  
bhājanare cāru-charitra-sāmpada-pada-prāgalbhyare  
kīrtti-varddhanare sadgunavāntare
45. parahita-byāpāra-sa[m\*]pānnare II Tat-sati II  
Pati negalḍa <sup>a</sup>Gāṅgi-settīya sati sajjāne -- --  
satya sām<sup>a</sup>pa<sup>a</sup>da sī -- sati dāna-māna-guṇa-
46. sānyute negalḍalu Nāgiyakkan=avanitāḍol II [19\*]  
Śrīmatu Maḷalāmahādē [vi\*]yaru śrī Vīra  
Permmāḍiḍēvaru Gōveya
47. neleviḍinolu sukha-saṁkathā-vinōdadim rājyaṁ-  
geyyu[ttā]m=i re [II\*] Tat-pāda-paṁ-ōpajīvi II  
Śrīmaṁma [hā\*] pradhānam haḍapaḷaḷam sēnādhī [pati\*]  
mahā-prachāṁda-dāṁda-nāya-
48. yaka-Chatayyaṁgalu śrīmatu Maḷalāma [hā]ḍēviyaru  
śrīmaḍ=arasara niyāmadim Kīru-Sāmpagāḍiyalu  
Gāṅgi-settīyara
49. māḍiḍiḍa baṣaḍiḍe Kaliyugam 4276 neya Maṁmatha  
sāmvatsarada Phālguna su 13 Brīhaspativarad=anḍu  
avara magam He-
50. mmi setti <sup>a</sup>Devi setti Maḍuve settiyaru sōma-grahana-  
nimittavāgi śrī Nēnichāṁdra bhaṭṭāraka-dēvara  
śiṣhyaru śrī Vāṁṣūjya bha-
51. ttāraka-dēvara pāda-prakṣāḷaṇam māḍi dēvar=ashta-  
vidh-ārchchāṁkkam ri śiyara āhāra-dāṁakkam  
jīmṇō-ddhārakkam basa-
52. diḍe kiṭṭa keyya sīma-sāmmāṁdham=ant=ene I  
Baḡu [lā] gereva paḍuvalu hokkharāṁeyim baḍagalu  
hāḍaḍiyim

53. mudalu kara-bhūmiya hūni seya maradiṁ doḍḍa  
 dandiyim tēkelu I Mattav=a basadiḡe devara  
 nāṁḍe=divigeḡe biṭṭa gāṇa māṇe
54. sirivāḡila paṇuvalu 21 kayya ni vāsana [I\*] Mattu  
 aynūrvvaru biṭṭa dhamma=ent=ene [I\*] <sup>Ane</sup> ~~ma~~-māṇika=  
 pali-paṭṭhāvali-adake-mela=
55. sudhāṇya=varggōv=ēṇ=ād=ōḍa ā sthalaḍalu vikrayav=  
 āḍ=ōḍe hōṁḡe kāṇi II Mattam yainūrvvaru  
 basadiḡe biṭṭa dhamma=ent=e [m\*] ḍ=ōḍe [I\*]
56. Et tu kōṇa kate(tte)v=ēṇ=ād=ōḍa ayvattu jīva-dhāṇa  
 āṇe māṇikam hēriḍ=ōḍa sarvva-bāḍe pariḡāṇa  
 II Vintai dhammamāṇ=āvan=ād=ō=
57. Four lines of imprecatory passages.

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No. (58) Rāyapūra Plates of Chavamalla (A. D. 1182)

[Metres: Verses 1 to 7, 13 to 32 and 34 Anuṣṭubh; verses 8,  
 10, 11, Sardūlavikrīḍita; verse 9 Māṇḍākrāntā;  
 verse 12 Āryā; verse 33 Śalinī.]

First plate: Second side

1. Svasti II Ūrgh-ayumunnatātara-pratāpaḡ  
 prithivīmīmā I
2. rakṣatāḍekṣat-āchārah prajā-nāthah prajā=  
 hitah I (II) [1\*] N1=
3. rviḡṇam pātu viśvasya pōṭā sa dharaṇī-dharah I  
 dharmma-druhām
4. damayitā dēva=tyāḡa=Chaturbhujah I (II) [2\*]  
 Asti kṣatriya-ratnāṇa=  
~~Asti kṣatriya-ratnāṇa=~~

5. m=ākaraḥ sāgar-āyatīḥ I kulam Kalochu=itv=ākhyam  
vikhyātam
6. bhuvana-traye I (II) [3\*] mad-anvavāya rāj=abhūt=  
Krishnaḥ Krishna iv=aparāḥ I a-  
=adbhutam
7. pi balasya charitam yasva śivātē I (II) [4\*] Sa  
Jōgama=mahipalam
8. Kalam vairi-mahibhujam I vir-aika-vadvaa  
mahasam patram putram=ajija-
9. nat I (II) [5\*] Dekshinyajaladhastastat=  
kshirōdadh=iva chandramah I ajam-
10. yata jagat=kantah Paramarddh=mahipatih I (II) [6\*]  
Tasmān=Mārōr=iv=āsē-
11. sha-vyapinam tejagam nidhiḥ I uditah su-bhat=  
adityo Bi-
12. jjanah prithivīpatih II [7\*] Sa cha II Achakrama  
na kām] di sam na
13. bubhujē kam dēsam=unmūlayamchakrē ken=na(kam na)  
ripum babhāva na ri-
14. pūn=apy=āśritān=kān=iha I samchikyē na dharani  
kāni na da-
15. dau kim dānam=ijē makhaḥ kai rann=evam gūṇa=  
(1)  
ratna=Rohana-
16. girih sri-Bijjana-kshma-patih I (II) [8\*]  
Chandyan Pādvastvajati bhaja-
1. Name of a mountain in Ceylon.

17. te Chōla-bhūpaś=chalotvam bhāṣeṣm Vāṅgeḥ sarati  
bharatē Mālavah  
18. kāla-sāṅkāṁ I bhūpāś=ch=ānyē jayati jagatīm Bijjanā-  
kshō-  
19. ni-pālā kin=nō(kim nō) durgam jehati jihatē kām  
dīśam kāmāi-  
20. śikah I (II) [9\*] Sarv-aśa-timiram nudam=mukulayan  
sarva-dviśad-bhūbhujām

Second plate: first side

21. hast-ambhōja-tatīr=jjagad=dhavalayan sarvam sva-  
kīrti-ōjasā I sa-  
22. rv-ōrvīdhare-mūrdha-pītha-nibhita-srī-pāda-  
rany-ōdayō rā-  
23. jā Soma udait=kālā-nidhi=itah pūrṇa-sphura<sup>n</sup>rah  
māṇḍalah I (II) [10\*]  
24. Vārtta k=alva ran-ōtsavēshu nīnada<sup>d</sup>ñ-bhērī-ravē  
bhatravē dīshyēshu drugha-  
25. n=ahatē=goi kṛtāi=staiḥ kika-kōlāḍhalaiḥ I  
yad=yatrāḥ viśudrayu-  
26. r=naa ripavah kē āśa-kōśa-tvaḥ kēśhām vā na  
vidīryatē sma hṛdayam  
27. mūrchchā-nimīlad-āśāṁ I (II) [11\*] Vatra nitar=  
īva pātari Yama īva yantari ja-  
28. nō hi danda-dhara loka-dvay-ōchitānām saukhyānām  
pāradriśv=ā-  
29. bhūt II [12\*] Tatāś=tasy=anujah śrīman jātaḥ  
Sāṅkara-bhūpatih I pra-

30. sanna-punya-lakshmīkaḥ prakṛity=ai va devā-parah  
I (II) [13\*] Tata ābhavama=
31. llo-bhūt rāja tat-sōdarah sudhīh I asēshai r=any=  
asēsham cha ja=
32. gad=alhadayan gunaiḥ I (II) [14\*] Tathā cha I  
Asti Kāśmīra-samtāna-kalpa=
33. vallī-mahā-nhalā I yasaḥ-parimol-ōdgari vīvekā=  
rasa-nirbha=
34. ram I (II) [15\*] Śivachitta iti khyatam jagad-artha=  
aika-jīvanam I yad-darśanam=ani
35. svādu savan klara-haram param I (II) [16\*] Vīrō  
vitaranam ch=eti kṣatrasya nayana=
36. dvayam I chiraṇ=naṣṭar punah sṛiṣṭam vena  
bhūyah sva-tejasa I (II) [17\*] Tasya lōk-a=
37. bhīramasya sṛi-Ramasy=eva Lakṣmanah I kanīṣṭhō  
(ṣṭhō)=pi gunai r=jyēṣṭhaḥ
38. Vijayāditya-bhūpatih I (II) [18\*] Jagad-vandya=  
ōdayah sṛimān jagad-vyā=
39. pī nij-ōjasō(sā) I sa eva jagatām chakṣur=vatas=  
cha jagatām catiḥ (II) [19\*]
40. Bhūta-dhātṛi-dhātī(r)tr=īyam yadi vā kulā=  
bhūbhṛitah I Bhujā-sāraṇ vīdantya=
41. sya bhuvan-abhayadam param I (II) [20\*] Sa eva  
(1)  
vētti Vag-devīm chakōra iva chandrikā [m]

1. The subscript g is engraved like subscript n, horizontally instead of vertically. But such mode of subscript for g is found elsewhere as in line 19 (durgam).

42. I Sarasvatī bhūṣaṇatvam=ity=āgmin paprathetarām I

(II) [21\*] Aṣva n=āsy=eti ya-

43. sy=āṅgē na bhēda upalasyatē I kasya tat=alva

tat=kasya tējah dūchi Hima-

Second plate: second side

44. dyutāḥ I (II) [22\*] Yasv=āchchhav=alva saujanvām

nimiṣaty=unmiṣaty=ani [I\*] ata-

45. s=tasy=āntaratm=eti yām veda sajanō janah I (II)

[23\*] Vajr=ābhādyām

46. rīcōr=vekshah sukhēn=alva nekhanē yah I pōtra-

bhēdam biḥhēd=ā-

47. yām dēvō yasy=ādhidaiyatām I (II) [24\*] Vacu-

Viśmōr=iva dṛiśau tau nutrau

48. Jayakēśinah I hīṁstas=tamāsi jagatām sūrvā-

chāndramasāv=i-

49. va I (II) [25\*] Śrīmatō Vikramāṅkasya svāmīṇah

sarva=sū(bhū)bhṛitām I ut=āya Gī-

50. rīrajasya ut=āśj=janāni tayōḥ I (II) [26\*]

Nāmnā Mallalādēv=iti ma-

51. hādēvī padam mahat I yā cha Gaurīm cha smāśrītya

n=ānyataḥ padam=ādadhō

52. II [27\*] Sā cha I Chālukva=vaṁśād=udbhūya Kādāmba-

kulam=āgata I kshīrōdā-

53. d=imdu-lekh=eva śīraṣtat=Dōramōśvarām I (II) [28\*]

Kshātrām kshātrām=iti khyatām ya-

54. t=tējah punyam=ūrjjitām I tadzēva mūrttiman=manye

pratyaksham sā yāśnēvi-

55. nī I (II) [28\*] Tatra cha tasyaiva kumāra-makara-  
dhvajasya śrīmatō vija-
56. yāditya-dēvasya dharmma-bhāṇḍāgāra ivākshaya-  
(1)  
nidhāv=śāstrā-
57. tam parivarddhamānē Huppavalli-nāmadhēyē mah-āgrahārē  
nitya-
58. nivāsibhya(bhyō) vidita-vēditavyābhyah sach-charitra-  
pavitrēbhyah sātā-
59. ya dvābhyām cha nānā gōtrēbhyō mahā-brāhmaṇābhyah  
chatur-uttara-śa-
60. t=ādhik-sahasratamē Sakē Subhokritu-samvat-sarē  
(2)  
śrāva-
61. nyām Sānāścharavārō Boluvala-tri-sat-āntarvartti  
Navilugum-
62. da-chatvāriṁśam-ādhya-varttinām Bellavura-nāmadhēvām  
grāmam pra-
63. siddha-śīmā(śīmā)-samanvitām nidhi-nikshēpa-jala  
pāshāṇ-ārām-ā-
64. dy-anvitām tri-bhōg-ābhyāntaram=ashtā  
(ābhyāntaram=ashtā)-bhōga-tējah-svāmya-  
yuktām śu-
65. lka-sādga-dāṇḍ-ādī-sakalā-dravy-ōpārjjan-ōpātām  
Kalachuri-ku-
66. l-āvatāmśah śrīman-āhavamalla-dēvō rājā rājakiyāim  
any-a-

1. musvāra is redundant.

2. Reads Subhokrit.

Third plate: first side

67. nāṅguli-prēkṣaṇīyaṁ sarva-n-masyaṁ kṛitvā  
dhārā-pūrvakam paramayā
68. bhaktyā-dattavan II Aśya cha dharmasya rakṣaṇē  
phalam=1-
69. ti ha sm=abuh n-rāmcha=tapō-mahima-sākṣhā(tā)-  
kṛita-saka-
70. la-dharma-matavō mharshayah I Bhubhi-m-vadha  
bhuktā rājabhih (1)
71. Sagar-adhibhih I vasya yabhya(ava) vadā bhūmi=  
tasya tasya tādā phale(lam)
72. I (II) [30\*] apaharataḥ smarthasya ch=āny=  
udāsīnasy=ata(āta) ēva viparītā nha-
73. lam=āmnāsipuh(shuh) I Sva-dattam para-dattam vā  
yō karēta vasmūdharām I sha-
74. shtim varsha-sahasrāṇi viśthāyām jāyatē kṛi(kṛi)-  
mih I (II) [31\*] Karmāṇā
75. manasā vāchā yah smarthō=py=upēkṣatē I sa  
syāt=tad=ai va chomdē-
76. lah sarva-dharma-bāhih kṛi(hi shkṛi) taḥ I (II) [32\*]  
Ata ēva cha tatra-bhavadbhi r=Vyāsa(sa) =
77. Parāsara-prabhṛiti bhih sākṣhāt-kṛita-sakala=  
dharma-tatvai satrai-
78. kālya-daśāmbhi r(darśāmbhi r)=mharshibhih prāṇītāsu  
satīshv=ani smṛiti-
79. shu sākṣhāt=ēva śruti shu ch=ōchchāvachāsu dharm=  
Opadēsāya  
- - - - -

No. 57 Tambūr Hero-stone of Jayakēśi III (A.D. 1201)

- © 1. Svasti [I\*] Srī-Kādamba sri-Mīra-Jayakēśi dēva-  
[varsha] da lāne -  
 2. [ya] Dummati sāvat sarada Srāvana sudha(dha)  
Adityawara[danda Tam] -  
 3. mmyūra Nānika Bonna turu hariyalu kādi sura-lōka  
prā-  
 4. ptavantanāda II

==

No. 58 <sup>scrip</sup> Muttage Inscription B of Jayakēśi III (A.D. 1202)

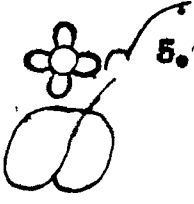
[Metres: Vv. 1, 2, 3 and 4 Anushtubh; v. 5 Mattēbhavikrīṭita;  
 vv. 6, 9 and 14 Utpalāmālā; vv. 7, 8, 10, 11 and  
 13 Kanda; v. 12 Chāmpakamālā.]

1. Namas-tunga- <sup>(4c)</sup> sīras- chumbi- chandra- chāmara- chāravē I  
trailōkya- nagar- ārāṇcha(bha)- mūla- stambhā-  
 2. ya Sambhavē II [1\*] Namah kānt- ārdhdha- dēhāya  
<sup>(2)</sup> Rig-Yaju-Sāma- chakshuśē I Vaikuntha- mauli-mā-  
 3. nikya-pāda-pīthāya Sambhavē II [2\*] Viśuddha-jñāna-  
dēhāya trīvēdī- divya- chakshuśē (shē) I śrē-  
 4. yah-prāpta(ṭi)- nimitṭāya namah Somārdhdha(ddha)-  
dharīnē II [3\*] Om namah Sīvāya II

1. Read: - ārdhdha-

2. Read: Rig-Yaju-s-Sāma- chakshuśē.





- (1)  
5. Rajāvali cha karttārām sthāna-gauravamēcha cha [I\*]  
trittiścha tat-phalam śchalva śāsanam  
pañcha-lakṣaṇam II [4\*] ā munni ra mē-  
6. rey=agi sakala-padārththa-sampannam=atiprasannam=  
eni si kamala-sambhavam tittavitt=ante  
chalv=ettirdda Jambū-  
(2)  
7. dvīpada madhya-bhāgaman=alankari si II Baluvalane  
beleda kavumgimдолу vana-nogevannav=ugava  
jaderim kango-  
8. [11] pa -- -- galim Palasige panni chchhāsi ra karam  
sogayi sugum II ant=alli mahāmāṇḍalēśva [r-a]-  
nvayam=ent=ēnd=ade II  
(3)  
9. [A] ri-[bhu] palaran=aha(ha) v-aji ranadol=ardd=eba(bba) tti  
benkondu tan-nari(ra) palarkkala vastu-vahana-  
pataka-turyya-  
10. [su] bhr-atapatra-ranachchhanka-ni [ka] yamam kavardakomd=  
ascharyyadin vikram-abharanam sri-  
Jayakesidevan=esedam Ka [damba]-  
11. kanthira[va] II [5\*] ~~xxx~~ naranalan=agra-mahisi vare(ra)-  
Kuntala-raja-putre(tri) chamdr-shane yachaka-  
prakara-kalpa-lat-opa[me]-  
12. y=Adri-[jate]gam Janakigam samanam=enip=unnata-  
sila-vilasa-[ru\*] pad=uddani negartteyan= taladal=  
urbhige Mailaladevi peṇṇme] -

1. The verse is faulty. It may perhaps be read as follows:  
Rajavali cha kartta cha sthāna-gauravam=eva cha I  
dattiścha tat-phalam ch=alva śāsanam pañcha-lakṣaṇam II  
2. Perhaps this is a metrical passage in Kanda metre.  
3. Na is not required for metre or meaning.

13. yim II [6\*] [Antavargge] t<sup>e</sup>an<sup>e</sup> Jayar=adar=Kkuntala=dēs-  
adhinatha=daurhityar=bhū-kāntēsār=es si nija-  
vikrāntar=Parṁādideva=Vija[ya]-  
di[tyar] II [7\*] 4/ Vijayāditya-dēvaṅgam Lakṣmādevi gam  
[puttidam] Vira Jayakēśideva-nṛpaṁ II Svasti  
samadhigata-pāṁcha=[mahā]-
15. śabda mahāmāhēsvarāṁ Bhavaśī-pura-var-a [dhīśvarāṁ]  
śrī-Saptakōtēsvara-dēva-labdha-vara-prasāda-  
[rūṁśrī-bhū]-
16. jabaḷa [Jayakēśideva] rasam nija-rajadhāni  
Gōvayolu dūṣṭa-nigraha-viśiṣṭa-pratipāla-  
neyim su[kha-saṁkathā]-
17. [vinōdadin rajyāṁ-geyu] ttam-ire II Sārāṁ vicharip=  
āgalu Mārajavādiye samast/ dēsāṁgalol=a  
Mārajavādi
18. -- -- -- -- -- II [8\*] Kāhavāda-  
pāṇneradumam -- -- -- -- -- pāṇin=āvarisi  
Jāhira-vāda tad-vi [shayanāra]-
19. ladol=negarddar=aganya-punya-dhanar=śiṣṭa-  
viśiṣṭa-suhriḥ-jana=[pramōdigal=  
enīśirddā]-- -- -- -- -- m=olpu tannol=āvagam=e-
20. [sedi rppa sat-prabhuvikā]-- -- -- -- -- gāvundam=ēmba  
dāni -- -- -- -- -- sampānnanum=appa  
Gōva-gāva -- -- --
21. nda -- -- -- -- -- Sōva-gāvundana pesaralu II -- --  
-- -- -- -- -- liṅga-pratiṣṭhēyaṁ Muttageya  
Mūla-  
-- -- -- -- --
1. Read: dauhitrar=-

22. sthāna -- -- -- -- svāmiya sthān-āchāryya-  
 saba Vallikārjuna-dēva -- -- māḍi sīda -- --
23. -- -- -- -- -- Kēma-gaund-a ūr-ode sakal-  
 āgamadol-ar-ede -- -- -- -- --
24. -- -- -- -- -- Mahēsvara-prēmam-untū  
 māḍi sal Muttageyolu -- -- -- -- --
25. -- -- -- -- -- Vallikārjunam II Chāru-charitraṇ=emdu  
 gurū-gōtra-pavitra U — U — U  
 viśtarite-kīrtti-vaḥ/ā parivēṣṭita — UU
26. — U — U — — UU n=emdu baṇṇi sugav-i dhare  
 sab UU Mallikārjun=ōdara-tapasviyam  
 UUU — UU — UU punya
27. — U — II [9\*] Vrata-nidhi-tapō-niyam -- -- --  
 -- -- -- -- -- nidhiy=ad=apratima-  
 guṇ-ādhyar=ppogalva śrutapati-
28. yam Mallikārjuna-brati-patiyam II [10\*] Uttama-  
 guṇa -- -- -- -- --  
 -- -- -- -- --  
 nolu kū-
29. de rāṁjisi Muttageyolag-i roba Mallikārjuna-  
 munipannu II [11\*] Dhātṛi mechche māḍi sīda --  
 -- -- -- -- -- yam Mēru
30. -- -- -- -- --  
 dhare-geyda rāṁjisalu chāru-guṇ-āmbu --  
 sakal=āgama -- -- -- -- -- sama-
31. gra -- Muttageyol munip-ōttama Mallikārjunam II  
 Nuta-Girijēsaham UU — U —  
 vibha Mallikārjuna-brati-

32. pati 30 - 000 - 00 nōdīre kūrta  
nachchinam 0000 psit-ārtham-anūna-  
sukh-āspadamam chi rāyuvam kshi-
33. tidhara-chandra-mēdini-dīvakara-tārekay-  
abhi vullinam II [12\*] Bhū-vinuta-Mallikārjjuna-  
dēvaṅgam satiy=enippa peṇṇam
34. taledal Sāvitrīy=āndadim Padmiyakkam suśīley=ene  
(1)  
[yasam padedalu II [13\*] sītey-anumdhati-satiya  
Lakshmiya Gauri-
35. ya śīla - 0 vikhyātiya peṇṇam=āldu gunadin  
Padmauvve mahā-satitvadim bhūtala-vandyeṭy=  
āgi śīva-dhamma-parā-
36. yane Mallikārjjun=ādāra-mahā-munī sverana - 00 -  
sukhadimde rāṁjipal II [14\*] Svasti śrī-  
Kāṁba-Vīra-
37. Bhujabala [Jayakē] śīdēva-varāda lēṇeya Dumdubhi-  
sāvat sarada āshādada nūṁṇamiyolu Hima-
38. karavarado [lu u] ttama-vyatipāta-sāṁk rāṁṇam=ēṇḁ  
ivarolu samuchita sōma-grahana sāmānise tad-  
agāṇya-nu-
39. nya-pāvana -- -- -- śrīmat-tribhuvana-svāmiy=ēṇi śīda  
Sōmaṇātha-dēvara nitya-naivedvakam chaitra-  
pavitrakam
40. āchāryara [grā] sa-vastrakam belukum=ēṇḁ Gōva-gāṁḁḁanu  
tanna vūmbaliya gaddeyolage paduvana bhāgada-

1. The metre is defective in the fourth pāda.

41. lu ga[rddē]yu[mām]adara tēka deseyalu -- -- --  
 mumām Mallikārjuna-dēvara pāda-prakṣhalanām  
 mādi sarvva-namasyavā-  
 42. gi sarvva-bādhe parihāravāgi dhārā-pūrvvakadim  
 kottanu II

==

No. (59) Garag fragment of Jayakēśi III (A. D. 1204-5)

1. -- -- -- mahā-sabda mahā-māhēśvarām  
 Banavāgi-pur -- -- etc.
2. -- -- -- śrī Vīra Jayakēśi dēva-varshada  
 18neya -- -- etc.
3. -- -- -- -- -- -- -- belottigeya yanuvana  
 -- -- -- etc.
4. -- -- -- -- -- nāyakāṅge mānnēya -- -- --
5. -- -- -- -- -- keraya paduvana -- -- --
6. -- -- -- -- -- meya nāyakana -- -- etc.

==

No. (60) Dodwad Hero-stone of Jayakēśi III (A. D. 1206)

1. svasti [I\*] śrī Kādamba śrī Vīra Jayakēśi dēva-  
 varshada 20neya Vridhdhi sām-
2. vat sarada Kārttika sudhdha I Guruvāga( ra) dēva  
 Jayakē-
3. śidev-arasara dīngariga Lahadanu -- -- --  
 (D)

1. The portion seems to have been intentionally mutilated by somebody, as the scratchings are made so as to make the letters illegible.

==

No. 61) Dodwad plates of Jayakēśi III (A.D. 1209)

[Metres Verses 1, 5, 6, 8, 11, 12, 13, 14, 16, 28, 32, 37 - 41 Anushtubh; verses 2, 3, 18 Śārdūla-vikrīḍita; verses 4, 15, 25 Mālīnī; verses 17, 20, 27 Śikharinī; verse 19 Mandākraṇṭā, verses 21, 26, 34 Vasantatīlakā, verse 22 Indravajrā; verse 23 Sragdhara; verse 29 Upāndravajrā; verses 31, 33, 35 Āryā.]

First plate: second side

1. Ōm namah śivāya I Namag-tuṅga-śīras-chumbi-chandra-  
chāmara-chāravē I trailōkya-nagar-ārambha-mūla-  
stāmbhaya Sambhavē I [II\*][I\*] Kṛīḍā-kṛōḍa-tanu-  
tanōtu jagatām
2. lakṣmīm sa lakṣmī-patir-yad-damśtṛ-āṅkura-chūla-  
chumbi-vasudhā-chakram samudbhāsatē I sphāra-  
sphāṭika-Sambhu-linga-śikhar-ālāṅkāra-nīl-ōpal-  
ōḍā-
3. raiśvarya-pad-ōtsav-ōchita-lasach-chūdāmanitvam  
dadhat II [2\*] Hastairudhṛi(dhṛi)ta-  
Sindhurasura-bṛīhaḥ-chaṇḍ-ōpariśtān-natō  
Gaṅgā-sara-bharaiśh sṛavadbhīr-abhitah
4. kumḍ-ōṇḍu-saṅkh-āmalaiśh I rājad-rājata-rajju-  
pamjara-charach-chhṛī-rājahamśahśrīyam bibhrat-  
tāṇḍava-dāmbare pura-jayī bhūyēd-abhīśtāya  
vah II [3\*] Pura-mathana-lalāṭa-

5. svēda-bhīṇḍōḥ Kāḍāmba-kṣhītī ruha-tāla-dhāt rī-  
 sāṅgatād=avi rāsī t I tri bhuvana-nuta-kīrti(ttiḥ)  
 śrī s=chaturbhāsur=ānchad=dhanur-i shu-phalak-  
 āśiḥ śrī  
 (1)
6. Jayantah=Trinētraḥ I(II) [4\*] Trilōchana-Kāḍāmb-  
 ākhyāṁ(khyāḥ) sa ēvāḥ (ēv=āyāṁ) jagatraye I  
 vāṇḍyāḥ samasta-bhūpānām=ādyāḥ Kāḍāmba-  
 sātātēḥ [II\*] [6\*] Atha-tasya kulē jātāḥ kēnī  
 bhūpā
7. mahōjasah I kṛit-ānēka-makha-khyāti-viḍāṁṭa-  
 (2)  
 Bhōjasah I (II) [6\*] Sāṅgita-gōshthī shu ranad-  
 āvipānchī manōramāḥ kōmala-kāṁthavatyāḥ I  
 madāna gāyanti yasmā-
8. si yeshām=api<sup>ady=</sup> vidyādhara-vāra-vadhvāḥ I (II) [7\*]  
 Tātāḥ khyātō=bhavat=tē shu Pāṁchanana-parākramāḥ I  
 (3)  
 Gūhalla-nripati(h) śrīman=Arjjunah Pāṁdavēshv=  
 (4)  
 iva I(II) [8\*] Yāḥ sārva-kālām mri-

1. Vi sarga is redundant.
2. Metre : Upajāti with 1<sup>st</sup> and 4<sup>th</sup> lines of Imḍravajrā,  
 and 2<sup>nd</sup> and 3<sup>rd</sup> lines of Upēṁḍravajrā.
3. Vi sarga seems to have been engraved inside the  
 letter ti.
4. Metres: a variety of Upajāti.

9. gāyā-vinōdē jaghāna yad-vyāghra-kadāmbakāni I

ady=api sarvatra mahi-talē tat=tam vyāghra-mān= (8) (8)  
iti vadanti lokah [II\*] [9\*] Tatah sva-sauryēna ni-

10. rudhdha(ddha)-Lāṅkā-purah sarak Panchasārasya-

Shashtah I Shashtō nripah kō=py=abhavat=  
pragldhah(ddhah) sldhah(ddhah) svayam dharmabhrītām  
dhurīnah [II\*] [10\*] Nihgāṅkām yasya rāmatva[m\*]  
vaktum

11. vyaktam=iv=ārayah I na ch=āṅkita-hanūmadbhira-

urōbhiraupalakshitah I (II) [11\*] Tatah prādurabhūch=  
chhrīmān=Jayakēsi-mahīpatih I yat-kīrti-mukurē  
bhānti bhuvanāni

- - - - -

1. Metres: Upajāti of Indravajrā and Upāindravajrā.

2. 'sva-sauryēna' is repeated indistinctly with an idea.

The reason for this duplication appears to be that the line was first engraved with indistinct letters when it was noticed that the hole for the ring of the seal would come on this side. The letters would have been cut off, when the hole would be made. The engraver, therefore, overwrote the matter with lesser space from the words =tam vyāghra-mān=iti upto ni-, as 'rudha-Lāṅkā', etc., was already engraved on the next line. A distance of  $\frac{1}{16}$  inch from the proper right end containing the hole has the double writing for this line as well as the next line. On the proper left side opposite these lines, we can see the space left blank with a circular mark meant for being cut into a hole. But as it was on the wrong side, the hole has not been cut on this side and the space is left blank. This would indicate that the plates were first engraved with the matter and then the holes were cut and the ring put in with the seal.

12. chaturdasa I (II) [12\*] Yasya khadga-latā-Durgā bahu-  
 simhāsana-sthitā I samparāya-samuch-chandā-val ri-  
 saribha-bhāmjanī I (II) [13\*] Chōla-Chalukya-  
 bhūpalau Kānchyam mitrē vidhāya yah I
13. permatti-tūrya-nirghōshō<sup>4/5</sup> = asī d-rāya-pitāmaha I (II)  
 [14\*] Samajani Vijayārka-kshma<sup>(1)</sup> = patihs-tasya sūmuh  
 sa punar=avi dīt-anya-st rī-vinōda-prasajmga I  
 parichala-
14. d-asī-lēkhā-khamdīt-ārati-prithvī parivridha-  
 galani rnyad-rekta-sikt-āji-rangah I (II) [15\*]  
 Tatas=tyāga-jaga-jhampa-Jhampānāchārya-dhuryatām I  
 bibhrad=abhrāpta-kīrtti [h\*] sri-
15. Jayakēsi-nripō=bhavat I (II) [16\*] Yadiyai r=arūdha-  
 dvipa-haya-rathei r=at ta-vijayai r=adhi saih sēanām  
 chatur-udadhi-valā-sunihitan I jaya-stambhan=  
 (2)  
 etē sepadi khalu
16. dṛishtya jala-gajā dṛidh-alan-āsankā vidadhati  
 muhur=majjana-vidhi [mā\*] I (II) [17\*] Bhūbhri [f\*]-  
 trāna-paravāṣah prithu-yasē gambhīrya-ratnākara-  
 [h\*] sri-Permadi-nripah payō-  
 (3)
17. nidhi-nibhah Sōm-anujām kanyakām I yasmāi viśmayakāri-  
 bhūri-vibhava r=dat v=abha-kō s=ādibhih khyāta-  
 xkr sri-pataye sa Mailala-mahādēvīm kṛitārthō=  
 bhavat I (II) [18\*] Tasmā-

2. The semi-circle above the line representing the  
 'i' kara has apparently been left out in  
 advertantly.

3. Anusvōra is redundant.

1. Vinarga is redundant.

18. d=asyān=ajani/ sijanō Vīra-Parmādī dēva-kshōnīpālō  
 vijayi Vijayāditya=prithvī s'varō=ñi I śrīmach-  
 Chharvā[t\*]tridasā=vinatāt=Parvat/sy=atmajāyām  
 śrī-Herambas=tribhu-

Second plate: first side

- (1)  
 19. vana=nutahs=Tērakārī s'cha yadvat I(II) [19\*] śā(śā)-  
 rīram Sarvasya prakṛiti-subhagām nityam=iti yah  
 pratijñāya prajñā-ti(vi) dīta-param-ārtha-  
 sthira-matih I tulā=a-  
 20. ruhy=ōchchaharajagoti vinutām prāpya vijayām  
 tayōr=ādyah śrīman=ajani Śivachittē=kshiti patih [II\*]  
 [20\*] Vānī-vibhūshanā-lasad-guṇa-nāmadhēyas-  
 tasy=anujah samabhava-  
 21. d=Vijayarka=dēvah I yad=vaīrinah samara-sīmani-  
 nashta-sūryan=anvēshtam=anvahan=iv=anuvana[m\*]  
 bhrāmanti I (II) [21\*] Vīrē jagam(n)-nētra-  
 sudhā-nidhāna(nō) yat=ek sītē mōhajushām  
 dvi shām drak I  
 22. hastām(n)-nitambāc=soi kaminīnām=astrāni vastrāni  
 cha nishpeta[m\*]ti I(II) [22\*] Jānē sāstre cha  
 sāstre nava-rasa-bharitē=īśkrītē sat-kavitvē  
 23. dāśyām mārge shadānga-chchavit-jala-yu-

1. Vi sarga is redundant.



23. tē-rāga-Gaṅgā-pravāhē/I nrityē nān-a[m\*] gahārē  
 (1)  
 pada-kara-vara-vimhyāsa-chitre huḍakkā vīn-  
 āpāgg-adi vadye=py=ati sayita=matī=Sharati-  
 (2)  
 bhūshahō yah I (II) [23\*] Murttaḥ prajān=ī  
 (3) (4) a  
 24. va pramā-pumjāh=st[ma] [d\*] bhūch=chhri-Jayakēśi-  
 devah I rah-āmbare yat-kara-khadga-rahur=  
 asōbhata grasta-sapatnāpājah I (II) [24\*] Hima-  
 kumuda-mrīnā(nā)li-sāmkha-kumḍ-ēndu-gaurai=  
 iha-jaga=  
 25. ti yadiyah plēvite kīrtipūraiḥ I api tamasi  
 mahālā jāta-pūrn=ēndu-sāmkā dayitam=  
 abhisarantyo mādhanām subhravanti I (II) [25\*]  
 Sasvad=yadiya rinavō giri-kāndarā=  
 26. ga tīvra-kshudhā-bhutavah-ēndhanatām=upetah I  
 kām-arthinah preharanai rnanayan-ānta-vānta-  
 pāthō-bhishēka-mrīdūlām=avanīm khaṇanti  
 I (II) [26\*] Yadiyai ruddhama-dvirada-nikarair=  
 āmbara=  
 27. talē samukkshtam vai ri-kshiti pati-brihad-danti-  
 visaram I Sahasr-aksha[h] prākshya kshiti-dhara-  
 dhiyā paksh<sup>a</sup>-dalana-preyōgāya prāya[h\*] smarati  
 punar=apy=ēsha kulīsam(m) I 27 (II) [27\*]  
 Mahā-bhāgya-nidhā=

2. Metres: A kind of Upajeti; lines 1 and 2 Indravajrā  
 and lines 3 and 4 Upēndravajrā.

3. The anusvara is redundant.

4. The visarga is redundant.



- (1)  
 28. nasya Jayakēśi-mahi(hi) bhṛitah I Mahadēvi(vi)  
 mahārājñi samabhūtatasya vallabhā I (II) [28\*]  
 anēka-samanta-vilāsininām śīrastha-mānikya-  
 mayukha-jalaih I virājita[h\*] pāda-nakha-  
 29. niruddhaiḥ alaktakān=arunīṭ=eva ya[syah] (2) [II\*]  
 (3) [29\*] Arundhatīva prathamā satīnām vibhāti ya  
 mūrttimatī kriya=eva I Sarasvatī mānava-paksha-  
 patataprāpt=eva lokach=Chaturāṇanasya I (II)  
 [30\*] Tasmād=asyām sama-  
 30. jahi guṇa-maṇi-samudaya-mahōdadhi=stanayaḥ I  
 Tribhuvanamallak-kṣhitipasa=tri-bhuvana-rakṣā-  
 vidhau dakṣah I (II) [31\*] Karā=ri-kari-  
 kumbhēṣu mastakēṣu cha vidviṣhām I ekō=vi  
 sarba(rva) gaḥ khadgaḥ

- - - - -

1. In this and the next line there is a confusion in the engraving of the first 17 and 15 letters, owing to the hole coming on the wrong side. The first two letters appear prior to the hole and again after the hole; the next 15 and 13 letters are therefore, rewritten in the space and so are huddled up. Towards the end of the 28th line the mark ○ for the hole and space for the hole remain as it is.
2. Read 'arunīṭa śva=asyah' both for metre and meaning.
3. Metres: A kind of Upajati of Upendravajra (first three lines) and Imravajra (fourth line).

31. subhata-rasya drīsyatē I (II) [32\*] Tribhuvanamallā-  
 nare[m\*] draṣṭri-nayana-kārunya-puṇya-  
 sampūrṇaḥ I iha kali-kalushita-lōkaṁ vimala-  
 taraṁ kartum=udyuktah I (II) [33\*] Yaśy=  
 ādu-me[m\*] dala-mayukha-vilāsa-  
 32. -gā kīrtya jagam ūpi chaturdaśa nirmalāni I  
 jātāni kīrtv=ali-kadamba-malīmasāni pratyarthi-  
 pārthiva-mukhāni kṛitāni chitram I (II) [34\*]  
 Bhānur=iva bhāti bhuvanē Tribhuvanamallā-  
 nrīpō=ti-tējasvī I  
 33. [unmū] lita-rāpu-ti-rāḥ kara-dhṛita-kamal-  
 ānuraktō=yaṁ I (II) [35\*] Ut tūnga-schīratara-  
 Mōru-rāya-nūḥ Kādamba-kshitipati-vānsā-  
 ratna-dīpaḥ I śrī-vīra-Tribhuvanamallādēva-  
 bhūpaḥ I prakhyātō jagam-  
 (4)  
 34. ti samumnnata-pratāpaḥ I (II) [36\*] Eṣaṁ guṇa-gaṇ-  
 ālakṛitasya śrī Kādamba śīvacchitta vīra  
 Tribhuvanamallā-bhūpatēr=janakaḥ śrī-  
 Kādamba-kula-tilaka-śrī-vīra Jayakēśi-  
 devaḥ k-  
 35. sht-aśīty-adhika-ḍvi-sat-ōttara-chatuh-sahasrēshu  
 Kaliyuga-samvat sarēshu parāvṛittēshu  
 svarājy-anubhava-kālē dvā-vimsati-Vijghava-  
 samvat sarē Mūgha-māsē Pāumnamāsyē Sōmavārē  
 sōma-

1, 2, 4: Anusvāre is redundant in all these places.  
 2. Metres: A variety of Atijagati, very similar to  
 Praharshini but with 'ja'-gaṇa for the third  
 gaṇa instead of 'na'-gaṇa.

36. grehaṇa-parhaṇi sṛi-Saṭakōṭi svara-dēva-saṇṇidhaṇ  
Beluva[la\*] dēsānta rgata-Navilu gūṇḍa-kāmpaṇa-  
madhye jayalabdhāṃ pūrv- prasi dāha- sīmā-  
saṇṇavita[m] nidhi-nidhāna-nik shēa-daṇḍa-  
sūka-ka-
37. r-Ōpekar-ādy-āya-sthal-Ōpētām sthāna-mānya-  
vyatiriktām ashta-bhōga-tēja[h\*] svānya-sahitām  
rājakiyaṇām enām guli-prēk shāṇiyām I gav-  
ḍi shu chār-ārtha-t riṇa-kāshṭh-ādy - -
38. - - - - shavarata-sukha-saṇchār-ārtham  
naśhima-di g-bhāgē - - - - Nuchun ke-  
Simāru-Maniyūru-purāṇsara-

Second plate: second side

39. bhū-pradēśa-madhyataḥ sāta-daṇḍa-parimāṇa-  
vī stṛita-rāga-sahitām Kummaḍige Udukerre  
Edāru Heggaldē Kūlavalli Gūṇḍevalli nāma-  
bhi sh=shad bhi r=ghō shāḥ saṇṇavitām sṛimad-  
Doddavāḍa grāmaṇ nāna-gōt rēbhyō brāhmaṇēbhyah  
pradāt [II\*] Tat rā Vasi shṭha-gōt raṇām Nārāyaṇa-  
Nāga dēva- Ja-
41. vada Narasimha-Chat vaṇa-Jēka lyya-Sṛi rāṅga-bhat to-  
pādhyāyēṇām pratyēkaṃ=ēkaika vṛittih I Dēvaṇa  
Sṛidhara-bhattō pādhyāyayōr=dvē dvē vṛittī I  
Gāṅgādhara-ōḥa-

1. The doubling of r in 'rre' evidently stands for the Dravidian 'r'
2. Anusvara is redundant.

42. ttōpādhyāyanām sa-pāde vrit tih I Janārdana-  
 Bhāskara-Somēśvara-Chakrapāṇi-bhattōpādhyāyanām  
 pratyekam tri-pād-vrit tih I Narasimha-Vi shṇudēva-  
 Naga-
43. deva-Padmanābha-I śvara-Mādhava-Govinda-Sōdhi-  
 Baladēva-Vi shṇudēva-Janārdana-Jakkana-I śvara-  
 bhattōpādhyāyanām pratyekam dvi-pād-vrit tih I  
 Mādhava-
44. va-Gaṅgādhara-bhattōpādhyāyanām pratyekam  
 sardha-pāda-vrit tih I Padmanābha-Jātaveda-  
 Mādhava-Āditya-Divākara-bhattōpādhyāyanām  
 pratyekam
45. pāda-vrit tih I Bhāradvāja-gōtrāṇām Maillāra-  
 (1) (2)  
 Mahābala-Anantam-Somēśvara-Nārāyaṇa-Mādhava-  
 bhattōpādhyāyanām pratyekam=ekaika vrit tih I  
 Da-~~da~~ ya(ya)
46. mōdara-Padmanābha-bhattōpādhyāyōs-tripād-vrit ti  
 (3)  
 I Basava-Brahma-Reva-Āditya-Mādhava-  
 Devana-Mādhava-Jakkana-Pōti-Chavana-Padmanābha-  
 Nara-
47. yana-Rama-Srīdhara-Kēśava-Maillāra-Kēśava-Somēśvara-  
 Rēchivana-Kēśava-Nārāyaṇa-Harihara-Āditya-  
 bhattōpādhyāyanām pratyekam dvipād-vrit tih I  
 Raghava-

1. Anugvara is redundant.  
 2. Anugvara is redundant.  
 3. tih was first engraved and it has subsequently  
 been changed to ti.



48. Basava~~ana~~-Lakshmi dhara-Śrī dhara-bhaṭṭōpādhyāyānām  
 pratyekam pāda-vṛttih I Kāsyana-gōtrānām  
 Mallāra-Pōti-Gaṇapati-Chandra-Sāyīdēva-Sōmēśvara-  
 bhaṭṭōpādhyā-
49. yānām pratyekam=ekaikā vṛttih I Sāyīdēva-  
 Gaṅgādhara-Hemma-Pōti-Ti(tri)vikrama-Gōvinda-  
 bhaṭṭōpādhyāyānām pratyekam dvipād-vṛttih I  
 Vāsu-
50. dēva-Chandra-Padmanābha-Sivaiyya-Mallaiyya-Bhānu-  
 Nāga-Brahma-Somanātha-Kāndarpa-Padmanābha-bhaṭṭō-  
 pādhyāyānām pratyekam dvī-pād-vṛttih I Śankara-  
 Mādhava-Hemmal-
51. ya-Mahēśvara-Bhaṭṭaiyya-Dēvana-Iśvara-bhaṭṭōpādhyā-  
 (1)  
 yānām pratyekam=ekapād-vṛttih I Gargya-  
 gōtrānām Trīkōṭīśvara-Nāgādēva-Palādēva-  
 bhaṭṭōpādhyāyānām
52. pratyekam=ekaikā vṛttih II Chandra-  
 bhaṭṭōpādhyāyānām pāda-ādika-vṛttih I  
 Gaṅgādhara-Mahēśvara-Gaṅgādhara-Nāgādēva-  
 bhaṭṭōpādhyāyānām pratyekam tri-pād-vṛ-  
 ttih I Chauderāya-Gōpāla-Narasimha-bhaṭṭōpādhyā-
53. yānām pratyekam dvī-pād-vṛttih I Kāmaliyya-  
 Mādhava-Rāchaliyya-Rudra-bhaṭṭōpādhyāyānām  
 pratyekam pāda-vṛttih I
54. Harite-gōtrayōḥ Bhaṭṭayāna-Vāsudēva-bhaṭṭōpādhyā-  
 yayōr=ekaikā vṛttih I Vijayapāla-Damōdara-  
 Janārdhana-Nāgādēva-Māḍḍēva-Dēvana-Mā-

1. An anusvara was engraved but was not cut deeply as it was redundant.

- (1)
55. dhava-Vi shnu-bhat tōpādhyaṣṇām pratyekam  
tri-pād-vṛttih I Iśvara-Bhatyana-Chāvena-  
Vi shnu-Chaudarāya-Nāgadēva-Basavaṇa-Kutānuva-  
Basavaṇa "allidē-
56. Va-Srīdhara-Komanna-Nāgadēva-Jekanna-Vi rūpak sha-  
bhat tōpādhyaṣṇām pratyekam dvi-pād-vṛttih I  
Pōti-Mallidēva-Kesava-Srī rama-bhat tōpādhya-
57. ṣṇām pratyekam=eka-pād-vṛttih I Kauśika-  
gōtrāṇām Iśvara-bhat tōpādhyaṣṇām pād-adhika-  
vṛttih I Mallidēva-Srīdhara-Mallāra-Viśvanātha-  
Aditya-
58. Kōtiśvara-bhat tōpādhyaṣṇām pratyekam dvi-pād-  
vṛttih I Paladēva-Mallāra-bhat tōpādhyaṣṇām  
pratyekam=eka-pād-vṛttih I Badarāyana-  
gōtrāṇām Bhāskara-

Third plate: first side

59. bhat tōpādhyaṣṇām tri-pād-vṛttih I Gautama-  
gōtrāṇām Vijaya-Nibhādēva-bhat tōpādhyaṣṇām  
[h\*] [pra] tyekam=ekaikā vṛttih I Kṛishna-  
Mādhava-bhat tōpādhyaṣṇām pratyekam  
kāṁ tri-pād-vṛttih I Gopāla-Kāvadēva-Gopāla-  
Rachana-Vi shnudeva-Nārāyaṇa-bhat tōpādhyaṣṇām  
pratyeka[m] dvi-pād-vṛttih I Parāśara-A(4) ditya-  
bhat tōpādhyaṣṇām tri-pā-

1. The anusvāra is a mistake.

61. d-vṛittih I Viśvanātha-bhaṭṭopādhyāyānām dvi-pāda-  
vṛittih I Kāṁḍinya-gōtrānām Pōti-bhaṭṭopādhyāyānām  
tri-pāda-vṛittih I Rudra-Sāyideva-Dobbaiyya-  
Aśhuta-Vāsudeva-Kāvadēva-
62. Jēka-Pōti-Kāmaiyya-Mādhava-Viśhnu-Dobbāna-  
bhaṭṭopādhyāyānām pratyekam dvi-pāda-vṛittih  
I Vatsa-gōtra-Īśvara-Padmānābha-bhaṭṭopādhyāyayō-  
[h\*] pratyekam+tri-pāda-
63. d-vṛittih I Śrīvatsa-gōtra-Kāmadēva-Jakkana-  
bhaṭṭopādhyāyayōh pratyekam=ekaike vṛittih I  
Nāgādēva-Bhaṭṭyana-Narasīmha-Harihara-Jēka-  
Śrīrāma-Vāsudeva-
64. Vāmana-Vāsudeva-bhaṭṭopādhyāyānām pratyekam  
dvi-pāda-vṛittih I Dēvana-Rāghava-Dhapa(ra)-  
nīdhara-bhaṭṭopādhyāyānām pratyekam pāda-  
vṛittih I Jāmadagnya-Vatsa-gōtra-Rudra-
65. bhaṭṭopādhyāyānām=ekā vṛittih I Govinda-Āditya-  
Viśhnu-Mādhava-bhaṭṭopādhyāyānām pratyekam  
dvi-pāda-vṛittih I Somanātha-Somesvara-  
bhaṭṭopādhyāyayōh pratyeka-
66. m=ekā-pāda-vṛittih I Sāṁḍilya-gōtra-Chaudarāya-  
Kēśava-bhaṭṭopādhyāyayōh pratyekam tri-pāda-  
vṛittih I Somanātha-Hammāna-Govinda-Mādhava-  
Kēśava-bhaṭṭopādhyāyānām

67. pratyekam dvi-pād-vṛttih I Viśvāmitra-Mallāra-  
 Kēsava-Kāśchyaṇa-bhaṭtōpādhyāyanam=ekaika  
 vṛttih I Bhāskara-Mallāra-Jeka-Govinda-Kamala-  
 Kāṣṭha-bhaṭtōpādhyāyanam pra-  
 68. tyekam dvi-pād-vṛttih I Viśvāmitra-Mahadeva-  
 Bhārgava-Piṇḍalā-Āgastya-Somesvara-bhaṭtōpā-  
 dhyāyanam=ekaika-pāda-vṛttih I Āgastya-gōtra-  
 Basava-Raiḍeva-bhaṭtōpādhyā-  
 ya [yo]r=ekaika vṛttih I Śaṅkayana-Gaṅgadhara-  
 Maṇḍa-Bhārgava-Nārāyaṇa-Upamanyu Vijaya-  
 Kāṣṭha-Āditya-bhaṭtōpādhyāyanam=ekaika  
 vṛttih I Ku-  
 70. tsa-gōtra-Nīlakaṇṭha-Ātrēya-Sarbēśvara-Kommanā-  
 Gopāla-Sarbēśvara-Brahmadēva-bhaṭtōpādhyāyanam  
 pratyekam tri-pād-vṛttih I Putimāsha-Vāmana-  
 Kāśchyaṇa-Bhīṣṇa  
 71. Devarata-Kēsava-Śaṅkayana Somantha-Kutṣa-  
 Vajaiya-Padmanābha-Maṇḍa-Bhārgava-Mallāra-  
 Viśnuvṛdha-Nārāyaṇa-Sāṅkhyāyana-Devana-  
 Kapila-Madhava-

1. The anusvāra is redundant.
2. Compare the engraving of Kāṣṭha in line 69 below.
3. The anusvāra is redundant.
4. This letter has been partially cut off due to the making of the hole for the ring.
5. The anusvāra is redundant.
6. The anusvāra is redundant.

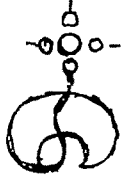
72. Dārshayāna-Mujibhatā-Upamānyu-Nāgabhatā-  
 Atreya-Bamka-Padmanābha-Gōvinda ~~Kṛṣṇa~~  
 (2) Lakṣmīna-Gōvinda-Dobhanna-Lakṣmīna-Mādhuaśāda-  
 Viśnu-bhattōpādhyāyānām pratyekam dvī-pād-vri-  
 ttiḥ I Atreya-Mahadēva-bhattōpādhyāyānām pād-  
 ādhika-vrittīḥ I Satrūartham pād-ādhik-aikādaśa-  
 vrittīḥ I R̥(ṛ)gveda-Khāndikā-dvī-yajur-  
 sāma-Kāṇḍava-khāndikā-purāṇa-bāla-sikṣa-agnī-  
 73. shtā-praśa-ārtha[m\*] pratyekam dvī-pād-vrittīḥ [I\*]  
 Dvī vyākhyān-ārttham tri-pād-vrittī [h I\*]  
 Pañchikēśvar-ārttham=ekā vrittīḥ I pitṛi-parb-  
 ārttham dvī vrittī I Gārgya-gōtrē Kāj-guru-  
 Chāndrasēkhara-bhattōpādhyāyasyati-  
 74. srō vrittaya īśvarasya dvī vrittī Vajrasya  
 pādaḥ Saptasya pādaḥ I Bhāradvāja-gōtrē  
 Śrīdharasya ekā vrittī [h\*] [I\*] Nārāyaṇasya pādaḥ  
 Gautamē Saṃgasya=aikā vrittī [h\*] Nāga-Basavayō-  
 [r\*] dvau dvau  
 75. pādaḥ Viśhagana-Vijayasya=aikā vrittī [h\*] I  
 Kāśyapē Viśhōḥ sapād-vrittī [h\*] Kāmalasya  
 pādaḥ Liṅgasya pādaḥ [I\*] Viśvāmitrē Viśnu-  
 Kāma I Kāundīnye Dōbena-Mādhava-Kaṇva-  
 Nāga Atre Lokana-

1. The śusvāra is redundant.  
 2. The śusvāra is redundant.

77. <sup>M</sup> Mallāra I Harita-<sup>W</sup>āyā-Basava I Śrīvatsa-  
 Nṛīśimhānām pratyekam dvi-pād-vṛittih I  
 Dharanīdharasya pādah I Kasi(śī)kē Vīśva-  
 nāthasya pādah I Madhuvasya pādah I  
 Guṇḍavalyām Chandra-sekhara-dē-
78. <sup>V</sup>āya tadīya kodageyi-kshētr-ōttaratah dvi-  
 nishka-raj-ayōtpatti-parimitam kshētram  
 cha I Ashta-vīṃśati-kōṭyō yām narakānām  
 sudarunah I kramēṇa tāsū pachyam-
79. tē dēva-brahma-sva-harīṇah I (II) [37\*] Gām=  
 ekām ratnikām=ekām bhūmē=apy=ekām=amgulām [I\*]  
 (1)  
 haramn=narakam=apnōti yavad=abhūta-samplavam  
 (m)I (II) [38\*] Dāna-pālanayōr=madhye dānat=  
 (2)  
 schhreyō=
80. 'nupālānam [I\*] dānat=svergam=avapnōti pālānat=  
 achyutam padam(m) I(II) [39\*] Śrī-Jātaveda-  
 vīḍuśah Somanāthō=bhavat=sutah I tat-putra-  
 Chatyānāryasya kṛiti=jayati sā(sa) sanē  
 I(II) [40\*] Du-
81. gale-srēsthā-putrēṇa tulā-dībya-niyōginā  
 likkitam Narenē[n=e\*] dām sēsanam cha nrip-  
 ajñāya I(II) [41\*] Iti māṅgala mahā śrī śrī  
 || ॐ ॥ ❀ || ❀ ❀

1. The <sup>W</sup>Anusvara is redundant.

2. Read: dānach = chhreyō=.



No. (62) Tergaon Inscription of Vajradēva (A. D. 1217)

- (1)  
1. Ōm [I\*] Namas=tunga-sīras(s)-tu(chu)mhi-chandra-chāmara-  
chāravē[I\*] trailōkya-nagar-ārambha-mū-  
2. la-stambhāya Sambhavē II [1\*] Svasti [1\*] Kali-vuga  
sāmvatsaram 4489 sāmān-  
3. dādīy=āgi sri-Kāda[m\*] ba-Vīra-Bhujabala-Vajradēva-  
varshada 4ne-  
4. ya I-svara sāmvatsarada dīpāvaligeya amavase Adivā-  
5. ra sāmkrānti byatipatayān sri-Mulasthāna-  
devarggam Lekhanēśva-  
6. ra-devarggam aliya(aliya) ūr-odeyaru aruvatt-okkalu  
entū-  
7. hittu-paṇcha-matha-pramukham=āgi ā stthān-āchāryya  
Padma-rāsī-pam-  
8. ditara kalam toledu ā dīpāvaligeya parvada omdu di-  
9. nada sodar-ennege badagiya om=okkala tala-sāri ge  
bāyvenneyman  
10. dhārā-būrvvakam mādi kottaru II Dānam vā palanam <sup>(2)</sup> ~~etc.~~  
vāpi

~~11 to 17. Recommended and compulsory passages  
in Sanskrit and Kannada.~~

- (3)  
11. dānat=sreṇyō=hupālanam [I\*] dānā-svarggam=avapnōti  
pālanād=achyu-  
12. tam padam II [2\*] Sva-dattam para-dattam vā yō harēti  
vasumdhara sha-

1. Represented by the symbol.
2. No efforts are made to correct the passages, they being usual ones.
3. Carving of letter yō is incomplete.



5. ndanāṁ I bhujabala-mallāṁ I maṇḍalika-śikhāmaṇi  
Kāḍamba-chūḍāmaṇi=ity=akhilā-rājā [vali]-  
[samāśrīta] śrīmatu
6. Jayakēśi dēva-arasaru nija rājadhāni Gōveyolu  
Koṁkaṇa oṁbhāi-nūrumaṁ Palasige-  
paṇi rochchāsi ramumaṁ dūṣṭa-nigraha-  
śiṣṭa-prati-
7. pālāneyim sukha-samkha(ka)thā-vinōḍaḍim rājyaṁ-  
(2)  
geyuttam=ire II Arī-bhūpālāraṇa-ahav-ajīraṇaḍol=  
(2)  
ārdh=ebbatti beṁkoṁḍu tēn-nara-
8. pālarkkala vastu-vāhaṇa-patākā-tūryya-sūbha-  
(3)  
atapaṭra-ra[nā\*] ch/ohhāṁka-nikāyamaṁ kavarddu-  
koṁḍa-aschāryyaḍim vikram-ābharaṇaṁ tām  
(4)
9. Jayakēśi dēva=esedaṁ Kāḍamba-kāṇṭhī rava II [3\*]  
Svasti [sā] mastā-prasasti-sahitaṁ Kāḍamba-  
chakravartī Śivachitta Vīra-Jayakēśi dēva-  
varshada nā-
10. lvaṭṭeraḍe(da)neya Chitrabhānu samvuchchharada  
Māgha punnamī Ādivāra byatipāṭa samkramaṇa  
soma-grahāḍaṁḍu Muttagaya
11. Bōmta-gaṇuṇḍa Chāva-gaṇuṇḍa alliya adhikāri  
aruṇvat-okkalum=irḍḍu śrī-Sullēśvara-dēvara  
māta-kūṭa-bhinna-dhāreka nitya-

1. Na' is redundant for metre or meaning.

2. Reaḍ=ebbatti for metre.

3. Rda, though double consonant would be considered as śīthila, not having the power of lengthening the preceding syllable. (rule 240, p. 196-97 Kittel's Kannada Grammar).

4. This verse appears elsewhere in praise of Jayakēśi II. Here it is given in praise of Jayakēśi III.

12. [nai\*] vedyaka āchāryyana bhakshakam Simgaya  
 gatteya kere ottina badaga deseya garideyumam  
 adera-mum[ā-o]ttina pakkalumam ūrim mū-
13. da deseya Balli-gatteya modal-erīya māmjiya  
 dōmtada mūda deseya garideyumam Sullēsvara-  
 dēvara sthān-āchāryya Sāmbhudēva-
14. ri ge [dha]rā-pūrvvakam mādi kottaru II Sumkada  
 adhikāri [Di]nakara-nāyakaru sri-Sullēsvara-  
 dēvarige badagiya talasari-
15. geyam dhārā-pūrvvakam mādi bittaru II A sthalada  
 ayivott-okkalu sri-Sullēsvara-dēvarige sautige  
 yenneyam dhārā-
16. vū [rvva\*]kam mādi bittaru II Tambuliga setti-  
 sāsira vvaru sri-Sullēsvara-dēvarige hēriṅge  
 vīsamam dhārā-pūrvvakam mādi bi-
17. ttaru II Ho ragimdam baṇḍu arihavam mādi da hēriṅge  
 ara-vīsamam bittaru II Sōmachandra dāmnāyakam  
 badagiya bāyi-
18. venneya sri-Sullēsvara-dēvarige dhārā-pūrvvakam  
 mādi bittaru II

==

No. 64 Ballahūr Hero-stone of Tribhuvanmalla (A. D. 1233).



1. Svasti [I\*] S'ri Kādamba s'ri Sivachitta Vīra  
 Tribhuvanmalla-de [va varshada] entaneya  
 Vija -
2. ya sam [va\*]tsarada Mārgasira sudhha chaturddagī  
 Guruvāradalu Hāndinīra [vū] -

二二

No. 65 Katnūr Inscription of Tribhuvanamalla (A.D. 1242)



1. Svasti I Samadhi gata-pāṇcha-mahā-sābda mahā-
2. māhēsvaram Banavāgī-pura-var-ādhi-
3. svararum śrī-Saptakōṭi svara-dēvara-labha-
4. vara-prasādarum śrī-Kādamba
5. Si vachitta śrī-Vīra-Tribhuvanalladēv-ara-
6. sara varu sada 17nēya Sūbhakritu-sāmvat sa-
7. rada Kārttika-suddha pūnnami Sōmavāra-
8. dāndu śrīman-mahā-pasāyitam
9. parama-vi svāsa-nivōgāda Hitteya
10. nāyakana ālikeya ūrallī Imnde-
11. ya Sāhani Kattānāra śrī-Mūla-
12. sthāna-dēvara jīmṇōdha(dhā) rada dāgu-
13. lavam māḍi dēvara śrī-kāryvadān-
14. ga-bhōgakke Hitte-nāyakana vālikei(va)
15. gaḍḍu galu entū-hit tu pāṇcha-ma-
16. tha [va] mūḍ=irḍu ūrīm mūḍa-
17. lu Nūleya batteyim tēnka-
18. lu gaḍḍe mātta 2 ele mātta 1 ān-
19. tu mātтарu 3 Imndeya Sāhani
20. bittanu II

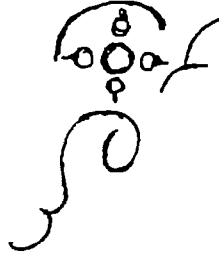
1142



No. 66 Amminbhavi Hero-stone of Tribhuvanamalla (A.D. 1243) 737

I

First panel:



1. svasti [I\*] Srī Kādamba srī Sivachitta Vīra  
Tribhuvanamalla dēva varusada 18 neya Sōbhakritu  
smvat sarada Cheyitra su 11 Māṅgalava-
2. radāndu I Svasti [I\*] Samasta-pṛa [sa\*] stī-  
sahitām sṛīman-mahā-pasāy tām parama-  
vi svāsi -- -- -- -- -- -- -- -- -- -- --  
-- -- nirmulānum yati-
3. vi sama-hay-arūdh(ā) - pravudha-rekhā-revanta-  
num bandhu-janmām chintāmaniyum yāsṛite-  
jana-kalpa-vrikshanum ari-biruda-nāyka  
vāsya-
4. bhujāṅga[num] para-bal-akhilā-dōr-bbala garbb --  
-- -- -- -- -- -- t-arati-nāyka jivhā-  
bbhājanamānt ra-prasiddhanum biruda-nāyka  
santāna-rekshā-daksha-

Second panel:

5. pratipālā[ka\*] num yan-āgate-Vikramādityanum  
yanyākaka dammādamman ninnaya-vichāra-  
byāpāraranū nadeyante chatu-nudiyimte  
vāchā-siddhiyum
6. sṛī Kādamba-rāya-Tribhuvanamalla dēva-rājya-  
bharā-bhāra(bhāra-bhara)-dhavurēya-ōiku(k-ku) -  
mjaranum sṛī-mulā-sthāna-dēvara-dīhya-sṛī-pāda-  
[pādā]kam

7. para-bala-sādhakenu[m=a] nna Mā -- -- -- --  
 ya-nāykanu śrīmad=arsara besadīm -- -- -- --  
 -- -- -- -- --arsana māle -- -- -- --
8. -- -- -- -- -- geluḍu svarggatan=  
 ādanu || © Chohhaladīm senasutinpara  
 talegalām parid-ottī -- -- -- --
9. -- -- -- -- --  
 -- -- -- -- n=ahita-gharattam II

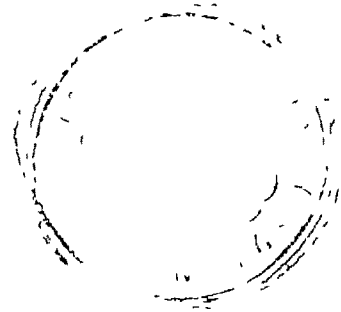
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No. 67 Chhabbi composite Inscription of Tribhuvanmalla  
 and Shashtha III

- (1)  
 1. © Svasti śrīmad=ananta-tēja-nilayam brīmdāraka=  
 2. brata-nitya-stutyam Kamaḷōdbhav-archchita-pādam  
 trailō-  
 3. kya-dāna-prakīrtti-stōmam dhareg=āti-śam-  
 4. bhū-pavalēśvar=ādēvarīm yal-jaga-prastutya-  
 5. rgge Kadamba-vamsake baram chandr-ārka-tāram  
 6. baram II [I\*] Svasti [I\*] Samadhi gata-paṇcha-mahā-  
 śabda-ma-  
 7. hā-māhēśvaram sakal-artthi-jana-dānēśvaram Ba-  
 8. navāsī-puravar-ādhi śvaram Jayanti-Madhu-  
 9. kēśvara-dēvara-di bya-śrī-pāda-padm-arādhakarūm  
 10. Saptakōtī śvaradēvara-labha-vara-prasādanūm  
 11. mriga-mad=amōdarūm Tryaksha-Kṣmā-sambha-  
 12. va chatura(a) śīti-nagar-ādhi shtī (shtī) ta-  
 Lalāta-lō-  
 -- -- -- -- --  
 1. Metres: Sarcūlavikrīḍita.


13. chaṇaṁ mahā-mahim-ābhīrāmaṁ Kādaṁ-  
 14. ba-chaṇṇī-Mayūra-varma-mahīpāl-a-ku-  
 15. la-bhūṣaṇaṁ permmādi (mmāṭṭi)-tūrvya-nirghō-  
 16. ṣaṇaṁ sākha-chaṇḍra-dhvaja-vīrajaṁ-  
 17. na mān-ōttuṅga-siṁha-lāṁchhaṇaṁ da-  
 18. tth (tt)-ārtthi-kāṁchaṇaṁ samara-jaṇa-kāraṇaṁ  
 19. Kaḍāmba-ābharaṇaṁ māṅkolvara gāṇḍa  
 20. pratāpa-mārttaṇḍaṇ=itī nāmaṇḍa-vīra-  
 21. jaṇaṇaṁ sī-Tribhuvanamālladev-arsa-  
 22. ra-vījaṇa-rajaṇa=uttar-ōttaraṇaṁ salu-  
 23. ttaṇḍa=irey=ire II Ka II A Tribhuvana-  
 24. llaṇa Hara-Dhātṛī-sāmbhava-kul-āṇvaya-  
 25. kkāṇ puttīda Nētra-traya-Kāḍāmbaṇ sā-  
 26. trava-sāntati-haraḥ-Chattayadevaṇ II [2\*]  
 27. Vī II

Ten more lines can not be deciphered as prints are not satisfactory, the stone being covered with cement, oil, etc.




1. There is an unnecessary bindu above ḍā.  
 2. Metres Kāda. It is faulty in the fourth pāda.

## No. 68 A Sankha-stone of Chattayya III (c. A.D. 1260)

- 
1. Svasti śrī Kādamba-kula-
  2. tilakam śivachitta vira -- --
  3. Chattayadēv-arasarū -- --
  4. ligēriya ba -- -- -- --
  5. da sanka- de -- -- -- --


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No. 69 Kotbāgi Composite Inscription of Yādava Mahādēva and  
Kādamba Chattayya (A.D. 1264)

- 
1. Svasti [I\*] Śrī ōm [I\*] Jaya Paramēsvara Paramātma  
I(I) svaran=urbhi-
  2. Parbhīy=adāṅgikōṇḍippaṇ=orbbāṇḍ=mi ge-
  3. y=āgi yōgi galā maṇada koneya [jyō] -
  4. tīsvaranum Vriśabhana rūp=āgiyum yajamāna [num]
  5. āchāryyanum tāney=āgi yōg-ādī sām-
  6. pāṇṇaḥ khaleyaṅgal=ellavām sampaḍīśi yōga-ra [ma] -
  7. nīya kshetravane sthala vitṭu salakhe-vidiḍu  
abhina [va] -
  8. Śrī-saṇḍavane mādi Kāṇḍasiddha-Mallikārjunadēva [re]
  9. [ne] laṣi nīṇḍu puṇṇya-pāpāṅgalām barām
  10. [pē] lāḍu besām pēluttav=iralu yēm besām dēva yēna [lu]
  11. i(i) sthāṇḍaḍu mānyav=āgi idda ūrugalaṇ bhū-
  12. mi galām dhanāṅgalām i(i) līṅga ke hast-ōḍa [kaṇ]
  13. mādi kōṭṭudām maṇam pēsade kalāḍu-kōṇḍeḥ [n=ēn] -
  14. bātana mātā-mātā-pitrurggal=ellavām yeppatta-  
ē [lu]
  15. kōṭi varuṣam barām pulu-gōṇḍaḍa narakadolaḡ=i [kki nī] -

16. n=ahutigoluttairu gamdā ele pāpave 1(ī)  
 devana [bhū]-
17. mi-dhanak=an=erjuven=endu pandeyam pāmadardd-  
 an [te ma]-
18. nam bedari podavatṭanām begam sīghram Kavilāsake  
 kom-
19. du bā gamdā ele punnyave int=eradara beṅge pun-  
 nya-pāpamgalum pārdū-komd-oīvadu tappadu di-  
 20. tha-ditham satyam-gamdīre II Bīdudu śrī-

Siddharāma-

22. nathana vachana<sup>(na)</sup> II  Svasti śrī-Sakad=ārabhya

1186

23. neya Raktākshī-samvat sarada Vayī śakha-su-  
 24. dha punnamīya-Adi varadalu śrīma [d] Devagīrau  
 25. maharajādhirāja paramēsvara śrī-Sārāṅga-pā-  
 26. ni-dēva-charaṇa-kanal-ārādhanaṁ pratāp-atu-  
 27. la-vikrama-śrī-dakshina-narēndrā(dra)
28. Dvāravati-pura-var-ādhi sva-  
 ra kīrtti-garuda-dhvaja śrī-Viśnu-vamś-ōdbhava  
 Yada-
29. va-pārtthi va-kshīrōda-chāndr-ōdava yari-  
 30. raya-jaga-jhāna yoprati [ma]-malla Gūrjjara-ṛaya-  
 31. varan-āmkusa Talunga-darppa-dalana-dāvanala Ho-  
 32. yisāra-ṛaya-kolāhala Mālava-ṛaya-rā-  
 33. jya-lakṣmīta-svayamvara sahaṇa-sāhasa-sampādita-  
 34. vijaya-lakṣmī-vara dhairyya-jita-māndarā(ra) bhō-  
 35. ga-Purāṇdara yaudāryya-tatpara sāmbrā-  
 36. jya-sāmbhoga-Mahēndra pratāpa-Lakṣesvara

37. pratijñā-Parasurāma rāya-bhūja-bala-Bhīma rā-  
 38. ya-Nārāyaṇa-avatāra yity-ādy-anēka rājā-  
 39. valī-samālakṛita śrīmatu pravada-pratēna  
 40. chakravartti śrī-Mahādēva-rāya-rājya-vijay-ōdhayi  
 (daye)  
 41. Tat-pā [da-padm-ōpajīvi] -- -- -- -- --  
 42. mahānandaleśvara -- -- -- -- -- prachanda -- -- --  
 43. ra -- -- -- -- --  
 44. dalika -- -- -- -- --  
 45. -- -- -- -- --  
 46. -- -- -- -- -- ru śrī Siddha-chakravartti  
 47. -- -- -- -- --  
 48. sāila-yōga-ramanīya-kshētra śrī-Sonnaligayana-  
 49. ra-var-ādhiśvara śrī-Kapila-siddha-Mallikārjunadevasya  
 50. yānga-bhōga rānga-bhōga khanda-smutita-  
 51. jīmno dhāhārekam-anēka-navinā-prasāda-karṇa  
 ashta-sashti-  
 52. tīrttha-siddha-tatēka-khanana dīn-anāth-ōdara-  
 bharṇa  
 53. chatushka-kalāś-abhiśhēka gō-prachāra nitya-  
 hōma yā-  
 54. vāsi-chchhatr-ādy-anēka śrī-kāryyārttham  
Halasige dēśa  
 55. samādhā Kumdūra-viśaya Kottibāge-nā-  
 56. [ma] grāma prasiddha-sīmā-sam-upētāṁ jalā-pāshāṇa-ni-  
 57. [dhī]-nikshēpa ashta-bhōga-tējas-svāmya-samētāṁ  
 gunka-gō-

58. da-daṇḍa-mūlika-kāruka-kāruvaṇ-ādi-sakala-draby-ō-  
59. pārjjan- - - - - sarvva-bhādha-pari-  
60. haram sarvva-namasyaṁ kṛtvā śrīmatu Sapta-kōṭēsva-  
61. ra-dēvara-labha-vaṇa-prasāda śrī-Kāṇḍa-kulā-  
tilaka  
62. paschime-samudr-ādhipati Sivachitta Bhūjabala-  
śrī-Vīra  
63. Chattayadevarasera vobhaya-rāya-sampṛiti-  
64. pūrvvakam == -- -- -- -- dhāra-  
65. pūrvvakam = ā-chandra-tārakam samarpitavan II  
66. Dama-pālanasyōre-madhyā dāhach=chbe( chhṛ)yo=  
'nūpālasm da-  
67. nat= svaṛggam=avāpnō ti pālanād=achchu( chyu) tam  
padam II



No. (70) Gōdhōli Hero-stone of c. A.D. 1100

734

1. Srimat agrahāra Gōdhuvallīya Hariya-
2. ri ga Chattana maga Dēviga pēdīrudeyu-
3. rehchidallī kaliy=agi satta II

Kalla kadagida Bācha II

No. (71) Ballandūr Hero-stone of A.D. 1115.

First panel:



1. [Sva]sti [I\*] Sakana varisada sāsīrada nālvattaneya  
Vannata samva [tsarada Kartti] =
2. kada punnamiya[m] an arimatu Tammiya [ra ka] =
3. lpalli Yamdini ra Honnajiya maga Naga-gauvunda - - -

Second panel:

4. rehchuvallī kallārolu kādī sura-lōka prāptan=adar II  
Jitā [na labhya] =
5. tē lakshmi writan=ēoi sur-a [m\*] ganā kshana-vridhī stina  
(vidhvansini) kā [yā]
6. kā chintā maranē ranē II

Third panel:

7. Manadalu machcharina - - - - -  
para-dāri-sahōdara kal-ku [ti] =
8. ga Kā [na] nōja II

[Metres: Vv. 1 and 2 Anushtubh; vv. 3 and 4 Kanda; v. 5

Mattebhavikridita.]




1. Namah Sivaya - - - - - (damaged)  
(lines 2 to 5 damaged).
6. Svasti [I<sup>x</sup>] Samadhi gata-pancha-mahasabda  
mahamandalasvaram Banavagi-pura-var-adhi svaram I  
samasta-bhuvana-samstuyamasa-Hara-Dharani-nra-  
7. sita-Trilochana-Kadamba-vara-samahodayam I mahi-  
- - - - - (damaged)
8. pratapa-vasikrita-sakala-mahi - - - - - (damaged)
9. siti-nagar-adhi shtit-ashtadas-asva-metha v - -  
- - - - - (damaged)
10. (damaged)
11. (damaged)
12. chandamahitya [khila] - - - - - (damaged)
13. dhi svara Komkasa-chakravartti sri- [Jayakesi] - - -  
- - - - - (damaged)
14. nam Halvey-sinurumunam - - - - - (damaged)
15. gala dusha-nigraha - - - - - (damaged)
16. sinolu vijaya-rajya - - - - - (damaged)
17. (damaged) - - - - - bhuvan = adhi -  
(1)
18. shayaka I sat-ananda Mukunda sakra - - - - lok-a-

1) The passage is similar to that in the Pokyanur inscription, ll. 17-18.

19. bhiṣṭa-phala-dāvaka vratya - - - - -  
 - - mṛga-bhōga nai-
20. vedy-adi samasta-pūj-ō - - - - - karay-eri-
21. yim padaval-iṛḍḍa garḍḍe - - - - -  
 - - - da yeleva tōm-
22. taumana-sūrim mūdāna - - - - - ya mūda-
23. n-ōreya m-ḍōmtāda bayala - - - - - [ni] yama-
24. dhyāna-dhāraṇa-mōn-ānusthāna - - - - -  
 - - - - - sri-svayambhu-dē-
25. va-pād-arādhakarum-appa - - - - -  
 - - - - - pūrvvakā mā-
26. di hittaru II Mattam chaitra pavitray-erāḍakkam  
 - - - - - lu k[ā]t[ti] ga dyāna ī neragade pana [2] +
27. senabōva pana ī angadiyalli - - - - - talari  
 hāga 2 - - - - - hāga 2  
 kammāraṇa pāga 2
28. madivalam pāga 2 telligaralli mān-enne - - - - -  
 - - - - - y-nūra-halvarumey-vāga 2
29. gātrada darsana pāga 1 - - - - -  
 - - - - - pāga 2 maduvayalli handara pana 1
30. Int-iniṭ-āyanam samaste mummari - dandugalū - - - - -  
 - - - - - m-irḍḍu sarvva-namsyadin  
 sarvva-bā-
31. dhā-parihāraṇa-āgi koṭṭaru II Mattam-ī dhamma - - -  
 t-iralu II Svasti [I\*] Samasta-rajāvali-virajitaru  
 appa Konkana-
32. chakravartti sri-Jayakeśi-dēv-arasarum patta-mahādēvi  
Mallalamahādēviyarum yuvarāja Permmadi devanum

33. Vijayāditya-kumāra-sahitaṁ Bhōgāra- nelevīdinolu  
sukha-saṁkathā-vinōdadim rājyaṁ-geyyut tam=irra II
34. Chālukya-vikrama-kālada 52 nēya Kālayukta  
samvatsarada Kārttika sū 11 Sōmavārad=anḍu  
Mandūra svayam=
35. bhu Kalidēvary=alige Sōmavārada vāriy=  
 āgirda bratōdyāpāna-samayadolū bandu dēvaru  
 āga-bhōgekka Mugu=
36. liya hola-sime Mandūra hola-sime mēray=agi  
Kanna=[gandana] tēkka bhūmiyolu hi miya kōla=aru
37. matṭaru bhūmiyaṁ sarvva-bādha-pari hāra=agi  
 bittaru II I dhammanam saddhammadin=avan=orvvaṁ  
 pratipalīsidam=
38. ge Gāṅga-Gaye-Kādāra-Vāraṇasi-Kurukshetra=  
 Prayāgeya=amba mahā-tīrthamgala tadiyolu  
 sayira kavileya
39. kōḍam kolagumaṁ pañcha-ratnāṅgalolu kattidi  
 chatur-vvēda-pāregar=anna sayira sa-brāhmaṇa=garage  
 kōṭṭa mahā-phala=akku I
40. Intai dhammanam=avan=orvvaṁ=alidavaṁg=anituṁ  
 tīrthamgalolu sayira kavileyaṁ sayira sa=  
 brahmanarāṁ=alida pañcha-mahā=
41. patakam=akku II Ślōka II Sva-dattam para-dattam  
 vā yō harēta vasundharāṁ I shashtim varsha=  
 sahasraṁ mi(vi)shṭayam jāyate
42. kri(kri)mih II [1\*] Bahubhīra-vvasudhā bhukta rājabhiḥ  
 Sagarādibhiḥ I yasya yasya yadā bhūmisṭasya tasya  
 tadā phalam II [2\*] ☉

43. Kanda II Parama svayambhu Kalidēvarag-i śāsanam  
 eseye tām mādigidam vara-guṇa-nidhi negardam  
Saṅkara Barmaya-nāyakam
44. krit-ārttām jagatol II [3\*] Rūvāri-kumuda-  
 chāndram bhāveka-rūvāri-vārij-ārkam matṭam  
 rūvāri-vārij-ōdbhavan-i vāsumatiyolag-ati-  
 prachandam Chāundam II [4\*] Vri II Sale Mamḍāra  
 gavundam-a Kaṇiya Chāvundamge sat-putran-i  
 Baladēvam Śiva-pāda-pādma-madhupam Mandūrolam  
 Sāmbhuvi Kali-
45. devāṅ-ati-bhaktiyinde besageyā-i śāsanam nilke  
 tām nelam nesarum-ullinam tolagad-inn-a-  
 chandra-tāram barā II [5\*] 
47. Matṭam Pramādi-saṁvatsarada Māghad-amavāsye  
 Ādivāra sūryya-grahanad-andu Mandūra śrī  
 svayambhu de-
48. vara nandā-divigegam chaitra-pavitrakkam  
 śrīmatu sūnkada perggade Saṅkarayya-nāyakaru  
 dēvara tōmtada kuliya
49. sūnka batte pānnayamam sarvva-namasyam-agi biṭṭam  
 intai dharmamam sūnkamam paded-adhikāri gal-  
 sa-dharmadin nadeyi su [varu] II

**Chronological list of the inscriptions of the Kadambas  
of Goa:**

=0-0=

Guhalladeva I:

- 1) Mavalli hero-stone of A.D. 1006-7.  
Part III, No. 1.

Shashthe II:

- 2) Gadikatti composite inscription of A.D. 1007-8.  
Part III, No. 2.
- 3) Marcella plates of A.D. 1038.  
S.I.M., pp. 46-58
- 4) Gandevi inscription of A.D. 1042-43.  
I.I.B.S., pp. 64-71.
- 5) Mugad inscription, dated Sunday, 24th March, A.D. 1045.  
S.I.I., Vol. XI, P. I, pp. 70 ff.
- 6) Kandli inscription, c. A.D. 1050.  
Part III, No. 3.
- 7) Hulvi composite inscription, dated Monday, 24th  
December, A.D. 1072. Part III, No. 7.

Guhalladeva II:

- 8) Marcella plates of A.D. 1038.  
S.I.M., pp. 46-58.

Jayakadi I:

- 9) Gadikatti composite inscription of A.D. 1052-53.  
Part III, No. 2.
- 10) Missing plates of A.D. 1053.  
S.M.H.D., Vol. IV, p. 33.

- 11) Panaji plates, dated Monday, 5th July, A.D. 1059.  
S.M.H.D., Vol. IV, pp. 25-39.
- 12) Sedamdi inscription dated on Thursday, 12th Dec.,  
A.D. 1062. Part III, No. 4.
- 13) Sangamesvar inscription A dated on Tuesday, 5th  
August, A.D. 1068. Part III, No. 5.
- 14) Sangamesvar inscription B dated on 24th December,  
A.D. 1068. Part III, No. 6.
- 15) Hero-stone in the Prince of Wales Museum, Bombay,  
dated on Monday, 30th May, A.D. 1071.  
K.K.p. 401.
- 16) Amminbhavi ceiling inscription dated in the year  
A.D. 1071-72. S.I.I., Vol. XI, P. II, pp. 138-40.
- 17) Nilvi composite inscription dated Monday,  
24th December, A.D. 1072. Part III, No. 7.  
Givaladeva III:
- 18) Mukkal inscription A, bearing two dates:  
1) Sunday, 24th December, A.D. 1079.  
11) Saturday, 24th December, A.D. 1082.  
Part III, No. 8.
- 19) Terdikop inscription dated on Thursday, 18th June,  
A.D. 1080. Part III, No. 9.
- 20) Kalghatgi broken tablet, c. A.D. 1080.  
Part III, No. 10.
- 21) Hero-stone at Sangamesvar dated on Tuesday, 11th  
May, A.D. 1081. Part III, No. 11.
- 22) Alnāvar damaged inscription dated on Wednesday,  
23rd June, A.D. 1081.  
S.I.I., Vol. XV, No. 225 (A.R. No. 470 of 1926).

- 117
- 23) Saṅgamēśvar inscription C dated on Sunday, 25th December, A.D. 1082. / Part III, No. 12. 741
- 24) Tēgūr inscription dated on Sunday, 25th December, A.D. 1082.  
S.I.I., Vol. XI, P. II, pp. 149-50.
- 25) Halyāl damaged fragment dated on Sunday, 24th December, A.D. 1088. Part III, No. 13.
- 26) Kādrolli inscription dated on Thursday, 24th June, A.D. 1098. Part III, No. 14.
- 27) Mukkal inscription B dated on Sunday, 20th Dec., A.D. 1103. Part III, No. 16.
- 28) Valkankop inscription dated on Thursday, 24th Dec., A.D. 1103. Part III, No. 15.
- 29) Kanakūr inscription dated on Monday, 11th Jan., A.D. 1104. S.I.I., Vol. XI, P. II, pp. 192-94.
- 30) Goa Copper plates grant dated Thursday, 7th Feb., A.D. 1107. 45-56  
S.M.H.D., Vol. IV, pp. 45-56 and E.I. XXX, pp. 71-77.
- 31) Nigadi inscription dated on Monday, 29th April, A.D. 1112.  
S.I.I., Vol. XI, P. II, pp. 206-7.
- 32) Kādrolli incomplete inscription, c. A.D. 1120. Part III, No. 18.
- 33) Tambūr inscription A, c. A.D. 1120. Part III, No. 19.
- 34) Alhāvar damaged hero-stone, c. A.D. 1120. S.I.I., Vol. XV, No. 227, p. 277.
- 35) Tambūr Viśṇugriha damaged inscription, c. 1120. Ink impressions.

- 36) Mugad Tank-hund inscription dated on Friday, 742  
25th Dec., A.D. 1125.  
S.I.I., Vol. XI, P. II, pp. 231-36.
- 37) Mugad undated incomplete inscription, c. A.D. 1125.  
S.I.I., Vol. XI, P. II, pp. 264-65.  
Jayakad II:
- 38) Betdūr inscription dated Friday, 10th March, A.D. 1122.  
S.I.I., Vol. XV, No. 82, pp. 120 ff.
- 39) Narendra inscription B with three dates as follows:  
i) Tuesday, 12th June, A.D. 1123  
ii) Monday, 28th Sept., A.D. 1125  
iii) Sunday, 10th Jan., A.D. 1125.  
E.I., Vol. XIII, pp. 316 ff.
- 40) Singanhalli broken slab dated in A.D. 1123-34.  
S.I.I., Vol. XV, No. 7, pp. 6-7.
- 41) Gūḡikatti pedestal inscription of Mailaladevi dated  
Sunday, 4th May, A.D. 1124.  
S.I.I., XI, P. II, pp. 254-55.
- 42) Mōmīgatti inscription dated Sunday, 22nd June,  
A.D. 1124. E.I. XVII, pp. 117-120.
- 43) Narendra inscription A dated Friday, 28th August,  
A.D. 1125. E.I., III, pp. 298 ff.
- 44) Bhaviḡhal inscription dated Friday, 25th Dec., A.D.  
1125. S.I.I., XV, No. 9 pp. 8-9  
Also ink-impressions.
- 45) Tambūr Fort composite inscription dated on Sunday,  
27th Dec., A.D. 1125.  
Part III, No. 20.

- 46) Mavalli worn out inscription bearing two dates  
 1) Thursday, 12th November, A.D. 1125  
 11) Sunday, 28th Nov., A.D. 1137.  
 Ink impressions.
- 47) Kurdikeri inscription dated Sunday, 26th Dec., A.D. 1126.  
 Part III, No. 21.
- 48) Lakshmesvar inscription dated in July A.D. 1128.  
A. R. S. I. E for A.D. 1136, App. E., No. 3 p. 160.
- 49) Kamadhenu inscription A dated Monday 25th March,  
 A.D. 1129. Part III, No. 24.
- 50) Hungikatki incomplete inscription of A.D. 1130-31.  
 Part III, No. 25.
- 51) Aoge plates dated Sunday, 28th Jan., A.D. 1134,  
S. M. H. D., Vol. II, p. 10-21 13 also published in  
E. I., XXVI, pp. 30-49.
- 52) Siddapur inscription dated Sunday, 13th Jan., A.D.  
 1135. S. I. I., Vol. XV, No. 14, pp. 12-13.
- 53) Wisrikoti composite inscription dated Monday, 20th  
 July, A.D. 1136. Part III, No. 30.
- 54) Venkatapur inscription dated Friday, 25th Dec.,  
 A.D. 1136. S. I. I., Vol. XV, No. 227, pp. 277-78.
- 55) Jinnur inscription dated Sunday, 10th April,  
 A.D. 1138. Part III, No. 32.
- 56) Madanbhavi inscription bearing two dates  
 1) Sunday, 28th Jan., A.D. 1134,  
 11) Monday, 17th Oct. A.D. 1138.  
 Part III, No. 72.
- 57) Lakshmesvar epigraph dated in Nov., A.D. 1138.  
A. R. S. I. E for 1936, App. E. No. 1, p. 160.

58) Tambūr fragment of Padmāvatī, c. A.D. 1140.

744

Part III, No. 34.

59) Tambūr inscription of Jayakēśi dated Monday, 28th

Dec., A.D. 1144. Part III, No. 37.

60) Halyāl inscription dated Tuesday, 26th Dec., A.D. 1144.

Part III, No. 38.

Parmādīdeva:

61) Kulvallī fragmentary inscription dated Thursday,

16th Dec., A.D. 1140.

Part III, No. 35.

62) Hungikattī inscription dated on Thursday, 24th Dec.,

A.D. 1142. Part III, No. 36.

63) Bammīgattī broken epigraph dated in A.D. 1147-48.

Ink impressions.

64) Belventar inscription dated on Monday, 28th March,

A.D. 1149. Part III, No. 39.

65) Kalkundi incomplete inscription, c. A.D. 1149

Part III, No. 40.

66) Tambūr inscription of Parmādīdeva dated on Monday,

24th Dec., A.D. 1156.

Part III, No. 41.

67) Madakihonnihallī inscription dated on Monday,

24th Dec., A.D. 1156.

Ink impressions; since published in E.I.,

XXX, pp. 74 ff.

68) Siddanūr inscription dated on Monday, 30th June,

A.D. 1158. I.A., XI, pp. 273-74.

69) Mīśrikōṭī composite inscription dated on Monday,

13th Oct., A.D. 1158. Part III, No. 30.

- 70) Siddhanahalli fragment dated on Sunday, 1st March,  
A.D. 1159. Part III, No. 42.
- 71) Tambūr Fort composite inscription with two dates for  
Peruādideva:  
i) A.D. 1159-60,  
ii) Thursday, 25th Dec., A.D. 1159.  
Part III, No. 20.
- 72) Golihalli inscription A bearing three dates:  
i) Monday, 26th April, A.D. 1160,  
ii) Monday, 26th Nov., A.D. 1163,  
iii) Thursday, 25th Jan., A.D. 1173.  
J. B. B. R. A. S., IX, pp. 296-99  
(Verified from ink-impressions)
- 73) Kulavalli inscription dated on Wednesday, 24th Jan.,  
A.D. 1162. Part III, No. 44
- 74) Bailūr inscription bearing three dates:  
i) Monday, 26th March, A.D. 1162,  
ii) Saturday, 29th April, A.D. 1167,  
iii) Thursday, 22nd Aug., A.D. 1168.  
Part III, No. 45.
- 75) Sīgīgatti inscription dated on Tuesday, 25th Dec.,  
A.D. 1162. Part III, No. 46
- 76) Bōkyapūr inscription dated on Monday, 9th Dec.,  
A.D. 1163. Ink-impressions.
- 77) Sēdāṁḍi damaged inscription dated in Oct., A.D. 1164.  
Ink impressions.
- 78) Bhattikop inscription dated on Monday, 19th April,  
A.D. 1165. Part III, No. 47.
- 79) Byahatti damaged inscription dated on Sunday, 5th  
June, A.D. 1166. Ink-impressions.

- 80) Ballandūr hero-stone dated on Sunday, 12th Nov., 746  
A.D. 1167. Part III, No. 48.
- 81) Somanakop fragment dated on Thursday, 19th Dec., A.D.  
1168. Part No. 49.
- 82) Haldī inscription dated on Wednesday, 26th June,  
A.D. 1169. J. B. B. R. A. S., IX, pp. 278 ff.
- 83) Hasarāmbī inscription bearing two dates:  
1) Thursday, 21st May, A.D. 1170,  
11) Monday, 9th Aug., A.D. 1171. Part III, No. 50.
- 84) Kāmadhēnu inscription B dated on Monday, 13th Dec.,  
A.D. 1171. Part III, No. 51.
- 85) Ugnīkēri inscription A, dated on Monday, 13th Dec.,  
A.D. 1171. Part III, No. 52.
- 86) Ugnīkēri inscription B, dated on Monday, 13th Dec.,  
A.D. 1171. Ink impressions.
- 87) Muttage composite inscription A dated on Sunday,  
20th Jan., A.D. 1174. Part III, No. 53.
- 88) Dīmbavallī inscription dated on Sunday, 26th Dec.,  
A.D. 1174. Part III, No. 54.
- 89) Dēgāve inscription dated on Tuesday, 26th Nov.,  
A.D. 1174.  
J. B. B. R. A. S., IV, pp. 266 ff (Verified from ink  
impressions).
- 90) Gōlīhallī inscription B dated on Thursday, 26th Feb.,  
A.D. 1176. Part III, No. 55.
- 91) Sadasīvagad plates dated on Sunday, 14th Oct., A.D.  
1179. E. I., XXIX, pp. 29-33.
- 92) Gold coin dated in the year A.D. 1181-82  
K. K., pp. 383-84 plate No. 52.
- 93) Rayāpūr plates dated on Saturday, 17th July, A.D.  
1182. Part III, No. 56.

- 94) Gold coin of the year A.D. 1182-83 -

B.G., p. 570 and foot-note 7.

- 95) Nūlvi composite inscription dated on Sunday, 30th  
June, A.D. 1185. Part III, No. 7.

~~95x~~

Vilavāditya:

- 96) Halsi inscription dated on Thursday, 6th Jan.,  
A.D. 1172, J.B.B.R.A.S., IX, pp. 278 ff.

- 97) Sadāsivagad plates dated on Sunday, 14th Oct.,  
A.D. 1179 - E.I., XXIX, pp. 29-30.

Kamalādēvi:

- 98) Dēgāve Kamala-Nārāyaṇa temple pillar inscription,  
c. A.D. 1174, ~~xxx~~  
J.B.B.R.A.S., IX, p. 294.

- 99) Dēgāve Kamala-Nārāyaṇa temple boundary inscription,  
c. A.D. 1174. J.B.B.R.A.S., IX, pp. 310-13.

Jayakāśi III:

- 100) Muttage composite inscription dated on Sunday, 11th  
Feb., A.D. 1192. Part III, No. 53.

- 101) Gold coin of the year A.D. 1197-98 -

B.G., p. 571.

- 102) Prince of Wales Museum enigraph dated on Sunday,  
27th Dec., A.D. 1198.

K.K., pp. 467-74.

- 103) Kiribhalasige plates dated on Thursday, 11th March,  
A.D. 1199, J.B.B.R.A.S., IX, pp. 241-44.

- 104) Muttage threshold inscription dated in the year  
A.D. 1200-01. Ink-impressions.

- 105) Bēgar fragment, c. A.D. 1200. Ink impressions.

- 106) Nūlvi composite grant dated on Monday, 19th Feb.,  
A.D. 1201. Part III, No. 7.

107) Kittūr inscription bearing three dates:

- i) Sunday, 10th June, A.D. 1201,
- ii) Sunday, 24th June, A.D. 1201,
- iii) Monday, 25th June, A.D. 1201.

J. B. S. R. A. S., I, pp. 304-9.

108) Tambūr hero-stone dated on Sunday, 8th July, A.D. 1201. Part III, No. 57.

109) Galigi worn-out inscription dated on Thursday, 28th Feb., A.D. 1202. {Ink-impressions}.

110) Muttage inscription B dated on Monday, 8th July, A.D. 1202. Part III, No. 58.

111) Managundi inscription A bearing <sup>four</sup> three dates for Jayakāsi III, viz.,

- i) Wednesday, 8th Jan., A.D. 1203,
- ii) Friday, 25th July, A.D. 1203,
- iii) Monday, 8th August, A.D. 1211,
- iv) Saturday, 17th Jan., A.D. 1215.

K. K., pp. 404-17 (corrected from ink-impressions)

112) Garag fragment dated in the year A.D. 1204-5.

Part III, No. 59.

113) Devarhūbli inscription dated on Wednesday, 17th May,

A.D. 1206. S. I. I., Vol. XV, No. 232, p. 284.

114) Dodwad hero-stone dated on Thursday, 5th Oct.,

A.D. 1206. Part III, No. 60.

115) Dodwad plates dated on Thursday, 22nd Jan., A.D.

1209. Part III, No. 61.

116) Gold coin dated in the year A.D. 1200-01.

B. G., p. 571.



117) Managundi inscription B with four dates for

749

Jayakesi III:

- i) Monday, 23rd March, A.D. 1215,
- ii) Thursday, 26th March, A.D. 1215,
- iii) Thursday, 19th Oct., A.D. 1217,
- iv) Wednesday, 8th Jan., A.D. 1203 -

K.K., no. 418-27 corrected from ink-impressions.

118) Bāgūr fragment, c. A.D. 1220. Ink-impressions.

119) Muttegi inscription, c. dated on Sunday, Jan. A.D.  
1223. Part III, No. 63.

Vajradēva:

120) Managundi inscription A with <sup>two</sup> ~~three~~ dates for

Vajradēva:

- 1) Thursday, 21st July, A.D. 1216,
- 2) Monday, 21st Nov., A.D. 1216.

K.K., no. 404-17 (corrected from ink-impressions).

121) Targaon inscription dated on Sunday, 1st Oct.,  
A.D. 1217. ~~61~~ Part III, No. 62.

122) Managundi inscription B with two dates for Vajradēva:

- i) Saturday, 24th <sup>April,</sup> A.D. 1221,
- ii) Sunday, 23rd May, A.D. 1221.

K.K., no. 418-27 (Corrected from ink-impressions).

123) Dodwad hero-stone, c. A.D. 1220

Off-print from Prabudha Karmatak, v. 34;

Dr. P. B. Desai.

Tribhuvanmalla-dēva:

124) Dodwad plates dated on Thursday, 22nd Jan., A.D. 1209.

Part III, No. 61.

125) Bailandūr hero-stone dated on Thursday, 17th Nov.,

A.D. 1233. Part III, No. 64.

- 126) Nūlvī composite inscription dated on Monday, 19th  
Oct., A.D. 1237. Part III, No. 7.
- 127) Katnūr inscription dated on Monday, 10th Nov., A.D.  
1242. Part III, No. 65.
- 128) Arminbhāvi hero-stone dated on Tuesday, 31st March,  
A.D. 1243. Part III, No. 66.
- 129) Chabbi incomplete and undated inscription \*.  
Part III, No. 67.
- Shashtha III:
- 130) Yalivāṭ hero-stone No. 1 dated on Sunday, 15th March,  
A.D. 1248. S.I.I. XV n. 330.
- 131) Yalivāṭ hero-stone No. 2 dated on Sunday, 15th March,  
A.D. 1248. S.I.I., XV, n. 351.
- 132) Goa plates dated on Wednesday, 28th Sept., A.D. 1250.  
I. A., XIV, pp. 223 ff.
- 133) Budargingī inscription dated on Sunday, 29th April,  
A.D. 1257. E.I. XXXVI, pp. 164-66.
- 134) A Śaikh-stone, c. A.D. 1260.  
Part III, No. 68.
- 135) Kothāgi inscription dated on Sunday, 13th April,  
A.D. 1264. Part III, No. 69.

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